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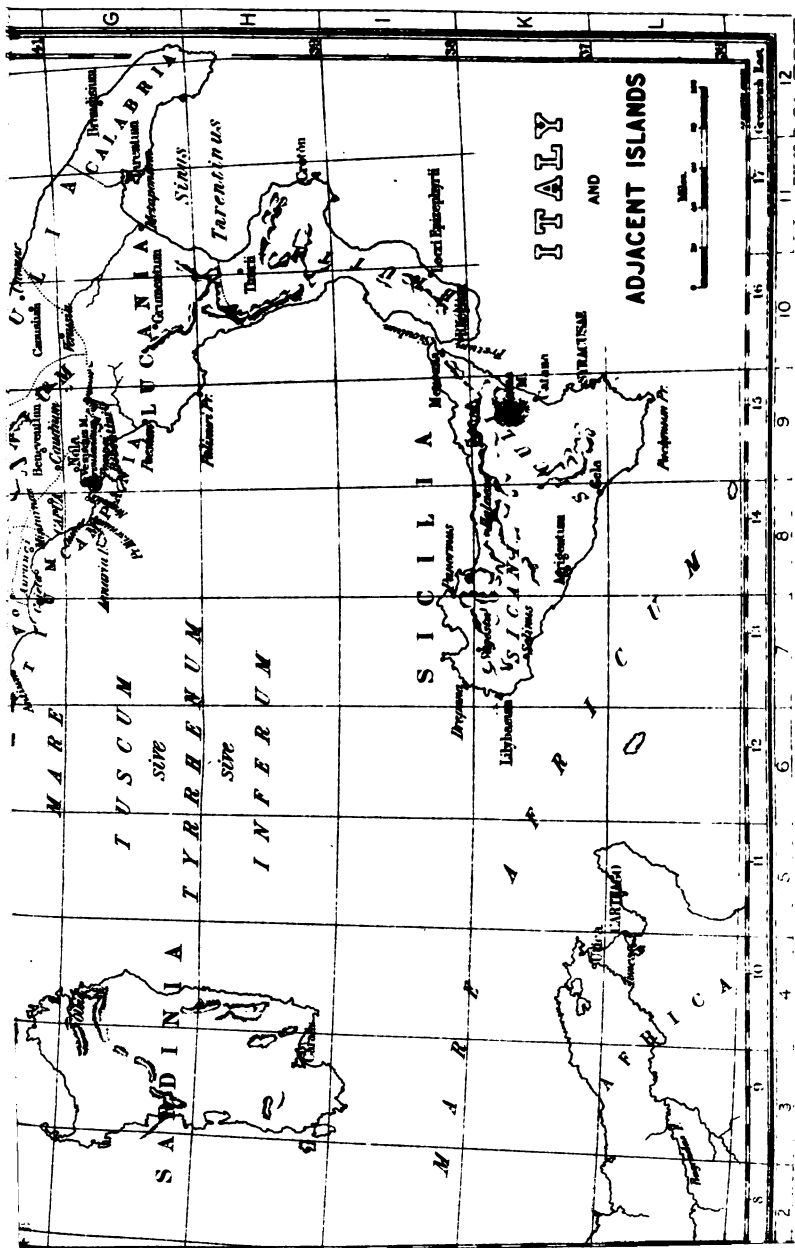














# LATIN LESSONS

*DESIGNED TO PREPARE FOR THE  
INTELLIGENT READING OF  
CLASSICAL LATIN PROSE*

BY

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## PREFACE.

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IN preparing these Lessons, we have had in mind primarily the new edition of Andrews and Stoddard's Latin Grammar; but full references have also been made to the grammars of Allen and Greenough, of Gildersleeve, and of Harkness. Instead, however, of basing the lessons upon references to a grammar, as is often done, we have preferred to incorporate in the lessons themselves all that has seemed absolutely essential to the pupil's progress. We have then attached to the individual lessons such grammatical references as will be useful to those who desire fuller information, or who feel moved to branch out now and then and study a subject a little for themselves, as even young boys and girls of intelligence often do, when directed to a source of information without being *ordered* to make use of it.

The subjects of the various lessons are treated in such a way as to encourage the learner to observe the facts of the language for himself and to gather principles from them. But there are two especial dangers in applying the inductive method to a language like Latin; and these we have tried to avoid. One is the tendency to foster a habit of drawing inferences from insufficient data; the other is the temptation to put things inductively in form but not in substance, thus leading the pupil to suppose

that he is himself making an observation or an inference which is really made for him. When it has seemed wise to tell the pupil not only to observe but what to observe, we have endeavored to intersperse such directions with questions which shall enable him to see how far he is really observing for himself, and how far he is only accepting something told him.

The inductive treatment of the early rules of syntax is frequently unprofitable, because the examples needed to illustrate them are unmeaning to the learner until translated into connected English. The use of English sentences thus as the starting-point for the observation of the facts of Latin tends to retard the acquisition of the power to think in the foreign tongue, that is, to let its words and phrases convey their meaning directly to the mind without the intervention of the words of the vernacular, a power essential to any real mastery of the foreign language. We have therefore given many of the early rules of syntax in the old dogmatic way.

Word-formation receives in these lessons more attention than is usual, because we believe that a pupil's progress becomes more interesting and therefore easier and quicker if he learns to gather the meanings of new words from their growth and their affinities to words already known to him, instead of loading his memory with meanings individually exhumed from a vocabulary. The treatment of word-formation has, however, been so arranged that most of it can be omitted, if desired, without interrupting the general course of the lessons.

We have tried to state everything simply and plainly, but we have not used baby-talk. The habit of addressing boys and girls of twelve or fourteen in language with

regard to Latin which nobody would think of using with regard to subjects of interest to them seems to us well calculated to prevent the study of Latin from taking its proper place among those subjects of interest.

A method of treatment different from the traditional one may cause some of the lessons to appear too long. We have tried to arrange such lessons so that the teacher can divide them or omit parts of them temporarily without serious detriment, but we do not fear that any lesson will prove too hard for a fairly intelligent pupil who is willing to work in a straightforward, manly fashion.

If the material supplied for practice in reading and writing Latin seems a trifle meagre at times, it is because the weariness that comes from overmuch dwelling upon themes where variety is necessarily limited seems to us a stumbling-block to progress, and we have more faith in a smaller amount of work thoroughly done. The pupil is, therefore, promoted as soon as possible from the dull manipulation of detached sentences to the more attractive study of short connected passages. Among the later lessons of Part I., two or three have been introduced consisting wholly of extracts from Livy, to break the routine of the regular work, and also to enable the pupil who has really assimilated what he has learned to see how readily he can manage a bit of classical Latin prose. Part II. consists of a series of short selections from various Latin authors, accompanied by exercises for further practice in writing Latin.

We desire to express our sincere thanks to Professor Albert H. Pattengill, of the University of Michigan, for his generous permission to use his Rules for the Pronunciation of Greek and Latin Proper Names brought into

English, as also to Professor James G. Croswell and Miss Kate B. Runkle, of the Brearley School, New York, to Mr. W. P. Preble, of Staten Island, and to Mr. W. P. Henderson, of the Leal School, Plainfield, N. J., for valuable suggestions and other kind assistance in the preparation of the book.

HENRY PREBLE.

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*April 23, 1893.*

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# LATIN LESSONS.

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## PART I.

### LESSON I.

#### THE ALPHABET.

1. The Latin alphabet is the same as the English alphabet without the characters J (j) and W (w).

NOTE. The letters Y (y) and Z (z) are used only in foreign (chiefly Greek) words. K (k) is found only at the beginning of a very few words, and there only before the letter A (a).

#### Division of the Alphabet.

2. The Latin alphabet is divided into : —

a. Vowels (that is, letters which have a full and distinct sound, so that they can be clearly uttered by themselves).

b. Consonants\* (that is, letters which can be clearly sounded only in connection with a vowel).

3. The Latin vowels are a, e, i, o, u, y. The consonants are b, c, d, f, g, i, k, l, m, n, p, q, r, s, t, v, x, z.

You will see that one letter is used both as vowel and as consonant; which letter is it?

NOTE. H (h) is often called a consonant; properly speaking, however, it is not a letter, but only a sign that the vowel after it is pronounced with a certain roughness, such as distinguishes the pronunciation of "hand" and "overheat" from that of "and" and "overeat."

\* The word "consonant" is derived from Latin *con*, "with," and *sonare*, "to sound."

4. The consonants are divided into : —

a. Semivowels. → *f, i, s, v, l, m, n, r.*

b. Mutes. — *c, k, q, g, p, b, t, d.*

c. Double consonants. — *x, z.*

NOTE. The semivowels *l, m, n, r,* are also called LIQUIDS, and of these *m* and *n* have the further name NASALS.

### Sounds of the Letters.

5. The vowels have each two grades of sounds, a long and a short; but the short vowel differs from the corresponding long one only in *quantity*, not in *quality*. They are pronounced as follows : —

*a*, long, as in *father* ; short, the same sound less prolonged.

*e*, “ like *ey* in *they* ; “ “ “ “ “ “

*i*, “ as in *machine* ; “ “ “ “ “ “

*o*, “ “ “ *note* ; “ “ “ “ “ “

*u*, “ like *oo* in *food* ; “ “ “ “ “ “

*y*, like French *u* or German *ü*, long or short as the case may be.

NOTE. It should be impressed upon the pupil that the vowel sounds in the English words *can, hot, tub, sir,* and *raw* are never met with in Latin.

6. When two vowels come together in one syllable, the combination is called a diphthong. The following combinations are regularly used as diphthongs in Latin : — \*

#### COMMON.

*ae*, pronounced like *y* in *fly*.

*au*, “ “ *ow* in *how*.

*oe*, “ “ *oi* in *coin*.

#### RARE.

*ei*, “ as in *eight*.

*eu*, “ nearly as in *feud*.

*ui*, “ like *wee* in *sweet*.

\* But *u* between *q* or *g* † and a vowel unites with the consonants, as in English, and does not form a diphthong. Thus *qui, sanguis*, but *cui*.

† Sometimes *s*.

7. The consonants have each only one grade of sound, which is as a rule the same as that of the corresponding English letter. But —

c and g are always hard, as in *can* and *get*.

ch has the sound of c, but rougher.

i has the sound of y in *year*.

s is always hard, as in *sin*.

b before s in the same syllable, as in *urbs*, *plēbs*, is pronounced like p, that s may have its proper sound and not slip into that of z.

t has always the sound of t in *tent*.

th has the sound of t, but slightly rougher.

v has the sound of w in *want*.

### Exercise.

NOTE. In this book long vowels are marked thus (¯), short vowels are unmarked.

### 8. Pronounce the following words: —

mē	rosa	bonī	tempore
sī	māgnus	dōnant	amplius
que	causae	piscis	dederat
nōn	ipsīs	ille	obsidem
sed	factō	regēs	proeliō
ut	omnēs	rēgēs	vēnerit
quīn	domum	quōque	impetum
hōc	poenās	quoque	eadem
cūr	aulā	istīc	humilēs
nam	aeger	dōnec	fuerant

NOTE. The pupil should be required to pronounce the words in the first column repeatedly, so that the quantity of their vowels may unconsciously become fixed in his mind. He will appreciate the value of this acquisition when he sees how often these words are met with in the Latin writers.

### Grammatical References

(To supplement the foregoing)

A. & S. 3-18; A. & G. 1-6, 16; G. 1-7; H. 2-5, 15-17.

## LESSON II.

## SYLLABLES AND ACCENTS.

9. Every Latin word has as many syllables as it has separate vowels or diphthongs. One syllable in each word is pronounced with somewhat more force (Accent) than the others, as in English.

10. Observe how each of the following words is accented: —

I. quā'-rum	flū'-men	dō'-nīs
cē'-na	saé-pe	aú-rō
óm-nēs	pón-tus	á-pud
sú-ōs	ī'-gnēs	úl-lus
ā'-cer	aé-grum	má-nūs
rē'-gēs	mā'-tris	mó-nent

II. re-gē'bat	III. pró-xi-mus
dis-suā'dēs	pá-tri-bus
co-haé-rent	fī'-ni-um
per-gaú-det	cóm-mo-dus
a-mā-vē'-runt	aé-qui-tās
pro-fec-ti-ō'-nem	ín-no-cēns
ho-nō-rā'stis	im-pé-ri-um
cōn-su-ē'-scō	cōn-fū'-ge-rint
. . . . .	a-mī-cí-ti-a
o-nú-stae	con-iū-rā-ti-ō'-ni-bus
frū-mén-tum	ho-nō-ri-fi-cen-tís-si-mē
a-mán-tēs	. . . . .
com-plé-xus	ín-te-grum
in-ter-rúm-punt	me-dí-o-cris
a-du-lēs-cén-tēs	ím-pe-trant
ad-fi-ci-ē-bán-tur	il-lé-ce-brae
in-trō-mít-tunt	múl-ti-plex

11. All Latin words of two syllables are accented like

those in Group I. above. What rule, then, can be laid down about the accent of such words? In Group II. you will see that all the words are accented on the last syllable but one (called the *penultimate* or *penult*), and that this syllable either contains a long vowel or a diphthong, as in the words above the dotted line, or has its short vowel followed by a double consonant or by two consonants, as in the words below the dotted line. Such syllables are called *long syllables*; — long *by nature*, if they contain a long vowel or a diphthong, long *by position* otherwise. In Group III. you will see that all the words are accented on the syllable before the penult (called the *antepenultimate* or *antepenult*), and that the penult always has a short vowel followed either by another vowel or a single consonant, as in the words above the dotted line (*short syllables*), or by two consonants, of which the first is a mute, while the second is *l* or *r*, as in the words below the dotted line (*common syllables*). What simple rule can be framed for the accentuation of the words in Groups II. and III.? You will find that this rule applies to all or nearly all Latin words of more than two syllables.

### Division into Syllables.

12. By examining the above groups of words with reference to division into syllables, you will see that this division is made upon the principle that every syllable in a word (except, of course, the last) should end in a vowel, when that can be accomplished without bringing together at the beginning of the next syllable a combination of consonants too hard to pronounce. The following simple rules may be given for dividing Latin words into syllables: —

- i. Single consonants, double consonants, or combinations

of consonants which can begin a word are to be joined to the second of the two vowels between which they stand. This includes the combinations **gn**, **ps**, **pt**, thus : — **re-gēbat** ; **pro-xi-mus** ; **o-nu-stae** ; **ca-strīs** ; **ī-gnem** ; **dē-scri-psī**.

ii. Other combinations of consonants are to be separated, the first letter being joined to the preceding vowel, and the other letter or letters to the following vowel. Thus : — **in-ter-rum-punt** ; **cōn-frin-gant** ; **per-strin-xit**.

iii. Compound words must show their component parts. Thus : — **ab-est** ; **sic-ut**.

13. Divide the following words into syllables and mark their accents : —

<b>pedum</b>	<b>mliti</b>	<b>cōnsternātī</b>
<b>posse</b>	<b>perfectō</b>	<b>patiantur</b>
<b>diēs</b>	<b>populus</b>	<b>largitiōne</b>
<b>noctū</b>	<b>lēgātum</b>	<b>mātrimōnium</b>
<b>signum</b>	<b>monēbant</b>	<b>reminiscerētur</b>
<b>malae</b>	<b>bonōrum</b>	<b>possessiōnibus</b>
<b>grandis</b>	<b>cāritās</b>	<b>maledīcentiōrēs</b>

### Grammatical References.

A. & S. 19–36 ; A. & G. 14, 18, 19 ; G. 8, 11, 14 ; H. 8, 16, 18.

## LESSON III.

### QUANTITY ; STEMS AND ENDINGS.

#### Quantity.

**NOTE.** The quantity of Latin vowels is best learned by observing and remembering how they are marked in lesson books and dictionaries, but a few simple rules will be found useful.

14. A vowel before another vowel or before a diphthong or before **h** is short, as, **eadem**, **varius**, **aureae**, **nihil**.

15. A vowel before *nt* or *nd* is short, as, *amantem*, *docentēs*, *intendant*.

16. A vowel before *nf*, *ns*, *gm*, *gn*, or the consonant *i*, is long, as, *cōnfert*, *īnstat*, *frāgmentum*, *īgnis*, *ēius*, *hūius*.

17. Final *a*, *e*, *y* are short, final *i*, *o*, *u* are long, as, *stella*, *omne*, *Capy*, *bonī*, *amō*, *cornū*.

18. Final *is*, *us*, *ys* are short, final *as*, *es*, *os*, are long, as, *omnis*, *manus*, *Capys* ; *causās*, *monēs*, *bonōs*.

19. Final syllables ending in any consonant other than *s* or *c* have their vowels short, as, *nihil*, *regam*, *nōmen*, *volup*, *amor*, *nōscit*.

NOTE. The above rules are merely statements of what is true in most instances, made for the learner's convenience. He must not be disturbed at finding exceptions to them as he progresses, nor conclude, therefore, that the rules are of no use, but rather allow the rules and the exceptions to help fix each other in his mind by their differences.

### Exercise.

20. Mark the unmarked vowels in the following words, using a macron (¯) for long, a breve (˘) for short, vowels : —

<i>rīpā</i>	<i>meae</i>	<i>cōsul</i>	<i>pārentēs</i>
<i>cūm</i>	<i>laudes</i>	<i>cuius</i>	<i>signā</i>
<i>lēo</i>	<i>quoad</i>	<i>dōcēbām</i>	<i>audienti</i>
<i>cōstāns</i>	<i>cōstantis</i>	<i>bōnūs</i>	<i>viās</i>
<i>prōfūndī</i>	<i>sēgmētūm</i>	<i>īnfimūs</i>	<i>aerāriō</i>

### Stems and Endings.

21. Examine the following groups of forms : —

*sōl*, the sun.

*sōl-is*, of the sun.

*sōl-ī*, for the sun.

*sōl-e*, in the sun.

*sōl-ēs*, suns.

*rēg-is*, of a king.

*rēg-um*, of kings.

*rēg-ī*, to a king.

*rēg-e*, from a king.

*rēg-ibus*, for kings.



aqua, water.  
 aquā, by water.  
 aquā-rum, of waters.  
 aquā-s, waters.

servo-s, a slave.  
 servō, to a slave  
 servō-rum, of slaves.  
 servō-s, slaves.

laudā-re, to praise.  
 lauda-t, he praises.  
 laudā-bant, they were praising.  
 laudā-biminī, you will be praised.

audī-re, to hear.  
 audi-ētis, you shall hear.  
 audī-tur, it is heard.  
 audī-mus, we hear.

diē-s, a day.  
 diē, by day.  
 diē-rum, of days.  
 diē-bus, by days.

fructu-s, product.  
 fructu-ī, for product.  
 fructu-um, of products.  
 fructū, from product.

docē-re, to teach.  
 docē-bam, I was teaching.  
 doce-am, let me teach.  
 docē-tur, he is taught.

dīc-ō, I say.  
 dīc-ant, let them say.  
 dīc-ātur, let it be said.  
 dīc-ēmus, we shall say.

22. You will see that these word-forms almost always have two parts, though a few of them lack the second part; you will also see that the first part in all the forms of each word is *the same*, except as to the quantity of its vowel. This part of the word is called the STEM, the other part is called the ENDING. The stem expresses the meaning of a word in a general way only, the endings express some particular turn or application of the meaning, as can be seen by the above examples.

### Exercise.

23. Separate the following forms into stems and endings: —

Militī, militēs, militum; amāre, amābam, amātis; leōnis, leōne, leōnibus; corporī, corpora, corporum; pūgnā, pugnās,

pūgnārum ; monēris, monētur, monēbāmus ; parvos, parvō, parvōrum ; regam, regō, regēmur ; cornūs, cornua, cornuum ; finīre, finīebās, finītur, finīāminī ; pācem, pācis, pāci ; aciem, aciēs, aciē ; dūci, dūcat, dūcēmus, dūcuntur.

## LESSON IV.

### GENERAL RULES FOR GENDER.—THE FIRST DECLENSION.

NOTE. Pupils who do not know the parts of speech and the meanings of the terms *gender*, *number*, and *case* should learn them before going further. (A. & S. 73-79, 85-88 ; A. & G. 20, 25-28, 31 ; G. 15-18, 21-23 ; H. 38-41, 44, 45.)

### Genders.

24. In English we call nouns denoting male beings **MASCULINE**, nouns denoting female beings **FEMININE**, and all other nouns, **NEUTER**. In Latin, gender is less simple, partly because the Romans personified many things without sex and partly because certain genders came to be associated with various endings. The genders associated with particular endings are best studied in connection with the different declensions. For the gender of personified things the following rule is convenient : —

- i. Masculine are nations, rivers, winds, and months.
- ii. Feminine are countries, towns, islands, plants, and trees.

25. Latin nouns are divided into five declensions, according to the letters in which their stems end.

### The First Declension.

26. The First Declension comprises all nouns whose stems end in *ā*.

Learn the following paradigms of declension : —

	<i>rīpa</i> , f., river-bank.	<i>stella</i> , f., a star.	<i>via</i> , f., way, path.
Stem	<i>rīpā-</i>	<i>stellā-</i>	<i>viā-</i>

*Singular.*

Nom.	<i>rīpa</i> , bank.	<i>stella</i> , a star.	<i>via</i> , way.
Gen.	<i>rīpae</i> , bank's, of a bank.	<i>stellae</i> , star's, of a star.	<i>viae</i> , of the way.
Dat.	<i>rīpae</i> , to or for a bank.	<i>stellae</i> , to or for a star.	<i>viae</i> , to or for a way.
Acc.	<i>rīpam</i> , bank.	<i>stellam</i> , a star.	<i>viam</i> , way.
Voc.	<i>rīpa</i> , thou bank.	<i>stella</i> , thou star.	<i>via</i> , thou way.
Abl.	<i>rīpā</i> , on a bank.	<i>stellā</i> , with or from a star.	<i>viā</i> , by the way.

*Plural.*

N. & V.	<i>rīpae</i> , banks, or ye banks.	<i>stellae</i> , stars, etc.	<i>viae</i> , ways, etc.
Gen.	<i>rīpārum</i> , of the banks.	<i>stellārum</i>	<i>viārum</i>
D. & A.	<i>rīpīs</i> , to or for the banks, or on the banks.	<i>stellīs</i>	<i>viīs</i>
Acc.	<i>rīpās</i> , banks.	<i>stellās</i>	<i>viās</i>

27. You will see that in some of the cases of the above words, the stem vowel is no longer visible. It has become absorbed in the ending. Which cases are these? In certain other cases the vowel has not disappeared, but has become fused with the ending into the diphthong *ae*. Which cases are these? In three cases there is no ending, and in two of these the stem vowel has become short. Which are these? Note carefully what cases have similar forms. What exceptions to your rules for the quantity of final syllables do you observe in these nouns of the first declension?

28. You will further see that in the above nouns the same case is not always translated in the same way. This does not, of course, indicate that a case of one noun means one thing and the same case of another noun a different thing, but that we often express by different prepositions, in English, ideas for which the same case-form was used in Latin. When a case-form thus stands by itself, it may therefore be translated by various expressions; but when words are used together in sentences, the surroundings show which idea the case represents on the particular occasion, just as in English you can tell by the surrounding words whether "hand" is a noun or a verb, as in "give me your hand" and "please hand me that book." So, too, the context shows whether a Latin noun like *pūgna* means "the battle," "a battle," or simply "battle," the Romans not needing special words to correspond to the English articles.

## 29. Vocabulary.

*causa*, -ae, f., cause, reason. *hōra*, -ae, f., hour.

*cōpia*, -ae, f., plenty (*pl.* forces). *lingua*, -ae, f., tongue.

*cūra*, -ae, f., care.

*praeda*, -ae, f., booty.

*fuga*, -ae, f., flight.

*pūgna*, -ae, f., battle.

*glōria*, -ae, f., glory.

*scrība*, -ae, m., scribe, clerk.

What appears to be the regular gender of nouns of the first declension? All nouns of this declension are of this gender except a few, like *scrība*, which denote male beings.

## Exercise.

30. Give an English equivalent for each of the following Latin forms : —

1. *Causās*. 2. *Pūgnīs*. 3. *Hōram*. 4. *Fugā*. 5. *Scrībārum*. 6. *Praedae*. 7. *Cūra*. 8. *Cōpiīs*. 9. *Cōpiam*. 10. *Linguae*. 11. *Glōriā*. 12. *Linguārum*. 13. *Scrībīs*. 14. *Fugae*.

15. Cūrae. 16. Cōpiās. 17. Causīs. 18. Praedārum. 19. Hōris. 20. Glōriam.

31. Give a Latin equivalent for each of the following English expressions : —

1. For a battle. 2. By glory. 3. Thou scribe. 4. In flight. 5. With booty. 6. To a star. 7. By the forces. 8. In plenty. 9. With the tongue. 10. On the way. 11. Of cares. 12. With reasons. 13. To the clerks. 14. Ye battles. 15. Of hours. 16. For a way. 17. To the banks. 18. A tongue. 19. The hours. 20. For booty. 21. By the path.

### Grammatical References.

A. & S. 54, 55, 73-79, 85-88, 91 ; A. & G. 20, 21, 25-28, 31, 35 ; G. 15-18, 21-24, 27, 28 ; H. 38-41, 44-46, 48.

## LESSON V.

### SECOND DECLENSION.

32. The Second Declension includes all nouns whose stems end in o. Learn the following paradigms : —

	servos, m., a slave.	avos, m., grandfather.	ōvom, n., egg.
Stem	servo-	avo-	ōvo-

#### *Singular.*

Nom.	servos	avos	ōvom
Gen.	servī	avī	ōvī
Dat. & Abl.	servō	avō	ōvō
Acc.	servom	avom	ōvom
Voc.	serve	ave	ōvom

#### *Plural.*

Nom. & Voc.	servī	avī	ōva
Gen.	servōrum	avōrum	ōvōrum
Dat. & Abl.	servīs	avīs	ōvīs
Acc.	servōs	avōs	ōva

	<b>equus, m., a</b> horse.	<b>dominus, m.,</b> master.	<b>bellum, n.,</b> war.
<b>Stem</b>	<b>equo-</b>	<b>domino-</b>	<b>bello-</b>

*Singular.*

<b>Nom.</b>	<b>equus</b>	<b>dominus</b>	<b>bellum</b>
<b>Gen.</b>	<b>equī</b>	<b>dominī</b>	<b>bellī</b>
<b>Dat. &amp; Abl.</b>	<b>equō</b>	<b>dominō</b>	<b>bellō</b>
<b>Acc.</b>	<b>equum</b>	<b>dominum</b>	<b>bellum</b>
<b>Voc.</b>	<b>eque</b>	<b>domine</b>	<b>bellum</b>

*Plural.*

<b>Nom. &amp; Voc.</b>	<b>equī</b>	<b>dominī</b>	<b>bella</b>
<b>Gen.</b>	<b>equōrum</b>	<b>dominōrum</b>	<b>bellōrum</b>
<b>Dat. &amp; Abl.</b>	<b>equīs</b>	<b>dominīs</b>	<b>bellīs</b>
<b>Acc.</b>	<b>equōs</b>	<b>dominōs</b>	<b>bella</b>

	<b>filius, m., son.</b>	<b>ager, m., field.</b>	<b>puer, m., boy.</b>
<b>Stem</b>	<b>fili-</b>	<b>agro-</b>	<b>puero-</b>

*Singular.*

<b>Nom.</b>	<b>filius</b>	<b>ager</b>	<b>puer</b>
<b>Gen.</b>	<b>fili</b>	<b>agri</b>	<b>puerī</b>
<b>Dat. &amp; Abl.</b>	<b>filiō</b>	<b>agrō</b>	<b>puerō</b>
<b>Acc.</b>	<b>filium</b>	<b>agrum</b>	<b>puerum</b>
<b>Voc.</b>	<b>fili</b>	<b>ager</b>	<b>puer</b>

*Plural.*

<b>Nom. &amp; Voc.</b>	<b>filiī</b>	<b>agri</b>	<b>puerī</b>
<b>Gen.</b>	<b>filiōrum</b>	<b>agrōrum</b>	<b>puerōrum</b>
<b>Dat. &amp; Abl.</b>	<b>filiīs</b>	<b>agriīs</b>	<b>puerīs</b>
<b>Acc.</b>	<b>filiōs</b>	<b>agrōs</b>	<b>puerōs</b>

33. What is the only difference in declension between the first three nouns above and the second three nouns? All nouns of the second declension were originally declined like the first three above, but in classical times the *o* of the stem was retained before *s* and *m* in those nouns

only, which, like the three given, had the letter *v* before the stem vowel *o*. What are the only differences in declension between *filius* and the nouns given before it? What is the only difference between *puer* and *ager*? Nearly all second declension nouns in *er* are declined like *ager*. What are the only differences in declension between the nouns in *er* and the others? What cases have similar forms in the second declension? What cases have the same endings in both the first and the second declensions? What exceptions to your rules for the quantity of final syllables do you find in some of these second declension nouns?

NOTE 1. The voc. sing. of nouns in *os* and *us* is the only instance in any of the five declensions of a vocative unlike its nominative.

NOTE 2. Nouns in *ius* and *ium* do not change their accent in the genitive and vocative when they contract *iī* and *ie* to *i*. Thus from *Mercurius* we have *Mercūrī*, not *Mércurī*; from *initium*, *inítī*, not *ínitī*. What rule for accent is thus violated?

### Exercise.

#### 34. Decline the following nouns:—

*annus*, -ī, m., year.

*frumentum*, -ī, n., grain.

*gladius*, -ī, m., sword.

*lacrima*, -ae, f., tear.

*liber*, -brī, m., book.

*mūrus*, -ī, m., wall.

*oppidum*, -ī, n., town.

*ōtium*, -ī, n., rest, leisure.

*negōtium*, -ī, n., business,  
affair.

*populus*, -ī, m., a people.

*praemium*, -ī, n., reward.

*socer*, -erī, m., father-in-law.

35. What seems to be the regular gender of nouns of the second declension ending in *m*? What that of the other nouns? The only exceptions are a few feminines in *os* or *us* (chiefly names of towns or trees), and three neuters in *us*.

### Grammatical References.

A. & S. 95, 96, 97, (1) & (2); A. & G. 38, 39, 41, 42; G. 29-32; H. 51, 53.

## LESSON VI.

## ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS. — TWO NOUNS OR AN ADJECTIVE AND NOUN USED TOGETHER.

36. Learn the declension of the following words : —

	novos, m.	nova, f.	novom, n., new.
Stem	novo-	novā-	novo-

*Singular.*

Nom.	novos	nova	novom
Gen.	novī	novae	novī
Dat.	novō	novae	novō
Acc.	novom	novam	novom
Voc.	nove	nova	novom
Abl.	novō	novā	novō

*Plural.*

Nom. & Voc.	novī	novae	nova
Gen.	novōrum	novārum	novōrum
Dat. & Abl.	novīs	novīs	novīs
Acc.	novōs	novās	nova

	bonus, m.	bona, f.	bonum, n., good.
Stem	bono-	bonā-	bono-

*Singular.*

Nom.	bonus	bona	bonum
Gen.	bonī	bonae	bonī
Dat.	bonō	bonae	bonō
Acc.	bonum	bonam	bonum
Voc.	bone	bona	bonum
Abl.	bonō	bonā	bonō



*Plural.*

Nom. & Voc.	bonī	bonae	bona
Gen.	bonōrum	bonārum	bonōrum
Dat. & Abl.	bonīs	bonīs	bonīs
Acc.	bonōs	bonās	bona
Stem	rēgius, m. rēgio-	rēgia, f. rēgiā-	rēgium, n., royal. rēgio-

*Singular.*

Nom.	rēgius	rēgia	rēgium
Gen.	rēgiī	rēgiae	rēgiī
Dat.	rēgiō	rēgiae	rēgiō
Acc.	rēgium	rēgiam	rēgium
Voc.	rēgie	rēgia	rēgium
Abl.	rēgiō	rēgiā	rēgiō

*Plural.*

Nom. & Voc.	rēgiī	rēgiae	rēgia
Gen.	rēgiōrum	rēgiārum	rēgiōrum
Dat. & Abl.	rēgiīs	rēgiīs	rēgiīs
Acc.	rēgiōs	rēgiās	rēgia
Stem	crēber, m. crēbro-	crēbra, f. crēbrā-	crēbrum, n., frequent. crēbro-

*Singular.*

Nom. & Voc.	crēber	crēbra	crēbrum
Gen.	crēbrī	crēbrae	crēbrī
Dat.	crēbrō	crēbrae	crēbrō
Acc.	crēbrum	crēbram	crēbrum
Abl.	crēbrō	crēbrā	crēbrō

*Plural.*

Nom. & Voc.	crēbrī	crēbrae	crēbra
Gen.	crēbrōrum	crēbrārum	crēbrōrum
Dat. & Abl.	crēbrīs	crēbrīs	crēbrīs
Acc.	crēbrōs	crēbrās	crēbra
	liber, m.	libera, f.	liberum, n., free.
Stem	libero-	liberā-	libero-

*Singular.*

Nom. & Voc.	liber	libera	liberum
Gen.	liberī	liberae	liberī
Dat.	liberō	liberae	liberō
Acc.	liberum	liberam	liberum
Abl.	liberō	liberā	liberō

*Plural.*

Nom. & Voc.	liberī	liberae	libera
Gen.	liberōrum	liberārum	liberōrum
Dat. & Abl.	liberīs	liberīs	liberīs
Acc.	liberōs	liberās	libera

37. Which is the only one of these adjectives of which the declension differs at all from that of nouns of the same endings? Point out the differences.

NOTE. Many more adjectives in *er* are declined like *crēber* than like *liber*.

### Use of Two Nouns or a Noun and Adjective together.

38. We mean different things in English, according as we say "the *boy's* book," or "the boy's *book*," that is, according as we make the word *BOY'S* or the word *BOOK* more emphatic (utter it more forcibly). So if we say "a *long* road," we mean one thing; if we say "a long *road*," we mean another. In Latin, these differences are

expressed by the order in which the words are placed.  
Thus: —

*puerī liber* = the *boy's* book (not the *girl's* or the *man's*).

*liber puerī* = the boy's *book* (not his *hat* or his *head*).

*longa via* = a *long* road (not a *short* one).

*via longa* = a *long road* (not a *long river* or *bridge*).

*gladius novus* = a *new sword* (not — — —).\*

*bonō servō* = for a *good* slave (not — — —).

*lacrimis crēbris* = with frequent *tears* (not — — —).

*oppidī mūrus* = the wall of the *town* (not of — —).

*pūgnae hōrā* = at the hour of *battle* (not of —).

*fuga cōpiārum* = the *flight* of the forces (not their —).

*annī frūmentum* = a *year's* grain (not — — —).

*liber populus* = a *free* people (not — — —).

39. After studying the above expressions, which word should you put first when you were going to use two Latin nouns or a Latin noun and adjective together? Which case should you use to indicate what is meant in English by the possessive case or the word "of"? What gender, number, and case should you choose for an adjective which you were going to use with a noun in any given gender, number, and case?

## 40.

## Vocabulary.

*aeger, -gra, -grum*, sick.

*malus, -a, -um*, bad.

*altus, -a, -um*, high or deep.

*multus, -a, -um*, much, many.

*grātus, -a, -um*, pleasant or grateful.

*parvos, -a, -om*, small.

*grātia, -ae, f.*, favor (*pl.* thanks).

*porta, -ae, f.*, gate.

*iaculum, -ī, n.*, javelin.

*saucius, -a, -um*, wounded.

*lātus, -a, -um*, broad.

*socius, -ī, m.*, ally.

*longus, -a, -um*, long.

*tēctum, -ī, n.*, roof, house.

*māgnus, -a, -um*, great, large.

*verbum, -ī, n.*, word.

\* Let the pupil fill out the parentheses.

## Exercise.

## 41. Translate into Latin : —

1. To a *good* master. 2. With a *new sword*. 3. From the walls of the *town*. 4. For the *wounded* allies. 5. The *boy's* javelin. 6. In a *broad* path. 7. Of the sick *slave*. 8. By the glory of *battle*. 9. With *frequent* battles. 10. To a *kingly* master. 11. For a free *people*. 12. With a *new* roof.

## Grammatical References.

A. & S. 143, 144 ; A. & G. 81, 82 ; G. 32-34 ; H. 148-150.

## LESSON VII.

**PRESENT, FUTURE, AND PERFECT INDICATIVE OF  
VERBS OF THE FIRST CONJUGATION. — ACCUSATIVE AS OBJECT.**

NOTE. Pupils who do not know the meanings of the terms *voice*, *mood*, *tense*, *number*, and *person*, should learn them before going further : A. & S. 192, 193, 197, 199-201 ; A. & G. 108, 111, 112, 115 ; G. 109 ; H. 194-199.

## 42. Learn the following paradigms : —

	amāre, to love.	laudāre, to praise.	pūgnāre, to fight.
Stem	amā-	laudā-	pūgnā-

## Present Indicative.

*Singular.*

1st Per.	amō, I love, or am loving.	laudō	pūgnō
2d "	amās, you love, or are loving.	laudās	pūgnās
3d "	amat, he, she, it, loves, or is loving.	laudat	pūgnat

*Plural.*

1st Per.	<b>amāmus</b> , we love, or are loving.	<b>laudāmus</b>	<b>pūgnāmus</b>
2d "	<b>amātis</b> , you love, or are loving.	<b>laudātis</b>	<b>pūgnātis</b>
3d "	<b>amant</b> , they love, or are loving.	<b>laudant</b>	<b>pūgnant</b>

**Future Indicative.***Singular.*

1st Per.	<b>amābō</b> , I shall love.	<b>laudābō</b>	<b>pūgnābō</b>
2d "	<b>amābis</b> , you will love.	<b>laudābis</b>	<b>pūgnābis</b>
3d "	<b>amābit</b> , he, she, it will love.	<b>laudābit</b>	<b>pūgnābit</b>

*Plural.*

1st Per.	<b>amābimus</b> , we shall love.	<b>laudābimus</b>	<b>pūgnābimus</b>
2d "	<b>amābitis</b> , you will love.	<b>laudābitis</b>	<b>pūgnābitis</b>
3d "	<b>amābunt</b> , they will love.	<b>laudābunt</b>	<b>pūgnābunt</b>

**Perfect Indicative.***Singular.*

1st Per.	<b>amāvī</b> , I loved, or have loved.	<b>laudāvī</b>	<b>pūgnāvī</b>
2d "	<b>amāvistī</b> , you loved, or have loved.	<b>laudāvistī</b>	<b>pūgnāvistī</b>
3d "	<b>amāvit</b> , he, she, it loved, or has loved.	<b>laudāvit</b>	<b>pūgnāvit</b>

*Plural.*

- 1st Per. **amāvimus**, we loved, **laudāvimus pūgnāvimus**  
or have loved.  
2d “ **amāvistis**, you **laudāvistis pūgnāvistis**  
loved, or have loved.  
3d “ **amāvērunt**, they **laudāvērunt pūgnāvērunt**  
loved, or have loved.

43. These verbs and all verbs conjugated like them are called verbs of the First Conjugation. You see that their stems end in *ā*-, like those of nouns of the first declension. By what letter can you recognize the third person in a verb-form like the above? How can you tell at once whether it is singular or plural? By what letters can you recognize such a first person plural as the above? By what letter can you distinguish any of these forms that belong to the future? To the perfect?

44. Study the following sentences carefully:—

**servī pūgnant**, the *slaves* are fighting (not the soldiers, for instance).

**pūgnant servī**, the slaves are *fighting* (not running, for instance).

**mūrus stābit**, the *wall* will stand (even though the roof may fall).

**stābit mūrus**, the wall *will stand* (whatever else we may say of it).

**clāmāvit puer**, the boy *cried out*.

**puella clāmāvit**, the *girl* cried out.

**amāmus glōriam**, we *love* glory.

**patriam amāmus**, we love our *country*.

**fugābunt servōs**, they *will rout* the slaves.

**oppidum vāstābitis**, you will lay waste *the town*.

**portāvimus librōs**, we *carried* books.

**gladiōs portābimus**, we shall carry *swords*.

**vocābō puerōs**, I *will call* the boys.

**laudās puellās**, you *praise* the girls.

45. After studying the above, what case should you choose for the subject of a sentence? What case for the direct object of a verb? Does the rule you made for the arrangement of two nouns used together, or of a noun and adjective, appear to apply where a verb and a noun are used together?

NOTE. The teacher should explain to his pupils the twofold nature of emphasis, — how when we emphasize a word we may be *positively* contrasting the idea which it expresses with some other idea expressed by the same part of speech, or only *negatively* contrasting the idea with all other ideas expressed by the same part of speech. For instance, when we say “a *brave* man,” we may mean to contrast the quality “brave” with the quality “cowardly,” or we may mean simply to call off the attention from all other qualities and concentrate it upon the idea “brave.” In spoken language the inflection of the voice shows which kind of contrast is meant; in writing we have to depend upon the context.

### Exercise.

46. Translate into English, marking the emphatic words : —

1. Causā bonā. 2. Bonae causae. 3. Multī annī.\* 4. Linguarū multarū. 5. Avī gladius.† 6. Laudō scribās. 7. Portābunt frumentum. 8. Bellī initiō. 9. Vocat dominus. 10. Pūgnābunt cōpiae. 11. Librōs amat. 12. Sauciōrum ‡ cūra.

47. Translate into Latin : —

1. Of many *books*. 2. For the *master* of the slaves. 3. He *loves* the people. 4. They love *rewards*. 5. We have routed the *forces*. 6. The *country* calls. 7. With many *tears*. 8. The *house* will stand. 9. We *shall* carry the booty. 10. The glory of *free men*.

\* No. 2 may be translated either as singular or as plural; why may not also No. 3?

† Let the teacher explain to his pupils that it is not necessary or right to translate a phrase like *avī gladius* by the vapid expression, “the sword of a grandfather;” the picturesque “grandfather’s sword” renders the Latin much more truly.

‡ What is naturally understood when an adjective is used alone like this? Is this adjective masculine or neuter, and why?

## LESSON VIII.

## THIRD DECLENSION.

48. The Third Declension includes all the nouns whose stems end in *i*-, or in any consonant (and also two nouns with stems in *u*- treated like consonant stems).

49. Learn the following paradigms : —

	sitis, f., thirst.	turris, f., tower.	hostis, c.,* enemy.
Stem	siti-	turri-	hosti-

*Singular.*

Nom. & Voc.	sitis	turris	hostis
Gen.	sitis	turris	hostis
Dat.	sitī	turri	hostī
Acc.	sitim	turrim (-em)	hostem
Abl.	sitī	turri (-e)	hoste

*Plural.*

Nom. & Voc.	turrēs	hostēs
Gen.	turrium	hostium
Dat. & Abl.	turribus	hostibus
Acc.	turrīs (-ēs)	hostēs (-īs)

	mare, n., sea.	nūbēs, f., cloud.	aetās, f.,† age.
Stem	mari-	nūb(i)-	aetāt(i)-

*Singular.*

Nom. & Voc.	mare	nūbēs	aetās
Gen.	maris	nūbis	aetātis
Dat.	marī	nūbī	aetātī
Acc.	mare	nūbem	aetātem
Abl.	marī	nūbe	aetāte

\* Common gender, *i. e.*, sometimes masculine, sometimes feminine.

† See A. & S. 69 (2); A. & G. 44; G. 51; H. 36, 2.



*Plural.*

Nom. & Voc.	maria	nūbēs	aetātēs
Gen.	marium	nūbium	aetātium (-um)
Dat. & Abl.	maribus	nūbibus	aetātibus
Acc.	maria	nūbēs (-īs)	aetātēs (-īs)
Stem	rēx, m., king. rēg-	lapis, m., stone. lapid-	sūs, c., swine. su-

*Singular.*

Nom. & Voc.	rēx (rēg + s)*	lapis (lapid + s)†	sūs
Gen.	rēgis	lapidis	suis
Dat.	rēgī	lapidī	suī
Acc.	rēgem	lapidem	suem
Abl.	rēge	lapide	sue

*Plural.*

N. A. & V.	rēgēs	lapidēs	suēs
Gen.	rēgum	lapidum	suum
Dat. & Abl.	rēgibus	lapidibus	subus(suibus)
Stem	cōnsul, m., consul.‡	agger, m., mound.	caput, n., head.
	cōnsul-	agger-	capit-

*Singular.*

Nom. & Voc.	cōnsul	agger	caput
Gen.	cōnsulis	aggeris	capitis
Dat.	cōnsulī	aggerī	capitī
Acc.	cōnsulem	aggerem	caput
Abl.	cōnsule	aggere	capite

\* See A. &amp; S. 3, e; A. &amp; G. 3, a; G. 6, 3; H. 3, note 2.

† See A. &amp; S. 69 (2); A. &amp; G. 44; G. 51; H. 36, 2.

‡ This is the name by which the highest officer of the Roman Republic was called, corresponding roughly to our president, except that Rome had two consuls, and the office, like the nation, was more military than with us.

*Plural.*

N. Ac. & V.	cōsulēs	aggerēs	capita
Gen.	cōsulum	aggerum	capitum
Dat. & Abl.	cōsulibus	aggeribus	capitibus

NOTE. At first thought, it seems as if the *i*-stems, like the *ā*-stems and *o*-stems, would more properly be reckoned as a special declension, but a careful study of such words as are declined above shows that the endings for the *i*-stems tended to give way before the endings for consonant stems, and to do so in such varied degrees in different nouns that the two kinds of stems cannot be profitably separated in declension. Most nouns with *i*-stems are declined like *hostis*, *nūbēs*, or *aetās* (according to the letter before the final *s* of their nominatives); a few are declined like *turris*, and a very few like *sitis*.

## 50.

## Vocabulary.

<i>amnis</i> , st. <i>amni</i> -, m., river.	<i>mors</i> , st. <i>mort(i)</i> -, f., death.
<i>cīvis</i> , st. <i>cīvi</i> -, c., citizen	<i>mulier</i> , st. <i>mulier</i> -, f., wo-
<i>cīvitās</i> , st. <i>cīvitāt(i)</i> -, f., state.	man.
<i>culpa</i> , -ae, f., fault.	<i>nāvis</i> , st. <i>nāvī</i> -, f., ship.
<i>ignis</i> , st. <i>ignī</i> -, m., fire.	<i>parāre</i> , to prepare.
<i>iuvāre</i> , to help.	<i>pāx</i> , st. <i>pāc</i> -, f., peace.
<i>laetus</i> , -a, -um, glad.	<i>pēs</i> , st. <i>ped</i> -, m., foot.
<i>lūx</i> , st. <i>lūc</i> -, f., light.	<i>pōns</i> , st. <i>pont(i)</i> -, m., bridge.
<i>mōns</i> , st. <i>mont(i)</i> -, m., moun-	<i>rogāre</i> , to ask, ask for.
tain.	<i>vōx</i> , st. <i>vōc</i> -, f., voice.
<i>et</i> , and.	<i>nōn</i> , not. <i>sed</i> , but.

## Exercise.

51. Translate into English, marking the emphatic words : —

1. *Sōlis lūce*. 2. *Laetā vōce*. 3. *Fīlium iuvat*. 4. *Cīvēs clāmant*. 5. *Bellum longum et pūgnae multae*. 6. *Altō mūrō sed multīs portīs*. 7. *Gladium rogāvit, nōn librum*. 8. *Gladium et equum rogābō*. 9. *Mortis hōrā*. 10. *Frūmentum parāvērunt sed rogant nāvēs*. 11. *Nōn ignis lūce sed sōlis*. 12. *Nōn puellae sed mulieris vōx*.

## 52. Translate into Latin : —

1. They *love* the state. 2. I am fond \* of *horses*. 3. They will ask for *peace*. 4. We *shall help* the forces and lay waste the *fields*. 5. A wide *river*, but a good *bridge*. 6. They are preparing *war*, but they love *peace and rest*. 7. We have not routed the *enemy*. 8. With the head and foot of a *boy*. 9. Not by the fault of the *woman*, but by the *flight* of the slave.

•

### LESSON IX.

#### THIRD DECLENSION (Concluded). — USE OF THREE OR MORE WORDS TOGETHER.

## 53. Learn the following paradigms : —

	plēbs,† f., the common people.	mīles, m., soldier.	pater, m., father.
Stem	plēb-	mīlit-	patr-

*Singular.*

N. & V.	plēbs	mīles	pater
Gen.	plēbis	mīlitis	patris
Dat.	plēbī	mīlitī	patri
Acc.	plēbem	mīlitem	patrem
Abl.	plēbe	mīlite	patre

*Plural.*

N. Ac. & V.	mīlitēs	patrēs
Gen.	mīlitum	patrum
D. & Ab.	mīlitibus	patribus

\* When you come to a word for which, as with this, you have not yet been given a Latin equivalent, think of an English word of similar meaning for which you already know the Latin. In this way you acquire the valuable habit of remembering the *ideas* for which Latin words stand rather than the English *words* used to translate them.

† For the pronunciation of *plēbs*, see § 7.

	leō, m., lion.	virgō, f., maiden.	nōmen, n., name.
Stem	leōn-	virgin-	nōmin-

*Singular.*

N. & V.	leō	virgō	nōmen
Gen.	leōnis	virginis	nōminis
Dat.	leōnī	virginī	nōminī
Acc.	leōnem	virginem	nōmen
Abl.	leōne	virgine	nōmine

*Plural.*

N. Ac. & V.	leōnēs	virginēs	nōmina
Gen.	leōnum	virginum	nōminum
D. & Ab.	leōnibus	virginibus	nōminibus

	honōs } m., honor } honor.	corpus, n., body.	opus, n., work.
Stem	honōr- (ear- lier honōs-)	corpor- (ear- lier corpors-)	oper- (ear- lier opos-)

*Singular.*

N. & V.	honōs } honor }	corpus	opus
Gen.	honōris	corporis	operis
Dat.	honōrī	corporī	operī
Acc.	honōrem	corpus	opus
Abl.	honōre	corpore	opere

*Plural.*

N. Ac. & V.	honōrēs	corpora	opera
Gen.	honōrum	corporum	operum
D. & Ab.	honōribus	corporibus	operibus

NOTE. The third declension looks more complicated than it is because of the variety of forms produced in the nominative singular by adding *s* to different stems or by modifying the stem vowel, and because of the dif-

ferent aspects given to the nouns by the final letters of their stems. The best way to master the declension for practical purposes is to study attentively a series of nouns like those given, without trying to load the mind with rules for forming nominatives from stems or the reverse. Those, however, who desire rules will find them in A. & S. 100-108; A. & G. 44-45, 48, 51, 53, 55; G. 36-62; H. 56-65.

### Use of Three or More Words together.

54. All Latin sentences are arranged on the principle you have studied in the use of two words grammatically related to each other, namely, that the more emphatic comes before the less emphatic. Study the following applications of the principle: —

55. *Verberat crūdēliter servōs*, he is BEATING the slaves *cruelly*.

*Crūdēliter servōs verberat*, he is CRUELLY beating the *slaves*.

*Cæsar Gallōs vīcit*, CÆSAR conquered the *Gauls*.

*Gallōs vīcit Cæsar*, Cæsar *conquered* the *GAULS*.

*Pulchrum librum habeo*, I have a HANDSOME *book*.

*Librum habeo pulchrum*, I *have* a handsome *BOOK*.

*Agrōs hostium vāstant*, they lay waste the *FIELDS* of the *enemy*.

*Hostium agrōs vāstant*, they lay waste the *fields* of the *ENEMY*.

*Vāstant hostium agrōs*, they *LAY WASTE* the *fields* of the *enemy*.

NOTE 1. It seems a little forced to mark two emphases in such short English sentences as the above, partly because we are not in the habit of talking with so varied an emphasis, and partly because our means of expressing emphasis are more crude and clumsy than the Latin. This is an excellent reason for learning to grasp a Latin sentence so thoroughly that without being translated it will convey its whole meaning to us as it did to the Roman.

NOTE 2. In writing or speaking Latin sentences, we have to consider the words separately (until we learn to think in Latin), and we often find it a help to group together in phrases the words most closely related to each other grammatically. Thus we should put *agrōs* and *hostium*

together and say *agrōs hostium* or *hostium agrōs* according as we meant "the enemy's *fields*" or "the *enemy's* fields," and then put *vāstant* before these words or after them according as we wished to emphasize the act of laying waste or the things laid waste.\* The Romans, of course, did not have to go through this process, but uttered their words naturally in the order that expressed what they wanted to say, just as when we speak we put the proper stress of voice upon the emphatic words without thinking about it.

## 56.

## Vocabulary.

<i>canis</i> , st. <i>can(i)-</i> , c., dog.	<i>māter</i> , st. <i>mātr-</i> , f., mother.
<i>dux</i> , st. <i>duc-</i> , m., leader, general.	<i>pars</i> , st. <i>part(i)-</i> , f., part.
<i>eques</i> , st. <i>equit-</i> , m., horseman.	<i>sēdēs</i> , <i>sēd(i)-</i> , f., seat, abode.
<i>fortiter</i> , bravely.	<i>urbs</i> , st. <i>urb(i)-</i> , f., city.
<i>homo</i> , st. <i>homin-</i> , m., a man.†	<i>vir</i> , <i>virī</i> , m., a man.†
<i>laetē</i> , gladly.	<i>virtūs</i> , st. <i>virtūt-</i> , f., manliness, bravery, virtue.

## Exercise.

## 57. Translate into English : —

1. *Canēs et equōs puer amat.* 2. *Rēgis militēs hostem fugāvērunt.* 3. *Laudābit dux virtūtem equitum.* 4. *Parvom filium portat māter.* 5. *Novās sēdēs hominēs parant.* 6. *Mulierēs pācem rogant sed virī pūgnābunt.* 7. *Fortiter pūgnant cōpiaē sed hostēs nōn fugant.* 8. *Māgnum opus dux parāvit.* 9. *Laetē puella patrem et mātrem vocat.‡* 10. *Nōmen militis rēx rogāvit.*

## 58. Translate into Latin : —

1. The *king* praises the *bravery* of the *SOLDIERS*. 2. The *GOOD* boy is *gladly helping* his mother. 3. The enemy *have*

\* These are the simple conversational ways of arranging the words; if *vāstant* be placed between the other words, there is a slight change of emphasis and a marked effect of more elevated style like that of a poem or an oration.

† *Homo* means a man as distinguished from a beast or an angel; *vir*, as distinguished from a woman or child.

‡ Whose father and mother are naturally meant?

*laid waste a PART of the city.* 4. They have not put to flight the general and the horsemen. 5. You love the sea but not the clouds. 6. The COMMON PEOPLE ask for rest, but the LEADERS are preparing war.

### Grammatical References.

A. & S. 58-72, 99-123; A. & G. 8-11, 44-67; G. 36-67; H. 19-36, 55-115.

## LESSON X.

### PRESENT, FUTURE AND PERFECT INDICATIVE IN THE FOUR CONJUGATIONS.—SOME SIMPLE DATIVES AND ABLATIVES.

59. Compare the following paradigms:—

#### Present Infinitive.

##### *Singular.*

	<i>amāre,</i> to love.	<i>flēre,</i> to weep.	<i>habēre,</i> to have.	<i>regere,</i> to rule.	<i>audire,</i> to hear.
stem	<i>amā-</i>	<i>flē-</i>	<i>habē-</i>	<i>reg-</i>	<i>audi-</i>

#### Present Indicative.

##### *Singular.*

1st Pers.	<i>amō</i>	<i>flēō</i>	<i>habēō</i>	<i>regō</i>	<i>audiō</i>
2d "	<i>amās</i>	<i>flēs</i>	<i>habēs</i>	<i>regis</i>	<i>audis</i>
3d "	<i>amat</i>	<i>flet</i>	<i>habet</i>	<i>regit</i>	<i>audit</i>

##### *Plural.*

1st Pers.	<i>amāmus</i>	<i>flēmus</i>	<i>habēmus</i>	<i>regimus</i>	<i>audimus</i>
2d "	<i>amātis</i>	<i>flētis</i>	<i>habētis</i>	<i>regitis</i>	<i>auditis</i>
3d "	<i>amant</i>	<i>fient</i>	<i>habent</i>	<i>regunt</i>	<i>audiunt</i>

#### Future Indicative.

##### *Singular.*

1st Pers.	<i>amābō</i>	<i>flēbō</i>	<i>habēbō</i>	<i>regam</i>	<i>audiam</i>
2d "	<i>amābis</i>	<i>flēbis</i>	<i>habēbis</i>	<i>regēs</i>	<i>audiēs</i>
3d "	<i>amābit</i>	<i>flēbit</i>	<i>habēbit</i>	<i>reget</i>	<i>audiet</i>

*Plural.*

1st Pers.	amābimus	flēbimus	habēbimus	regēmus	audiēmus
2d "	amābitis	flēbitis	habēbitis	regētis	audiētis
3d "	amābunt	flēbunt	habēbunt	regent	audient

## Perfect Indicative.

*Singular.*

1st Pers.	amāvī	flēvī	habuī	rēxī	audīvī
2d "	amāvistī	flēvistī	habuistī	rēxistī	audivistī
3d "	amāvit	flēvit	habuit	rēxit	audivit

*Plural.*

1st Pers.	amāvimus	flēvimus	habuimus	rēximus	audīvimus
2d "	amāvistis	flēvistis	habuistis	rēxistis	audīvistis
3d "	amāvērunt	flēvērunt	habuērunt	rēxērunt	audīvērunt

60. Consider first the present infinitive and the present indicative in the above verbs. By dropping the endings you get *amā*, *flē*, *habē*, *audī*, as the stems of *amāre*, *flēre*, *habēre*, and *audīre*, respectively. In *regere*, there is an apparent peculiarity. The vowel before the endings varies, and cannot therefore be considered part of the stem. *Reg-* is the stem, and the variable vowel is called *the thematic vowel*. Latin verbs are divided into four conjugations, thus: —

1st Conjugation — all verbs with stems in *ā*.

2d " " " " " *ē*.

3d " " " " consonant stems (also a few with stems in *u*, like *tribuere*).

4th " " " " stems in *ī*.

NOTE. The third conjugation is the oldest, and the others are later derivations. They, too, once had the thematic vowel, but it has become absorbed in the long stem vowel, except sometimes in the third person plural of the present indicative; cf. *audiunt*.



61. Upon turning to the future indicative you see that the verbs of the first and second conjugations have one set of endings and those of the third and fourth another set. In the perfect you see that the first letter of the ending differs somewhat in the different verbs, being *v* in *amāre*, *flēre*, and *audīre*, *s* in *regere* (*rex* = *reg* + *s*), and *u* in *habēre*. You see also that *habēre* is without the stem vowel *ē* in the perfect. For convenience, therefore, the letters *v*, *s*, and *u*, are united with the verb stems, and the combinations *amāv-*, *flēv-*, *habu-*, *rēx-*, *audīv-*, are called the perfect stems of their respective verbs.

NOTE. Most of the verbs of the second conjugation have perfects after the pattern of *habuī*, very few after that of *flēvī*. *Habuī* is really made by adding *vī* to the stem, *hab-*, of a third conjugation form from which *habēre* was derived, the *v* after the consonant becoming *u*, i. e. *hab* + *vī* = *habuī*.

### Some Simple Datives and Ablatives.

62. Examine the following sentences : —

*Sorōrī longam epistulam scrīpsī*, I have written a long letter to my sister.

*Legit frātrī puella*, the girl is reading to her brother.

*Servos hominī librum trādet*, the slave will hand the man the book.

*Novam regiōnem urbī addidit*, he added a new quarter to the city.

*Certāminī hōram statuēs*, you will appoint an hour for the contest.

*Filiō equum ēmī*, I bought the horse for my son.

*Rēgī nāvem parāvimus*, we have made ready a boat for the king.

*Lapide mīlitem cecīdit*, he slew the soldier with a stone.

*Metū urbem relinquunt*, they abandon their city through fear.

*Frūmentī inopiā pācem petunt*, they beg for peace on account of lack of grain.

*Dolōre oppressa est*, she was overwhelmed with grief.

*Lacrimis id impetrant*, they get it by their tears.

63. After studying the above sentences, what case should you choose for a noun denoting the person or thing you wished to speak of doing something *to* or *for*? What case for a noun denoting the means of doing something or the reason for doing it?

#### 64. Vocabulary.

<i>amicus</i> , ī, m., friend.	<i>pedes</i> , st. <i>pedit</i> -, m., foot-soldier.
<i>amor</i> , st. <i>amōr</i> -, m., love.	<i>regiō</i> , st. <i>regiōn</i> -, f., quarter, region.
<i>cārus</i> , -a, -um, dear.	<i>scribere</i> , <i>scripsi</i> , to write.
<i>cēdere</i> , <i>cēssi</i> , to yield.	<i>soror</i> , st. <i>sorōr</i> -, f., sister.
<i>certāmen</i> , st. <i>certāmin</i> -, n., contest.	<i>tenēre</i> , <i>tenui</i> , to hold.
<i>claudere</i> , <i>clausi</i> , to shut.	<i>terrēre</i> , <i>terruī</i> , to frighten.
<i>dūcere</i> , <i>dūxi</i> , to lead, draw.	<i>timēre</i> , <i>timui</i> , to fear, be afraid.
<i>mittere</i> , <i>misi</i> , to send.	
<i>mūnīre</i> <i>mūnivi</i> , to fortify.	

#### Exercise.

##### 65. Translate into English : —

1. *Rēgi oppidum mūnimus*. 2. *Amicō cārō multās epistulās scribam*. 3. *Civem pedes gladiō cecidit*. 4. *Māgnā pūgnā hostium cōpiās fugāvimus*. 5. *Nōn terrēbitis cōsulis militēs*. 6. *Liberō populō equitēs et peditēs parāvistis*. 7. *Māgnās nāvēs et equōs bonōs habēmus*. 8. *Fortiter pūgnant cives sed militibus cēdent*. 9. *Equitum virtūte cōsul hostēs vicit*. 10. *Glōriæ amōre bellum rogāvērunt*.

##### 66. Translate into Latin : \* —

1. They are shutting *the gates* from *fear* of a BATTLE.

\* It is good practice for the pupil to exercise his own ingenuity in regard to those relations of emphasis which cannot be marked here without awkwardness.

2. We have prepared a *new quarter of the city* for the FOOT-SOLDIERS. 3. The boy is *holding the horse* by his HEAD. 4. I shall send *mother's letter* to my SISTER. 5. The general *has* MANY friends and will *not* yield to the KING. 6. The SOLDIER killed the slave with his *javelin*. 7. With MANY WORDS I *praised* the bravery of the citizens.

### Grammatical References.

A. & S. 374, 381, 404, 407; A. & G. 224-226, 235, 245, 248 c.; G. 343-345, 403, 406, 407; H. 384, 416, 420.

## LESSON XI.

### ADJECTIVES OF THE THIRD DECLENSION.— PREPOSITIONS.

67. Learn the following paradigms : —

acer, sharp.

Stem ācri-

#### *Singular.*

	M.	F.	N.
N. & V.	acer	ācris	ācre
Gen.	ācris	ācris	ācris
D. & Abl.	ācrī	ācrī	ācrī
Acc.	ācrem	ācrem	ācre

#### *Plural.*

N. & V.	ācrēs	ācrēs	ācria
Gen.	ācrium	ācrium	ācrium
D. & Abl.	ācribus	ācribus	ācribus
Acc.	ācrīs (-ēs)	ācrīs (ēs)	ācria

mītis, mild.

Stem mīti-

*Singular.**Plural.*

	M. & F.	N.	M. & F.	N.
N. & V.	mītis	mīte	mītes	mītia
Gen.	mītis	mītis	mītium	mītium
D. & A.	mīti	mīti	mītibus	mītibus
Acc.	mītem	mīte	mītis (-ēs)	mītia

fēlix, happy.

vetus, old.

Stem fēlic-

veter- (earlier vetos-)

*Singular.*

	M. & F.	N.	M. & F.	N.
N. & V.	fēlix	fēlix	vetus	vetus
Gen.	fēlicis	fēlicis	veteris	veteris
Dat.	fēlicī	fēlicī	veterī	veterī
Acc.	fēlicem	fēlix	veterem	vetus
Abl.	fēlicī (-e)	fēlicī (-e)	vetere (-ī)	vetere (-ī)

*Plural.*

N. & V.	fēlicēs	fēlicia	veterēs	vetera
Gen.	fēlicium	fēlicium	veterum	veterum
D. & A.	fēlicibus	fēlicibus	veteribus	veteribus
Acc.	fēlicēs (-īs)	fēlicia	veterēs (-īs)	vetera

68. You will see that the declension of these adjectives differs chiefly in that some have three forms in the nominative singular, some two forms, and some only one form. By comparing these adjectives with the nouns of the third declension which you have studied, you will see that the adjectives have a preference for i-stem forms, while the nouns tend to consonant-stem forms.

NOTE. Only a very few adjectives are declined like ācer; these are given in A. & S. 151; A. & G. 84 a; H. 153, note 1. Even fewer are declined like vetus.

## Prepositions.

69. Prepositions originally expressed relations of place, and came later to express other relations. Compare "in a boat" with "in danger;" "on a mountain" with "on fire;" "at Washington" with "at dinner;" "toward the sea" with "toward evening."

70. The accusative is used with —

in, into, towards, against, for.

sub, to the foot of, (up to and) under, just before or after.

subter (rare), beneath (implying motion).

super, over, above.

71. The ablative is used with —

in, in, on, in the case of.

sub, under, during.

subter (rare), beneath (implying rest).

super, about, in regard to.

72. The following prepositions are used only with the ablative : —

a or ab, from.

cum, with.

dē, from, down from.

ē or ex, out of, from.

præ, before, ahead of.

prō, before, in front of.

sine, without.

Also the three rare prepositions absque, without, cōram, before, in the presence of, tenus, as far as.

73. Other prepositions are used only with the accusative. The common ones are the following : —

ad, to, towards.

adversus, against.

ante, before.

apud, in presence of, near.

circum, around.

citrā, this side of.

contrā, opposite to.

extrā, outside of.

infrā, below.

inter, among.

intrā, within.	propter, near, on account of.
ob, against, on account of.	secundum, after.
per, through.	suprā, above.
post, behind, after.	trāns, across.
praeter, along by.	ultrā, beyond.
prope, near.	

74.

Vocabulary.

aestās, st. aestāt(i)-, f., summer.	dolor, st. dolōr-, m., pain, grief.
alacer, -cris, -cre, lively.	finis, st. finī-, m., end.
audāx, st. audāc-, bold.	fortis, -e, brave.
brevis, -e, short.	hiemps,* st. hiem-, f., winter.
cadere, cecidī, to fall.	instruere, instrūxī, to draw up.
caedere, cecidī, to strike, kill.	iubēre, iūssī, to order.
caedēs, st. caed(i)-, f., bloodshed.	labor, st. labōr-, m., toil.
clādēs, st. clād(i)-, f., disaster.	omnis, -e, all.

Exercise.

75. Translate into English : —

1. Equitēs et peditēs in urbem mittet. 2. Brevem epistulam ab amicō habēs. 3. Super avō multa rogāvit rēx. 4. Ante aestātem nōn pūgnābunt civēs. 5. Ad māgnam pūgnam cōpiās instrūximus. 6. Cōsulis militēs cum māgnā virtūte pūgnāvērunt. 7. Adversus oppidum peditēs dūcet. 8. In flūmine māgnam nāvem habēmus et in nāve fortēs virōs.

76. Translate into Latin : —

1. The *king* will prepare his forces for BATTLE. 2. I have prepared the *book* WITH MUCH LABOR. 3. The people fear the END of the *year*. 4. We led ALL the forces out of *the town*. 5. The little boy is *falling* from his HORSE. 6. They beat the

\* For the p in the nominative, see A. & S. 70; A. & G. 11 c. & Note; H. 34, 1 Note.

slave with their JAVELINS. 7. We shall *lay waste* the TOWN by fire, but shall not kill the *citizens*.

### Grammatical References.

A. & S. 148-155 ; A. & G. 84-87 ; G. 81-85 ; H. 152-158.

## LESSON XII.

### FOURTH AND FIFTH DECLENSIONS.—VARIOUS MEANINGS OF THE PREPOSITIONS.

77. The Fourth Declension includes all nouns whose stems end in *u*, except *sūs*, swine, and *grūs*, crane, which belong to the third declension.

78. Learn the following paradigms : —

	artus, m., joint, limb.	currus, m., chariot.	cornū, n., horn.
Stem	artu-	curru-	cornu-

#### *Singular.*

N. & V.	artus	currus	cornū
Gen.	artūs	currūs	cornūs
Dat.	artui	curruī	cornū
Acc.	artum	currum	cornū
Abl.	artū	currū	cornū

#### *Plural.*

N. A. & V.	artūs	currūs	cornua
Gen.	artuum	curruum	cornuum
D. & A.	artubus (arti- bus *)	curribus	cornibus

\* Very few nouns retain the old form in *-ubus*, and all but one of these have also the form in *-ibus*.

domus, f., house.

Stem *domu-* and *domo-*

	<i>Singular.</i>	<i>Plural.</i>
N. & V.	domus	domūs
Gen.	domūs (domī)	domuum, domōrum
Dat.	domuī, domō	domibus
Acc.	domum	domōs, domūs
Abl.	domō (domū)	domibus

79. The **Fifth Declension** includes all nouns whose stems end in *ē*. Learn the following paradigms : —

	rēs, f., thing.		diēs, m., day.	
Stem	rē-		diē-	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. & V.	rēs	rēs	diēs	diēs
Gen.	reī	rērum	diēī	diērum
Dat.	reī	rēbus	diēī	diēbus
Acc.	rem	rēs	diem	diēs
Abl.	rē	rēbus	diē	diēbus

**NOTE.** *Rēs* and *diēs* are the only nouns of the fifth declension that are declined in full. Most nouns of this declension have no plural, but a few are used in the nominative, accusative, and vocative plural.

80. Study the following expressions till you see how the meanings assigned to the prepositions grew out of their meanings as given in the last lesson : —

Ad *senectūtem*, till old age ; ad *noctem*, towards night ; ad *vītam beātā*, for a happy life ; ad *māgnū bellum*, for a great war ; ad *rēgis voluntātem*, according to the king's wish ; *adversus lēgēs*, contrary to the laws ; *ante omnia*, above all things ; *contrā opīniōnem*, contrary to expectation ; *extrā numerum*, beyond the number ; *per hiemem*, throughout the winter ; *per mare*, over the sea ; *per hostēs*, by means of the enemy ; *per honōrem ducis*, by the



honor of a leader ; **praeter aetātem**, beyond one's years ; **secundum nātūrā**, according to nature ; **ultrā modum**, beyond bounds ; **ā rēge**, by the king ; **dē morte militis**, about the soldier's death ; **ē sententiā**, in accordance with one's opinion or wishes ; **ē rē publicā**, in the interest of the state ; **prae metū**, out of fear ; **prae māgnitūdine**, in comparison with the size ; **prō patriā**, in behalf of the country ; **prō dignitāte**, in accordance with one's dignity.

## 81.

## Vocabulary.

<b>aciēs</b> , -ēī, f., battle line.	<b>lēx</b> , st. <b>lēg</b> -, f., a law.
<b>āgmen</b> , st. <b>āgmin</b> -, n., an army in line of march.	<b>manus</b> , -ūs, f., hand.
<b>fidēs</b> , -eī, f., faithfulness.	<b>metus</b> , -ūs, m., fear.
<b>fīlia</b> ,* -ae, f., daughter.	<b>portus</b> , -ūs, m., a harbor.
<b>fluctus</b> , -ūs, m., a wave.	<b>senectūs</b> , st. <b>senectūt</b> -, f., old age.
<b>foedus</b> , st. <b>foeder</b> -, n., treaty.	<b>spēs</b> , -eī, f., hope.
<b>genū</b> , -ūs, n., knee.	<b>verū</b> , -ūs, n., a spit (hence spear).
<b>lacus</b> , -ūs, m., a lake.	

82. What seems to be the prevailing gender of fourth declension nouns in -us? What of those in -ū? What of the nouns of the fifth declension? Observe that nouns of the fifth declension with a consonant before the stem vowel ē shorten this vowel in the genitive and dative singular. What exceptions to the rules of quantity do you find in the fourth and fifth declensions? What letter do the nominative, accusative, and vocative plural of neuter nouns end in for all the declensions?

## Exercise.

## 83. Translate into English : —

1. **Prō patriā fortiter pūgnāvērunt.** 2. **Audācī hostī sine pūgnā nōn cēdent.** 3. **In aciem omnēs militēs dūxit.** 4. **Parat**

\* This noun and a few others in the first declension have the dative and ablative plural in -ābus (**fīliābus**) to distinguish them from corresponding masculines of the second declension.

ad bellum currūs. 5. *Ē* manū rēgis habeo gladium. 6. *Nōn* ad mortem sed in glōriæ spem dūcō militēs. 7. *Filiis* verua, librōs novōs filiābus ēmimus. 8. *Per* fluctūs maris hominēs et equōs et currūs dūxērunt. 9. *Sociōrum* dux āgmen praeter flūminis rīpani dūcit.

#### 84. Translate into Latin : —

1. They ARE STRIKING the boy with their *hands*. 2. We shall carry all the SWORDS out of the *ship*. 3. The KING praises the horsemen for their *bravery*. 4. NOT from fear of the *laws*, but in consequence of the treaty. 5. *All* love a LONG LIFE, but not old age. 6. He will lead his *forces* ACROSS THE RIVER AND ALONG THE MOUNTAIN. 7. We are preparing *stones* for a NEW *wall*; the OLD ONE will not stand through the *winter*.

NOTE: It is suggested that the pupil be given oral practice upon short sentences made after the pattern of those in the exercises, both translating from the Latin and forming sentences in Latin. This practice should gradually increase in extent and variety.

#### Grammatical References.

A. & S. 126-133, 428-431, 558-561; A. & G. 68-74, 152, 153, 260, 261; G. 67-70, 413-419; H. 116-124, 432-437.

### LESSON XIII.

VERBS IN -IŌ OF THE THIRD CONJUGATION. — IMPERFECT, PLUPERFECT, AND FUTURE PERFECT INDICATIVE. — PERSONAL AND POSSESSIVE PRONOUNS.

#### 85. Learn the following paradigms : —

capere, to take.

#### Indicative.

	<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>
1st Per.	capiō	capiam	cēpī
2d "	capis	capies	cēpisti
3d "	capit	capiet	cēpit

*Plural.*

1st Per.	capimus	capiēmus	cēpimus
2d "	capitis	capiētis	cēpistis
3d "	capiunt	capient	cēpērunt

86. You see that *capere* differs from *regere* in two ways. In the present and future it has an *i* between the stem and the endings when these endings begin with a vowel, so that its forms look like those of *audire*, and the perfect stem is not formed by adding *s*, but by changing the stem vowel *a* to *ē*. Several common verbs of the third conjugation have one or both of these peculiarities.

NOTE. The perfect stem in the third conjugation is formed in several different ways, which are best learned by observation of the particular verbs met with. The commonest ways are: by adding *s*, as *carpere*, *carpsī*, pluck; by lengthening the stem vowel (*a* becoming *ē*), as, *legere*, *lēgī*, read, *capere*, *cēpī*, take; by both adding *s* and lengthening the vowel, as, *regere*, *rēxī*, rule; by doubling the first syllable, generally with slight change of the vowels (reduplication), as, *cadere*, *cecidī*, fall; *pōscere*, *popōscī*, demand; by adding *u* (that is, *v*, as in *habuī*), as, *colere*, *coluī*, till; by leaving the stem unchanged, as, *metuere*, *metuī*, fear, *solvere*, *solvī*, loose.

### Imperfect, Pluperfect, and Future Perfect Indicative.

87. Learn the following paradigms: —

#### Imperfect Indicative.

##### *Singular.*

I was loving, having, etc.

1 P. amābam	habēbam	regēbam	capiēbam	audiēbam
2 " amābās	habēbās	regēbās	capiēbās	audiēbās
3 " amābat	habēbat	regēbat	capiēbat	audiēbat

##### *Plural.*

1 P. amābāmus	habēbāmus	regēbāmus	capiēbāmus	audiēbāmus
2 " amābātis	habēbātis	regēbātis	capiēbātis	audiēbātis
3 " amābant	habēbant	regēbant	capiēbant	audiēbant

## Pluperfect Indicative.

*Singular.*

I had loved, had, etc.

1 P. amāveram	habueram	rēxeram	cēperam	audīveram
2 " amāverās	habuerās	rēxerās	cēperās	audīverās
3 " amāverat	habuerat	rēxerat	cēperat	audīverat

*Plural.*

1 P. amāverāmus	habuerāmus	rēxerāmus	cēperāmus	audīverāmus
2 " amāverātis	habuerātis	rēxerātis	cēperātis	audīverātis
3 " amāverant	habuerant	rēxerant	cēperant	audīverant

## Future Perfect Indicative.

*Singular.*

I shall have loved, had, etc.

1 P. amāverō	habuerō	rēxerō	cēperō	audīverō
2 " amāveris	habueris	rēxeris	cēperis	audīveris
3 " amāverit	habuerit	rēxerit	cēperit	audīverit

*Plural.*

1 P. amāverimus	habuerimus	rēxerimus	cēperimus	audīverimus
2 " amāveritis	habueritis	rēxeritis	cēperitis	audīveritis
3 " amāverint	habuerint	rēxerint	cēperint	audīverint

88. Judging by the above examples, what combination of letters will enable you to recognize a verb form as belonging to the Imperfect Indicative? What do you notice as to the quantity of the vowel before this combination? By what combination can you recognize a Pluperfect Indicative? By what a Future Perfect in any person but the first singular? What do you notice as to the quantity of the vowel before these two combinations? What form in the Perfect is very similar to these Pluperfect and Future Perfect forms, and what are its two differences? What stem is used in forming the Pluperfect and Future Perfect?

89. The tenses are used in Latin as the corresponding tenses are used in English, with two exceptions : —

(1) The Romans used their tenses very exactly, not substituting a simple future for a future perfect, nor a present for a future, as we often do.

(2) The division between the imperfect and perfect is somewhat different in the two languages ; the Latin perfect corresponding to both “ I wrote ” and “ I have written,” in English, and the Latin imperfect being confined to “ I was writing,” “ I used to write,” or “ I wrote,” meaning “ I occupied some time with the writing.”

### Personal and Possessive Pronouns.

90. Learn the following paradigms : —

	ego, I.		tū, thou, you.		suī, of himself, herself, itself, themselves.	
	<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>	<i>Sing. and Plur.</i>	
Nom.	ego	nōs	tū	vōs		
Gen.	meī	nostrum nostrī	tuī	vestrum vestrī		suī
Dat.	mihi	nōbīs	tibi	vōbīs		sibi
Acc.	mē	nōs	tē	vōs		sē
Voc.			tū	vōs		
Abl.	mē	nōbīs	tē	vōbīs		sē

NOTE. **Suī** is called the Reflexive Pronoun because it points back to some person or thing, regularly to the subject of its sentence. Hence it has no occasion for a nominative case.

91. From the personal pronouns are formed the possessives, **meus**, -a, -um, *my* ; **tuus**, -a, -um, *thy* or *your* ; **suus**, -a, -um, *his*, *hers*, *its*, or *theirs* ; **noster**, **nostra**, **nostrum**, *our* ; **vester**, **vestra**, **vestrum**, *your*. They are declined like adjectives of the first and second declensions, except that the vocative singular masculine of **meus** is generally **mī**, occasionally **meus**, like the nominative.

## Exercise.

## 92. Translate into English : —

1. Frāter meus epistolam ā patre tuō habet. 2. In longō bellō nostrī militēs fortiter pūgnāverant. 3. Miserit amicus nāvem suam ad portum. 4. Cīvium culpā hostēs urbem cēpērunt. 5. Novōs librōs tibi et sorōri tuae ēimus. 6. Nōn ad mē sed ad vōs dux equitem mīsīt. 7. Scribēbam ego epistolam, sed frātrēs legēbant.

## 93. Translate into Latin : —

1. I will send the foot-soldiers to your general. 2. My father was drawing up his forces in line of battle. 3. The enemy will not put our cavalry to flight. 4. I had heard much \* about the bravery of your soldiers. 5. The citizens had fortified their town, and were fighting bravely. 6. The allies will have sent us all the grain of the year.

## Grammatical References.

A. & S. 178, 179, 186 ; A. & G. 98 ; G. 98-100 ; H. 184, 185.

## LESSON XIV.

DEMONSTRATIVE PRONOUNS. — ESSE, TO BE. — AP-  
POSITIVES AND PREDICATE NOUNS.

## 94. Learn the following paradigms : —

is, ea, id, he, she, it, that.      hīc, haec, hōc, this.

*Singular.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	is	ea	id	hīc	haec	hōc
Gen.	ēius	ēius	ēius	hūius	hūius	hūius
Dat.	eī	eī	eī	huic	huic	huic
Acc.	eum	eam	id	hunc	hanc	hōc
Abl.	eō	eā	eō	hōc	hāc	hōc

\* A Roman would have used the accusative plural here. What would the gender have been ?

*Plural.*

Nom.	ī (eī)	eae	ea	hī	hae	haec
Gen.	eōrum	eārum	eōrum	hōrum	hārum	hōrum
Dat. & Abl.	iis (eis)	iis (eis)	iis (eis)	his	his	his
Acc.	eōs	eās	ea	hōs	hās	haec

iste, ista, istud, this, that.

ille, illa, illud, that.

*Singular.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	iste	ista	istud	ille	illa	illud
Gen.	istius	istius	istius	illius	illius	illius
Dat.	istī	istī	istī	illī	illī	illī
Acc.	istum	istam	istud	illum	illam	illud
Abl.	istō	istā	istō	illō	illā	illō

*Plural.*

Nom.	istī	istae	ista	illī	illae	illa
Gen.	istōrum	istārum	istōrum	illōrum	illārum	illōrum
Dat. & Abl.	istīs	istīs	istīs	illīs	illīs	illīs
Acc.	istōs	istās	ista	illōs	illās	illa

95. Is, ea, id, is the least forcible of these pronouns, and therefore regularly supplies the place of a personal pronoun in the third person when the reflexive *sē* cannot be used. *Hīc*, like the English "this," refers regularly to that which is thought of as nearest to the speaker or present; *ille*, like "that," commonly refers to what is thought of as furthest away; *iste* refers to what is too far for *hīc* and too near for *ille*, especially to that which is nearest the person spoken to. These three pronouns are often used in Latin, like *is* (but with more emphasis), where in English we prefer the simple personal pronouns "he," "she," "it," "they."

96. As illustrations of the use of the demonstratives study the following sentences: —

*Haec urbs Rōma est, illud autem oppidum Tiburtem vocant,* this city is Rome, but that town they call Tibur.

*Ubi est ista villa?* where is that villa (you speak of)?

**Nōn antiqūō illō mōre sed hōc nostrō ērudītus est**, he has been trained, not in that old-fashioned style, but in this of ours.

**Servos meus aufūgit ; is est in prōvinciā tuā**, a slave of mine has run away ; he is in your domain.

**Hostis pācem ā cōnsule petīvit, hīc autem pūgnāre voluit**, the enemy asked the consul for peace, but he wanted to fight.

**Ā lēgātō cohortēs in castra ductī sunt ; illum praetor ad Caesarem misit sed militēs sēcum \* ēdūxit**, the cohorts were brought into the camp by their lieutenant ; the praetor sent him to Caesar, but took the soldiers out with him.

**Melior est certa pāx quam spērāta victōria, haec in tuā, illa in deōrum manū est**, certain peace is better than victory hoped for ; the peace (or the former) is in your own hands, the victory (or the latter) in the hands of the gods.

### Indicative of Esse, to be.

97. Nearly all Latin verbs are conjugated like those which you have learned as models of the four conjugations, but about a dozen verbs (with their compounds) present certain peculiarities, and are therefore called *irregular verbs*. One of the most important of these is *esse, to be*.

98. Learn the following paradigms : —

#### Indicative.

PRESENT. IMPERF. FUTURE. PERF. PLUPERF. FUTURE PERF.

#### *Singular.*

	I am,	was,	shall be,	have been,	had been,	shall have been, etc.
1st Per.	sum	eram	erō	fui	fueram	fuerō
2d "	es	erās	eris	fuisi	fuerās	fueris
3d "	est	erat	erit	fuit	fuerat	fuerit

\* **Cum**, when used with a personal, reflexive, relative, or interrogative pronoun, is regularly thus appended to it, as, **mēcum**, with me ; **quōcum**, with whom.



*Plural.*

1st Per.	sumus	erāmus	erimus	fuimus	fuērāmus	fuerimus
2d "	estis	erātis	eritis	fuistis	fuērātis	fueritis
3d "	sunt	erant	erunt	fuērunt	fuerant	fuerint

**Appositives and Predicate Nouns.**

99. Study the following expressions : —

Fortis miles, a brave soldier.

Mōns altus, a high mountain.

Bonōrum librōrum, of good books.

Fortis est miles, the soldier is brave.

Mōns altus est, the mountain is high.

Bonōs hōs librōs putō, I think these books good.

When the adjective is applied directly to its noun, as in the first three examples above, it is called an *attributive* adjective; when it is connected with its noun by *esse* or another verb, as in the last three examples, it is called a *predicate* adjective.

100. Study also the following expressions : —

Cicerō cōnsul hōc fēcit, Cicero the consul did this.

Cicerō cōnsul factus est. Cicero was made consul.

Cicerōnem cōnsulem esse dīxit, he said Cicero was consul.

Cicerōnem cōnsulem fēcērunt, they made Cicero [to be] consul.

You will see that in these sentences the words Cicerō and cōnsul mean the same person and are in the same case. When, as in the first example, two such words are used directly together, the construction is called *apposition*; when, as in the second and third examples, the nouns are connected by *esse* or a similar verb, the connected noun is called a *predicate* noun; when, as in the fourth example, the connection by *esse* is only implied, the construction is called *predicate apposition*.

## Exercise.

## 101. Translate into English : —

1. Altus erat mōns, sed bonam et lātam viam habēbāmus.  
 2. Cicerōnem patrem patriae appellābant. 3. Hōc nōmine illum  
 māgnū virum laudābant cīvēs. 4. Ācer fuit pūgna, sed māgna  
 est ēius glōria. 5. In hīs oppidīs sunt multī militēs et ducēs  
 bonī. 6. Hunc virum cōsulem creāvimus. 7. Omnēs cīvēs  
 ex eō oppidō fugāverant rēgis cōpiaē.

## 102. Translate into Latin : —

1. This book is yours, but that one is mine. 2. We had taken  
 this town by force. 3. This house is not new, but we think it  
 good. 4. Our general will send the horsemen against those  
 forces. 5. We were fighting for our country, but these slaves  
 were fighting for plunder. 6. Those soldiers were carrying  
 their wounded friends with their own hands.

## Grammatical References.

A. & S. 180, 181, 324, 325, 327–330, 332–339, 394 (1);  
 A. & G. 100–102, 176, 183–187, 239, 1; G. 102, 202, 285–  
 288, 318–324, 334; H. 186, 362–364, 373, 438, 439.

## LESSON XV.

**RELATIVE AND INTERROGATIVE PRONOUNS. —  
 AGREEMENT OF THE RELATIVE.—TWO ACCUSA-  
 TIVES.—QUESTIONS AND ANSWERS.**

## 103. Learn the following paradigms : —

*Singular.*

	RELATIVE.			INTERROGATIVE.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	qui	quae	quod	quis (quī)	quae	quid (quod)
Gen.	cūius	cūius	cūius	cūius	cūius	cūius
Dat.	cui	cui	cui	cui	cui	cui
Acc.	quem	quam	quod	quem	quam	quid (quod)
Abl.	quō	quā	quō	quō	quā	quō

*Plural.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	quī	quae	quae
Gen.	quōrum	quārum	quōrum
Dat. & Abl.	quibus	quibus	quibus
Acc.	quōs	quās	quas

What are the only differences in declension between the relative and the interrogative pronouns ?

NOTE. The forms **quī** and **quod** in the nominative singular and the accusative neuter singular of the interrogative describe a person or thing more definitely than **quis** and **quid**, like the English "What sort of a," and are chiefly used as adjectives (that is, agreeing with a noun); the forms **quis** and **quid** are more commonly used as substantives (that is, instead of a noun). Thus : —

**Quis vocat**, who is calling ?

**Quī vocat**, what sort of a person is calling ?

**Quī homo est**, what sort of man is it ?

**Quis homo est**, what man is it ?

### Agreement of the Relative.

104. A relative pronoun agrees in gender and number with the word to which it refers (called the antecedent); its case depends upon the construction of the clause in which it stands. Thus : —

**Puer quī in ripā flūminis legit frāter est meus**, the boy who is reading on the river's bank is my brother.

**Puerī quem legentem vidēs frāter sum**, I am the brother of the boy whom you see reading.

**Filiō, quem māximē amābat, omnia sua trādīdit**, he left all his goods to his son, whom he loved most dearly.

**Omnēs quōrum nōmina cōgnōverat ad sē venīre iussit**, he bade all whose names he had found out to come to him.

*Paucās inveniō rēginās quae māgnū nōmen trādidērunt*, I find but few queens who have left behind a famous name.

*Num hōc est oppidum dē quō tam multa scrīpsistī*, is this the town of which you have written so much?

## Two Accusatives.

105. Some verbs take two objects in the accusative. They are chiefly : —

*a. Rogāre*, to ask, *docēre*, to teach, *cēlāre*, to hide, and sometimes other verbs of similar meanings.

*b. Certain verbs compounded with trāns or circum*, as *trādūcere*, *circumdūcere*, *trāicere*.

Thus : —

*Rogāvī illum sententiam*, I have asked him his opinion.

*Dionysius puerōs Graecam linguam docēbat*, Dionysius was teaching boys Greek.

*Neque hōc patrem cēlābit*, nor will he hide this from his father.

*Omnēs cōpiās pontem trādūcit*, he is leading all his forces across the bridge.

What is the only one of these verbs whose construction differs essentially from that of the corresponding English verb? How do the above examples of two accusatives differ from those in the last lesson, page 48?

## Questions and Answers.

106. Simple direct questions are introduced in Latin by *nōne* if the answer "yes" is expected, by *num* if the answer "no" is expected. If nothing is to be implied as to the answer, the question is asked with the particle *ne*,

which is usually appended to the first word of the question.\* Thus : —

**Nōne veniet frāter hodiē**, your brother will come to-day, will he not? (or) will not your brother come to-day?

**Num veniet frāter hodiē**, your brother will not come to-day, will he?

**Venietne frāter hodiē**, is your brother coming to-day?

107. The common way of answering a question in Latin is to repeat the word or words which contain the gist of the question, preceding them by **nōn** if the answer is negative. Thus : —

**Venietne frāter hodiē?** **Veniet.**

**Num veniet frāter hodiē?** **Nōn veniet.**

108. Double questions are commonly asked by **utrum** . . . **an**. Thus : —

**Utrum pūgnābunt an cēdent**, will they fight or surrender?

### 109. Vocabulary.

<b>Belgae, -ārum, m.,</b> Belgians.	<b>hodiē</b> , to-day.
<b>Caesar, st. Caesar-, m.,</b> Cæsar.	<b>iam, †</b> now, already.
<b>Cimbri, -ōrum, m.,</b> Cimbrians.	<b>mox</b> , soon.
<b>crās</b> , to-morrow.	<b>nunc, †</b> now, at present.
<b>facere, faciō, fēcī</b> , to do, make.	<b>rapere, rapiō, rapuī</b> , to seize.
<b>facilis, -e</b> , easy.	<b>Rhēnus, -ī, m.,</b> the Rhine.
<b>difficilis, -e</b> , hard.	<b>Rhodanus, -ī, m.,</b> the Rhone.
<b>fugere, fugiō, fūgī</b> , to flee.	<b>satis</b> , enough.
<b>Gallia, -ae, f.,</b> Gaul.	<b>ūtilis, -e</b> , useful.
<b>gerere, gessī</b> , to do, carry on.	<b>inūtilis, -e</b> , useless, harmful.

\* Words thus attached to other words are called **ENCLITICS**. The word to which an enclitic is attached transfers its accent to the syllable before the enclitic, whether that syllable is long or short. We say, therefore, **multa'ne** as well as **plēru'mque** or **aquā'ne**.

† **Iam** means "now," as a point in the series, past, present, future; it may often be translated by "already" or "by this time." **Nunc** means "now," as the present moment in itself considered or distinguished from some other definite time; "now," not "then" or "yesterday" or "next week."

110. Translate into English : —

1. Habetne urbs portum bonum et altum? Habet.
2. Nōne Belgae māgnū bellum in Galliā gerēbant? Nōn māgnū sed longū bellum.
3. Num equitēs Cimbrōrum fortēs Caesaris militēs terrēbunt? Nōn terrēbunt.
4. Fugiuntne nostrae cōpiae? Nōn fugiunt; hostēs fugāvērunt.
5. Nōne difficilis et inūtilis est hīc labor? Difficilis est sed nōn inūtilis.
6. Nāvemne novam faciēmus? Faciēmus.
7. Num crās istōs librōs mittēs? Crās nōn erō in urbe, sed mox mittam illōs.
8. Utrum liberī cīvēs an servī erimus? \*

111. Translate into Latin : —

1. Has Caesar sent many soldiers into Gaul? Yes.
2. Was not the king praising the courage of the Belgians? No, of the Cimbrians.
3. Shall we not send the slaves across the Rhone?
4. Shall you be in the city to-day or to-morrow?
5. Whom did the citizens call the father of his country?
6. I will send you all the books that I have now.
7. Has the man made a boat for us?

Grammatical References.

A. & S. 183, 184, 342-344, 394 (2) and (3), 574-576, 580, 582; A. & G. 103, 104, 198-201, 210-212, 239, 2; G. 103, 104, 330 R. 1, 333, 456-458, 460, 473, 616; H. 187, 188, 351-353, 374, 376, 445.

\* Short questions and answers like the above, especially when used orally, furnish a particularly good opportunity for trying to grasp the meaning of the Latin without the conscious intervention of English words. The teacher should guide his pupils as early as possible into this ability to think in Latin. We are strongly convinced that with intelligent pupils that is practicable much earlier than is generally believed.

## LESSON XVI.

## PRESENT, IMPERFECT, AND FUTURE INDICATIVE PASSIVE.—ABLATIVE OF AGENT.—STUDY OF A MORE COMPLICATED SENTENCE.

112. Learn the following paradigms:—

## INFINITIVE.

amārī	docērī *	regī	capi	audirī
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## Present Indicative Passive.

*Singular.*

I am being loved, taught, etc.

1st Per.	amor	doceor	regor	capior	audior
2d "	amāris	docēris	regeris	caperis	audiris
3d "	amātur	docētur	regitur	capitur	auditur

*Plural.*

1st Per.	amāmur	docēmur	regimur	capimur	audimur
2d "	amāminī	docēminī	regiminī	capiminī	audiminī
3d "	amantur	docentur	reguntur	capiuntur	audiuntur

## Imperfect Indicative Passive.

*Singular.*

I was being loved, taught, etc.

1st Per.	amābar	docēbar	regēbar	capiēbar	audiēbar
2d "	amābāris	docēbāris	regēbāris	capiēbāris	audiēbāris
3d "	amābātur	docēbātur	regēbātur	capiēbātur	audiēbātur

*Plural.*

1st Per.	amābāmur	docēbāmur	regēbāmur	capiēbāmur	audiēbāmur
2d "	amābāminī	docēbāminī	regēbāminī	capiēbāminī	audiēbāminī
3d "	amābantur	docēbantur	regēbantur	capiēbantur	audiēbantur

\* Passive of docēre, to teach.

## Future Indicative Passive.

*Singular.*

I shall be loved, taught, etc.

1st Per.	amābor	docēbor	regar	capiar	audiar
2d "	amāberis	docēberis	regēris	capiēris	audiēris
3d "	amābitur	docēbitur	regētur	capiētur	audiētur

*Plural.*

1st Per.	amābimur	docēbimur	regēmur	capiēmur	audiēmur
2d "	amābiminī	docēbiminī	regēminī	capiēminī	audiēminī
3d "	amābuntur	docēbuntur	regentur	capiuntur	audientur

113. Compare the above passive forms with the active forms already learned, and you will find various points of resemblance or of difference which will help towards fixing both sets of forms in the memory. For instance, what letter seems to distinguish nearly all of these passive forms from the active ones, and in what part of the word do you find it? In what person and number is this letter in a slightly different position? What is the only person and number in which this letter is not found at all? What letter makes the only difference between the third person singular and the third person plural in all the tenses of both voices of all the conjugations, with the exception of the present tense in the third and fourth conjugations? What slight further difference is seen in those conjugations?

114. You have learned (62, 63) that the Ablative is used to denote the MEANS by which anything is done; the same case is used to denote the AGENT or person by whom anything is done. Remember the following differences between these uses.

(1.) The Ablative of Means denotes a thing, while the Ablative of Agent denotes a person.

(2.) The Ablative of Means is used without a preposi-



tion, while the Ablative of Agent requires the preposition *ā* or *ab*. Thus, *lapide occīsus est*, he was killed with a stone ; *ab servō occīsus est*, he was killed by a slave.

### Study of a more complicated Sentence.

115. You have studied thus far sentences so short and simple that you could include in one glance either the whole of them or the first of their two parts connected by *et* or *sed*. You are now ready to study more complicated sentences intelligently. Examine the following :—

*Sociōrum rēx frātrēm quī cum multis militibus in oppidum advēnerat igne agrōs hostium vāstāre iūssit.*

Look first at the first word and note that it is genitive plural. You know at once, or should know without having to stop to think, that it means “of the allies.” The next word, *rēx*, is the nominative or vocative singular of the Latin word for “king.” We cannot be absolutely sure which case it is, but it seems more natural to take it as nominative with *sociōrum* depending upon it. We have thus the idea “the king of the *allies*.” Such a combination of words having a distinct grammatical relation to each other is called a PHRASE, and in getting at the meaning of a Latin sentence it is very important to notice, as you proceed, how the words are grouped in phrases. The next word in our sentence is *frātrēm*, the accusative singular of the word for “brother.” Then comes *quī*, the relative pronoun. It has the same gender and number as *frātrēm* and *rēx*, and probably refers to the nearer of the two words, *frātrēm*.

The next word is the preposition *cum*, “with.” Then we have the dative or ablative of the word for “many” followed by the same case of the word for “soldiers.” We feel sure that these words are ablatives used with *cum*, and may gather up our idea into “the king of the

*allies*, his brother who with *many* soldiers." The next word is the preposition *in*, followed by *oppidum*, the nominative, accusative, or vocative singular of the word for "town." We decide at once that *oppidum* is accusative with *in*, so that the phrase means "into the town." Then we have a new word. We recognize it as the third person singular pluperfect indicative active of some verb, and go on to the next word, the ablative of the word for "fire." Then comes the accusative plural of the word for "field," followed by the genitive plural of the word for "enemy." We gather up our idea again into English words thus, "the king of the *allies*, his brother who with *many* soldiers into the town (—) by fire the *fields* of the enemy." The next word is the infinitive *vāstāre*, "to lay waste," and the last word is the third person singular perfect indicative active of the verb meaning "to order." This furnishes us with the verb we have been waiting for to go with *rēx*, while *frātrēm* fits in so well with *vāstāre iūssit* that we give up any notion that it might belong with *advēnerat*, and go back to consider what this unknown word must mean.

The word looks as if it might have some connection with two words we know already, *venīre*, "to come," and *ad*, "to." Besides this, the only kind of verb idea that will make sense here is the idea of coming or arriving. Trying this, we have the meaning of our sentence: "The king of the *allies*, his brother, who, with *many* soldiers, into the *town* had arrived, with FIRE the *fields* of the enemy to lay waste ordered." Yet the sentence is not English, partly because the order of the words is hopeless and partly because the intonation required by the emphasis marked is awkward and unnatural. Both of these difficulties can easily be overcome by slight changes in the choice and arrangement of our English words, *now*

*that we have discovered what the Latin means : thus, —*  
 “The king of the allies ordered his brother, who had arrived in the town with a large number of soldiers, to lay waste the enemy’s fields with fire.”

NOTE. By thus analyzing a number of sentences, always taking the Latin words in the order in which they stand and observing their constructions and their grouping in phrases, the pupil will find himself acquiring a mastery of the Latin which will surprise him. The process is a little slow and tedious at first, but becomes rapidly easier and more and more unconscious. It is, indeed, as nearly as may be, an application to a foreign tongue of the process through which our minds unconsciously go in grasping a thought expressed to us in our native language.

116. Translate the following sentences : —

1. Puerum quī in flūminis ripā librum legēbat frūmentum ad milītēs portāre iūsserāmus. 2. Mulier quae ex portā oppidī venit praemium filiō rogābit. 3. Cōsul omnēs cōpiās quās in urbe habēbat cum frātre ad rēgem misit. 4. Dux militum, quod equitēs nōn habuit, in aciem omnēs peditēs dūxit; sed nōn fugābunt hostium cōpiās. 5. Ab omnibus cīvibus quōrum vitāe hāc pūgnā servantur ducum et militum virtūs multum \* laudābitur.

## LESSON XVII.

### SUBJUNCTIVE ACTIVE.—INDIRECT QUESTIONS.— SYNONYMS.

117. Learn the following paradigms : —

#### Present Subjunctive.

##### *Singular.*

1st Per.	amem	doceam	regam	capiam	audiam	sim
2d “	amēs	doceās	regās	capiās	audias	sīs
3d “	amet	doceat	regat	capiat	audiat	sit

\* For such a use of a neuter accusative, see A. & S. 397; A. & G. 240 a; G. 331, 3; H. 378, 2.

*Plural.*

amēmus	doceāmus	regāmus	capiāmus	audiāmus	simus
amētis	doceātis	regātis	capiātis	audiātis	sitis
ament	doceant	regant	capiant	audiant	sint

## Imperfect Subjunctive.

*Singular.*

amārem	docērem	regerem	caperem	audirem	essem
amārēs	docērēs	regerēs	caperēs	audirēs	essēs
amāret	docēret	regeret	caperet	audiret	esset

*Plural.*

amārēmus	docērēmus	regerēmus	caperēmus	audirēmus	essēmus
amārētis	docērētis	regerētis	caperētis	audirētis	essētis
amārent	docērent	regerent	caperent	audirent	essent

## Perfect Subjunctive.

*Singular.*

amāverim	docuerim	rēxerim	audiverim	fuierim
amāveris	docueris	rēxeris	audiveris	fuieris
amāverit	docuerit	rēxerit	audiverit	fuierit

*Plural.*

amāverimus	docuerimus	rēxerimus	audiverimus	fuierimus
amāveritis	docueritis	rēxeritis	audiveritis	fuieritis
amāverint	docuerint	rēxerint	audiverint	fuierint

## Pluperfect Subjunctive.

*Singular.*

amāvissē	docuissē	rēxissē	audivissē	fuissem
amāvissēs	docuissēs	rēxissēs	audivissēs	fuisssēs
amāvisset	docuisset	rēxisset	audivisset	fuisset

*Plural.*

amāvissēmus	docuissēmus	rēxissēmus	audivissēmus	fuissemus
amāvissētis	docuissētis	rēxissētis	audivissētis	fuisssētis
amāvissent	docuissent	rēxissent	audivissent	fuisset

118. Judging by the above examples, how can you generally recognize a present subjunctive? If you take away

the last letter in the singular or last letters in the plural of any imperfect subjunctive form, what verb form do you have left? What tense of the indicative does the perfect subjunctive very closely resemble? What is the only difference? By what letters can you recognize a pluperfect subjunctive?

### Indirect Questions.

119. When a question, instead of being put directly, is made to depend upon some verb or expression of asking, the question is called **INDIRECT**. The mood for all indirect questions in Latin is the Subjunctive. Thus :—

Direct : *Lēgistine librum*, have you read the book?

Indirect : *Rogō utrum lēgeris librum*, I ask whether you have read the book? *num*, 1

**NOTE.** In indirect questions **num** does not imply a negative answer. Whether **ne** or **num** is to be used depends upon whether an enclitic is, in the given case, more graceful than the unattached particle. Other interrogative particles are used just as in direct questions.

120. Try to understand and fix in your mind the different points of view from which the following words come each to mean “ask.”

*Ōrāre, ōrāvī*, to speak, plead, beg, ask.

*Petere, petīvī*, to aim at, strive for, ask.

*Pōscere, popōscī*, to demand, ask.

*Quaerere, quaesīvī*, to look for, search, inquire, ask.

*Rogāre, rogāvī*, to question, request, ask.

Words which like these, or like **homo** and **vir**, express the same kind of idea from different points of view are called **SYNONYMOUS WORDS** or **SYNONYMS**.

## 121.

## Vocabulary.

adventus, -ūs, m., arrival.	manēre, mānsī, to stay.
arma, -ōrum,* n., arms.	movēre, mōvī, to move.
castra, -ōrum, n., a camp.	numerus, -ī, m., number.
clupeus, -ī, † m., shield.	periculum, -ī, n., danger.
equitātus, -ūs, ‡ m., cavalry.	pōnere, posuī, to put.
exercitus, -ūs, m., army.	salūs, st. salūt-, f., safety.
lēgātūs, -ī, § m., lieutenant,	scūtum, † -ī, n., shield.
ambassador.	tēlum, -ī,* n., weapon.
libertās, st. libertāt(i)-, f.,	venīre, vēnī, to come.
freedom.	victōria, -ae, f., victory.

## Exercise.

## 122. Translate into English : —

1. Dux rogāvit ~~num~~ <sup>num</sup> omnēs militēs arma tēlaque || habērent.  
 2. Rogō dē adventū rēgis et dē bellō quod in Galliā geritur.  
 3. Quaerēbat quis in illam pūgnam exercitum dūxisset. 4.  
 Petivērunt quās lēgēs pācis Caesar pōsceret. 5. Num frū-  
 mentum ā Belgis in castra mittēbātur? 6. Rogat cōsul ~~num~~ <sup>num</sup>  
 hostis māgnū equitū numerū habeat et castra mōverit. 7.  
 Ab homine quī in ripā stābat rogāvī cui hanc nāvem facerent.

\* **Arma** are arms for protection or for short-range fighting, like shields and swords; **tēla**, arms for long-range fighting, like spears.

† **Clupeus** is a large circular shield made of bronze, or of leather covered with metal plates; **scūtum**, an oblong shield made of wood covered with cloth and hide, and curved into the shape of a piece of bark from a large tree.

‡ **Equitātus** is the cavalry collectively, a body of cavalry; **equitēs**, cavalry as composed of individual horsemen.

§ In military matters **lēgātus** means "lieutenant;" in political affairs, "ambassador."

|| The enclitic particle **que** means "and." It implies a closer connection than **et**, and is always appended to the second of two words (or the first word of the second of two phrases or clauses) connected by it.

## 123. Translate into Latin : —

1. I asked the boy what book he was reading. 2. The little girl asked whether her brother had come. 3. The consul asked whether the army was routing the enemy or being put to flight by them. 4. Have we not taken all of the enemy's towns? Not all, but a large part of them. 5. Your mother asks whether you already have the books for your father. 6. Shall we ask the slave who sent him with the letter?

## LESSON XVIII.

## INTENSIVE PRONOUNS. — IMPERATIVES. — PRESENT AND IMPERFECT SUBJUNCTIVE PASSIVE. — HORRATORY SUBJUNCTIVE.

## 124. Learn the following paradigms : —

*ipse, ipsa, ipsum, self.**Idem, eadem, idem, the same.**Singular.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	<i>ipse</i>	<i>ipsa</i>	<i>ipsum</i>	<i>Idem</i>	<i>eadem</i>	<i>idem</i>
Gen.	<i>ipsius</i>	<i>ipsius</i>	<i>ipsius</i>	<i>ēiusdem</i>	<i>ēiusdem</i>	<i>ēiusdem</i>
Dat.	<i>ipsi</i>	<i>ipsi</i>	<i>ipsi</i>	<i>eīdem</i>	<i>eīdem</i>	<i>eīdem</i>
Acc.	<i>ipsum</i>	<i>ipsam</i>	<i>ipsum</i>	<i>eundem</i>	<i>eandem</i>	<i>idem</i>
Abl.	<i>ipsō</i>	<i>ipsā</i>	<i>ipsō</i>	<i>eōdem</i>	<i>eādem</i>	<i>eōdem</i>

*Plural.*

Nom.	<i>ipsi</i>	<i>ipsae</i>	<i>ipsa</i>	<i>Idem*</i>	<i>eadem</i>	<i>eadem</i>
Gen.	<i>ipsōrum</i>	<i>ipsārum</i>	<i>ipsōrum</i>	<i>eōrundum</i>	<i>eārundum</i>	<i>eōrundum</i>
D. & A.	<i>ipsis</i>	<i>ipsis</i>	<i>ipsis</i>	<i>isdem*</i>	<i>isdem*</i>	<i>isdem*</i>
Acc.	<i>ipsōs</i>	<i>ipsās</i>	<i>ipsa</i>	<i>eōsdem</i>	<i>eāsdem</i>	<i>eadem</i>

What is the only difference in declension between *ipse* and *iste* or *ille*? What slight differences are there between *Idem* and *is*?

\* *Idem* and *eīdem* in the nominative, and *isdem* and *eīsdem* in the dative and ablative, are also found.

# Present Imperative.

125. Learn the following paradigms : —

## ACTIVE.

2d P. S.	amā	docē	rege	cape	audi	es
2d P. Pl.	amāte	docēte	regite	capite	audite	este

## PASSIVE.

2d P. S.	amāre	docēre	regere	capere	audire	
2d P. Pl.	amāmini	docēmini	regimini	capimini	audimini	

# Future Imperative.

## ACTIVE.

2d P. S.	} amātō	docētō	regitō	capitō	audītō	estō
3d P. S.						
2d P. Pl.	amātōte	docētōte	regitōte	capitōte	audītōte	estōte
3d " "	amantō	docentō	reguntō	capiuntō	audiuntō	suntō

## PASSIVE.

2 P. S.	} amātor	docētor	regitor	capitor	auditor	
3 " "						
3 P. P.	amantor	docentor	reguntor	capiuntor	audiuntor	

# Present Subjunctive Passive.

1 P. S.	amer	docear	regar	capiar	audiar	
2 " "	amēris	doceāris	regāris	capiāris	audiāris	
3 " "	amētur	doceātur	regātur	capiātur	audiātur	
1 P. P.	amēmur	doceāmur	regāmur	capiāmur	audiāmur	
2 " "	amēmini	doceāmini	regāmini	capiāmini	audiāmini	
3 " "	amentur	doceantur	regantur	capiantur	audiantur	

# Imperfect Subjunctive Passive.

1 P. S.	amārer	docērer	regerer	caperer	audirer	
2 " "	amārēris	docērēris	regerēris	caperēris	audirēris	
3 " "	amārētur	docērētur	regerētur	caperētur	audirētur	
1 P. P.	amārēmur	docērēmur	regerēmur	caperēmur	audirēmur	
2 " "	amārēmini	docērēmini	regerēmini	caperēmini	audirēmini	
3 " "	amārentur	docērentur	regerentur	caperentur	audirentur	



126. The present imperative is used, like the English imperative, to express a command, exhortation, entreaty, concession, or challenge. The second person of the future imperative is used to express the same things more mildly; the third person of the future is confined to laws and wills, and is given here for completeness only.

127. The subjunctive is often used to supply the place of a first and a third person imperative, that is, to express a command, exhortation, entreaty, concession, or challenge (Hortatory Subjunctive). So in English we can use "let" for any of these ideas, and the inflection of the voice or (in writing) the context shows which is intended. Compare "let the horsemen charge," "let us hasten," "let me go," "let him take it," "let them come."

### 128. Vocabulary.

aequus, -a, -um, even, equal,	laus, st. laud-, f., praise.
fair.	locus, -ī,* m., place.
diligenter, carefully.	monēre, -uī, to warn, advise.
agere, ēgī, to drive, do.	properāre, -āvī, to hasten.
fodere, fodiō, fōdī, to dig.	pulcher, -chra, -chrum, beau-
fossa, -ae, f., ditch.	tiful.
genus, st. gener-, n., birth,	relinquere, reliquī, to leave.
race.	silva, -ae, f., wood, forest.
iter, st. itiner-, n., road, jour-	vāllum, -ī, n., rampart.
ney.	vidēre, vīdī, to see.
hūc, hither.	vīnum, -ī, n., wine.

129. Study the ways in which each of the following words came to mean "think."

- Putāre, to count, reckon, suppose, think.  
 Rēri, to calculate, judge, think.  
 Cēnsēre, to weigh, balance, think.

\* The plural is loca, locōrum, not locī, unless it means passages in books, or topics of discussion.

- art alius*  
*existimare*  
 Existimāre, to judge the value of, think.  
*sentire*  
 Sentire, to observe, perceive, think.  
*arbitrari*  
 Arbitrārī, to see or hear, judge, think.  
*cogitare*  
 Cōgitāre, to drive about the mind, think.  
*credere*  
 Crēdere, to loan, trust to, believe, think.  
*opinari*  
 Opīnārī, to guess, conjecture, think.  
*meditari*  
 Meditārī, to practise, meditate on, think.

**Exercise.**

**130. Translate into English : —**

1. Frātre<sup>m</sup>m rogā ~~atrum~~ epistulam viderit. 2. Omnēs equitēs ob virtūtem māgnam laudentur. 3. Numerus militum quōs in castris habēbāmus nōn māgnus erat. 4. Vāllō fossāque castra ā cīvibus mūniantur. 5. Relinque librōs et veni cum pueris in silvam. 6. Omnia parentur quae ad pūgnam ūtilia sunt. 7. Rogāvit dux ~~nam~~ iam fossām fōdissent aciemque instrūxissent. 8. Nōn crēdit iter longum esse sed difficile putat.

**131. Translate into Latin : —**

1. Let the enemy come ; we have brave soldiers, and do not fear him. 2. Ask your mother whether your sister has come from the city. 3. The citizens love peace, but they will fight bravely for their country. 4. Caesar asked whether the Gauls had sent ambassadors. 5. The leader of the enemy demanded the swords and shields of all the soldiers. 6. Who is the man that made this boat ? 7. We do not think the boys are in the wood ; what do you think ?

**Grammatical References.**

A. & S. 182, 472, 527–529 ; A. & G. 101, 266, 269 ; G. 101, 259–269 ; H. 186, v. & vi. 483, 484, 487.

## LESSON XIX.

**PERFECT PASSIVE PARTICIPLE — COMPOUND  
TENSES OF THE INDICATIVE AND SUBJUNCTIVE  
PASSIVE. — SUBJUNCTIVE OF PURPOSE**

132. Learn the following paradigms : —

**Perfect Passive Participle.**

amātus, -a, -um, loved.

habitus, -a, -um, had.

*Singular.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	amātus	amāta	amātum	habitus	habita	habitum
Gen.	amātī	amātae	amātī	habiti	habitae	habiti
Dat.	amātō	amātae	amātō	habitō	habitae	habitō
Acc.	amātum	amātam	amātum	habitum	habitam	habitum
Voc.	amāte	amāta	amātum	habite	habita	habitum
Abl.	amātō	amātā	amātō	habitō	habitā	habitō

*Plural.*

N. & V.	amātī	amātae	amāta	habiti	habitae	habita
Gen.	amātō- rum	amātā- rum	amātō- rum	habitō- rum	habitā- rum	habitō- rum
D. & A.	amātīs	amātīs	amātīs	habitīs	habitīs	habitīs
Acc.	amātōs	amātās	amāta	habitōs	habitās	habita

133. Decline in the same way : doctus, -a, -um, taught ;  
dēlētus, -a, -um, destroyed ; rēctus, -a, -um, ruled ; ca-  
ptus, -a, -um, taken ; auditus, -a, -um, heard.

134. Learn the following paradigms : —

**Indicative Passive.**

**PERFECT.**

**PLUPERFECT.**

**FUTURE PERFECT.**

*Singular.*

*Singular.*

*Singular.*

1 P.	amātus, -a, -um, sum	doctus, -a, -um, eram	captus, -a, -um, erō
2 "	" " " es	" " " erās	" " " eris
3 "	" " " est	" " " erat	" " " erit

	<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>
1 P.	amātī, -ae, -a, sumus	doctī, -ae, -a, erāmus	captī, -ae, -a, erimus		
2 "	" " " estis	" " " erātis	" " " eritis		
3 "	" " " sunt	" " " erant	" " " erunt		

## Subjunctive Passive.

## PERFECT.

*Singular.*

1 P.	habitus, -a, -um, sim
2 "	" " " sis
3 "	" " " sit

*Plural.*

1 P.	habiti, -ae, -a, simus
2 "	" " " sitis
3 "	" " " sint

## PLUPERFECT.

*Singular.*

auditus, -a, -um, essem
" " " essēs
" " " esset

*Plural.*

auditi, -ae, -a, essemus
" " " essētis
" " " essent

NOTE. The neuter form of the participle is hardly used except in the third person, because things without life are very rarely regarded as speaking or as spoken to.

## Subjunctive of Purpose.

135. The Subjunctive is often used to indicate the purpose of an action. Study the following sentences :—

Iam missi sunt milites ut oppidum capiant, soldiers have already been sent to take the town.

Nox venit ut quietem habeamus, night comes that we may have rest.

Omnēs copiae ut regem suum salutent ante portam instruuntur, all the soldiers will be drawn up before the gate to salute their king.

Currēbāmus ut ignem vidērēmus, we were running in order to see the fire.

Portam claude nē equus intret, shut the gate lest the horse come in.

Tergum vertō nē sauciōs videam, I turn my back in order not to see the wounded.

Nāvēs mittit nē timeant civēs, he sends the ships that the citizens may not fear.

**Venerant lēgātī ut pācem pōscerent**, the ambassadors had come to demand peace.

**Servom mīsī ut equum emat**, I have sent the slave to buy a horse (that he may buy).

**Servom mīsī ut equum emeret**, I sent the slave to buy a horse (that he might buy).

136. By studying the above sentences, you will see that you use the present subjunctive to denote the purpose of a present action or a future action, the imperfect subjunctive to denote the purpose of a past action.\* You will also see that *ut* is used for a positive, *nē* for a negative purpose. What seems to be the natural way to express most of these purposes in English?

### List of Verbs.

137. The following list shows the neuter singular nominative of the perfect passive participle of all the verbs thus far studied.

agere, -ō, āgī, āctum	esse, sum, fuī, —
amāre, -ō, -āvī, -ātum	facere, -iō, fēcī, factum
audīre, -iō, -īvī, -itum	flēre, -eō, -ēvī, -ētum
cadere, -ō, cecidī, cāsum	fodere, -iō, fōdī, fossum
caedere, -ō, cecidī, caesum	fugāre, -ō, -āvī, -ātum
capere, -iō, cēpī, captum	fugere, -iō, fūgī, —
cēdere, -ō, cēssī, cēssum	gerere, -ō, gessī, gestum
clāmāre, -ō, -āvī, -ātum	habēre, -eō, habuī, habitum
claudere, -ō, clausī, clausum	instruere, -ō, instrūxī, instructum
docēre, -eō, docuī, doctum	iubēre, -eō, iūssī, iūssum
dūcere, -ō, dūxī, ductum	iuvāre, -ō, iūvī, iūtum

\* Hence, to indicate the purpose of an action expressed by the perfect, the present subjunctive is used if one wishes to direct attention to the completion of the action as a thing of the present, the imperfect is used if one is thinking rather of the action itself as a thing of the past. Cf. the last two examples.

laudāre, -ō, -āvi, -ātum	quaerere, -ō, quaesīvi,
legere, -ō, lēgi, lēctum	quaesītum
manēre, -eō, mānsī, mān-	rapere, -iō, rapuī, raptum
sum	regere, -ō, rēxi, rēctum
mittere, -ō, misī, missum	relinquere, -ō, reliquī, relic-
movēre, -eō, mōvi, mōtum	tum
mūnīre, -iō, -īvi, -itum	rogāre, -ō, -āvi, -ātum
ōrāre, -ō, -āvi, -ātum	scribere, -ō, scripsī, scri-
parāre, -ō, -āvi, -ātum	ptum
pārēre, -eō, pārui, pāritum	tenēre, -eō, tenuī, tentum
petere, -ō, petīvi, petītum	terrēre, -eō, terrui, territum
pōnere, -ō, posuī, positum	timēre, -eō, timuī, —
portāre, -ō, -āvi, -ātum	vāstāre, -ō, -āvi, -ātum
pōscere, -ō, -popōsci, —	venīre, -iō, vēni, ventum
properāre, -ō, -āvi, -ātum	verberāre, -ō, -āvi, -ātum
pūgnāre, -ō, -āvi, -ātum	vidēre, -eō, vidī, vīsum
putāre, -ō, -āvi, -ātum	vocāre, -ō, -āvi, -ātum

NOTE. The four parts given in this list — Present Infinitive Active, First Person Singular Present Indicative Active, First Person Singular Perfect Indicative Active, Perfect Participle — are called the Principal Parts of the verb, because from them the entire conjugation can be formed.

### Exercise.

138. Translate into English : —

1. Vēnimus ut pācem vōs nōn bellum habeātis. 2. Trāns flūmen missī sunt militēs ut castra fossā vāllōque mūniant. 3. Rogābat meus amicus <sup>utrum</sup> librī illi ad tē missī essent. 4. Iuvā sorōrem nē ab equō cadat. 5. Iam vocāveram servom, ut epistulās caperet. 6. Quae erat puella ista quae ante portam flēbat? 7. Quaesivit rēx quid hodiē dē exercitū auditum esset.

139. Translate into Latin : —

1. All the boys are hastening to the harbor to see the new ship. 2. The consul moved his camp across the stream in order not to fight against the enemy's large forces. 3. Let us ask

whether this road leads to the river or to the town. 4. Many swords and shields have been taken out of the city, but these have been left. 5. He called the soldiers to him to praise them for their bravery. 6. Let all the women and the girls be sent within the walls, and let the gate be closed. 7. Let us hasten, lest the town be taken before our arrival.

## LESSON XX.

### ABLATIVES OF SPECIFICATION AND OF SOURCE.— SUBSTANTIVE CLAUSES OF PURPOSE.

#### Ablative of Specification.

140. Study the following expressions:—

*Lēgibus perītus*, skilled in the laws.

*Ingeniō et iūstitiā praestāns*, eminent for ability and justice.

*Virtūte mīles, sapiēns prūdentiā*, a soldier in bravery, in wisdom a sage.

*Hī omnēs linguā, institūtis, lēgibus inter sē differunt*, these all differ from one another in language, customs, and laws.

*Latere et pede volnerātus*, wounded in the side and foot.

The ablative thus used to show in what respect a thing is true is called the Ablative of Specification.

#### Ablative of Source.

141. The ablatives *locō*, *genere*, and *familiā* are used to denote the rank or station of one's birth; the ablative is also used, chiefly with a participle, to denote parentage on the father's side. To designate the mother *ex* is used, and to designate ancestors, *ab*. Thus:—

*Summō locō genitus*, born in the highest station.

*Eōdem patre nātus*, a son of the same father.

**Tantalō prōgnātus**, son of Tantalus.

**Ex rēgis filiā nātus**, born of the king's daughter.

**Belgae ortī sunt ā Germānīs**, the Belgians were descended from the Germans.

## Substantive Clauses of Purpose.

142. Besides expressing a distinct purpose, the subjunctive may be used depending upon many verbs whose action involves a more or less latent notion of purpose. Such are especially verbs meaning to WISH, DETERMINE, STRIVE, ASK, ALLOW, ADVISE, PERSUADE, WARN, COMMAND, COMPEL, and the like. Thus : —

**Rogat māter ut sēcum eās**, mother asks you to go with her.

**Suādeō tibi nē librum illum legās**, I advise you not to read that book.

**Caesar lēgātō imperāvit ut oppidum caperet**, Caesar ordered his lieutenant to take the town.

**Omnēs ut sub iugum īrent coēgit**, he compelled them all to go under the yoke.

NOTE 1. When, however, the subject of the subordinate verb is the same as that of the main verb, some of the above verbs govern the simple complementary infinitive (see 164). *E. g.* **īre volō**, I wish to go.

NOTE 2. The two common verbs to command, **iubēre** and **imperāre**, have different uses: **iubēre** is regularly used with an infinitive with its subject in the accusative; but **imperāre** regularly governs the dative, while the command is expressed in the form of a substantive clause of purpose. *E. g.* "He orders the soldiers to take the town" may be translated either: **mīlitēs oppidum occupāre iubet** or **mīlitibus imperat ut oppidum occupent**.

## 143.

## Vocabulary.

**captīvos**, -ī, m., prisoner.

**crūdēlis**, -e, cruel.

**cupere**, -iō, -īvī, -ītum, to wish, desire.

**cūstōdire**, -iō, -īvī, -ītum, to guard, watch.

**dīscere**, -ō, didicī, to learn.

**dolus**, -ī, m., trick, deceit.



emere, -ō, ēmi, emptum, to buy.	lūna, -ae, f., moon.
facinus, st. facinor-, n., deed.*	mora, -ae, f., delay.
imperāre, -ō, -āvi, -ātum, to command.	nauta, -ae, m., sailor.
inops, st. inop-, poor, needy.	quiēs, st. quiēt-, f., rest.
intrāre, -ō, -āvi, -ātum, to enter.	tergum, -ī, n., back.
	vertere (vortere), -ō, verti,
	versum, to turn.
	volnus, st. volner-, n., wound.

### Exercise.

#### 144. Translate into English : —

1. Māter multum flēverat ; et iam ōrābat nē sēcum ad mortem filiī dūcerentur. 2. Fortī patre nātus et virtūte et prūdentīā ipse praestāns erat. 3. Sine volnere pāx et quiēs vōbīs parātae sunt ; itaque imperēmus ut deīs grātiaē agantur. 4. Captīvī cupiunt sōlem vidēre ; sed dux imperābit ut diligenter cūstōdiantur. 5. Tibi nōn suādēmus ut in hōc locō maneās. 6. Sine morā discāmus num amicī suādeant ut in illō locō puer relinquiātur. 7. Hīc locus inops est aquā bonā et bonō vinō ; moneāmus amicōs nē hūc veniant. 8. Tibi nōn suādēbimus ut hōs omnēs librōs legās. 9. Vōs omnēs ut mēcum veniātis cōgam, nē in aquam cadātis.

#### 145. Translate into Latin : —

1. Let us thank the gods ; for they have compelled our enemies to yield to us. 2. The citizens closed the gates and demanded that the general should send an envoy to them. 3. The boy's father was writing a letter to him, and was asking him not to be alarmed by the arrival of the cavalry. 4. We do not demand that you give your weapons up to us ; but we do ask you to come to us. 5. They advised us not to draw up our line of battle on this hill. 6. Let us ask the gods to aid us in this battle. 7. Have you heard whether your brother was ordered to come or not ? 8. O Cæsar, we beg you not to order this man

\* Especially an evil deed, misdeed.

to be slain. He is the son of our ally, and is skilled in the arts of both war and peace. 9. Father has advised us not to stay with these boys. 10. We shall not compel you to be good.

## Grammatical References.

A. & S. 405, 412, 484-491; A. & S. 244, 253, 331; G. 395, 398, 546; H. 413, 415, 424, 499.

## LESSON XXI.

## THE PRESENT PARTICIPLE. — THE ABLATIVE ABSOLUTE.

146. Learn the following paradigms : —

## Present Participle.

**amāns**, loving. Stem **amant-**      **docēns**, teaching. Stem **docent-**

*Singular.*

	<i>m. &amp; f.</i>	<i>n.</i>	<i>m. &amp; f.</i>	<i>n.</i>
N. & V.	<b>amāns</b>	<b>amāns</b>	<b>docēns</b>	<b>docēns</b>
Gen.	<b>amantis</b>	<b>amantis</b>	<b>docentis</b>	<b>docentis</b>
Dat.	<b>amanti</b>	<b>amanti</b>	<b>docenti</b>	<b>docenti</b>
Acc.	<b>amantem</b>	<b>amāns</b>	<b>docentem</b>	<b>docēns</b>
Abl.	<b>amante (-i)</b>	<b>amante (-i)</b>	<b>docente (-i)</b>	<b>docente (-i)</b>

**regēns**, ruling. Stem **regent-**      **capiēns**, taking. Stem **capient-**

*Plural.*

	<i>m. &amp; f.</i>	<i>n.</i>	<i>m. &amp; f.</i>	<i>n.</i>
N. & V.	<b>regentēs</b>	<b>regentia</b>	<b>capiētēs</b>	<b>capientia</b>
Gen.	<b>regentium</b>	<b>regentium</b>	<b>capientium</b>	<b>capientium</b>
D. & A.	<b>regentibus</b>	<b>regentibus</b>	<b>capientibus</b>	<b>capientibus</b>
Acc.	<b>regentēs (-is)</b>	<b>regentia</b>	<b>capiētēs (-is)</b>	<b>capientia</b>

**audiēns**, hearing. Stem **audient-**      **praesēns**, present. Stem **praesent-**

*Singular.*

	<i>m. &amp; f.</i>	<i>n.</i>	<i>m. &amp; f.</i>	<i>n.</i>
N. & V.	<b>audiēns</b>	<b>audiēns</b>	<b>praesēns</b>	<b>praesēns</b>
Gen.	<b>audientis</b>	<b>audientis</b>	<b>praesentis</b>	<b>praesentis</b>
Dat.	<b>audienti</b>	<b>audienti</b>	<b>praesenti</b>	<b>praesenti</b>
Acc.	<b>audientem</b>	<b>audiēns</b>	<b>praesentem</b>	<b>praesēns</b>
Abl.	<b>audiente (-i)</b>	<b>audiente (-i)</b>	<b>praesente (-i)</b>	<b>praesente (-i)</b>

You will see that the present participle is declined like an adjective of the third declension with a stem ending in *ant-* or *ent-*, while the perfect participle is declined like an adjective of the first and second declension with a stem ending in *to-* or sometimes *so-*.

### Ablative Absolute.

147. Study the following sentences : —

*Rōmulō rēgnante hōc bellum gestum est*, this war was waged while Romulus was reigning, *or*, in the reign of Romulus.

*Hōc auditō tremēbat*, when he heard this, *or*, having heard this (literally, this having been heard), he began to tremble.

*Creātīs cōsulibus in Galliam reversus est*, (when) the consuls (had been) elected, he returned to Gaul.

*Mē praesente hōc dixistī*, you said this in my presence.

*Cōnsiliō eius cōgnitō, lēgātī castra reliquerant*, having found out his purpose, the ambassadors had left the camp.

*Hannibale absente*, when Hannibal was absent, *or*, during the absence of Hannibal.

*Mariō cōnsule*, while Marius was consul, *or*, in the consulship of Marius.

*Illō aegrō militēs timēbant*, the soldiers were afraid because he was sick.

148. The ablative of a noun or pronoun thus used with a participle or an adjective, or with another noun or pronoun, independently of the rest of the sentence, is called the ABLATIVE ABSOLUTE. You will see that such an ablative indicates the reason of an action, or some special circumstance connected with the action and serving to fix its time. By studying the examples given you will see that the natural way to translate an ablative absolute into English is by an active participle with a direct object, or by a subordinate clause of time, cause, condition, or concession.

149.

## Exercise.

Translate into English : —

1. Caesare absente milites oppidum intraverunt et dolore cives occiderunt. 2. Nautis agris hostes poposcerunt ut navis sibi traderetur. 3. Haec facinora nos cogent ut eos relinquamus acieque instructa agros vastemus. 4. Consiliis eorum cognitis Caesar castra movit, et magno itinere facto eos fugavit. 5. Agro empto in hoc loco manebit. 6. Proelio facto hostes terga vertērunt. 7. Didicistine <sup>num</sup> utrum frater tuus te iuvare cupiat? 8. His locis vastatis milites in castra ducuntur. 9. Multis hostibus caesis, vastatisque agris in ripa fluminis lati castra posuerunt. 10. Luna iam orta quietem capiamus. 11. Gravi vulnere recepto miles fortis cecidit. 12. Castris vallō fossaque munitis Caesar milites quietem capere iussit. 13. Patre agro te oramus ne nos relinquas. 14. Clausis portis omnes mulieres et pueros caedent. 15. Non audivimus num imperator castris motis ad hostes properet. 16. Mario consule Galli magno proelio victi sunt.

150. Translate into Latin : —

1. Having heard these things he ordered the envoy to remain with him. 2. The soldiers will not fear if Caesar is present. 3. Though he slay me yet will I do this. 4. We do not wish that you should do this in our presence. 5. After these things had been done he ordered the prisoners to be carefully guarded. 6. Now that you have bought the horse, what are you going to do? 7. By this trick he entered the gate, and having captured the town released the prisoners. 8. A cruel war was waged against the Gauls in the consulship of Caesar. 9. I order you to do this and return to me. 10. Having learned the design of the enemy, let us inquire whether this road will lead us to their camp.

## Grammatical References.

A. &amp; S. 422 ; A. &amp; G. 255 ; G. 408, 409 ; H. 431.

## LESSON XXII.

## FUTURE PARTICIPLE, GERUND, GERUNDIVE, AND SUPINE.

151. Decline the following words like adjectives of the first and second declensions : —

amātūrus, -a, -um, about to love.  
doctūrus, -a, -um, about to teach.  
dēlētūrus, -a, -um, about to destroy.  
monitūrus, -a, -um, about to warn.  
rēctūrus, -a, -um, about to rule.  
captūrus, -a, -um, about to take.  
cēssūrus, -a, -um, about to yield.  
audītūrus, -a, -um, about to hear.  
mānsūrus, -a, -um, about to stay.  
futūrus, -a, -um, about to be.

152. The above are examples of Future Participles. By comparing them with the Perfect Participles already studied, you will see that either set of participles can be formed from the other by a very simple change. What is it?

153. The Gerundive is also an adjective of the first and second declensions. Decline the following : —

amandus, -a, -um, to be loved.  
docendus, -a, -um, to be taught.  
regendus, -a, -um, to be ruled.  
capiendus, -a, -um, to be taken.  
audiendus, -a, -um, to be heard.

154. The Gerund is the neuter singular of the Gerundive used as a noun, but only in the oblique cases (genitive, dative, accusative, ablative). It is active rather than passive in meaning. Thus : —

Gen. **amandī**, of loving.

Dat. **docendō**, for teaching.

Acc. **regendum**, ruling.

Abl. **audiendō**, by hearing.

**155.** The Supine is a noun of the fourth declension, used only in the accusative and ablative singular. Thus : —

Acc. **amātum doctum monitum rēctum audītum**

Abl. **amātū doctū monitū rēctū audītū**

**156.** You will see that the Gerundive can be made from the Present Participle by changing the final **s** to **dus**, while the Supine can be formed from the Perfect Participle by simply changing the stem vowel from **o** to **u**.

**Uses of the Supine, the Gerund and the Gerundive.**

**157.** The Supine is found in but few verbs. Its Accusative is chiefly used to express Purpose with a verb of motion, its Ablative as an Ablative of Specification with a few adjectives (**facilis, difficilis, turpis, utilis, inūtilis**, and one or two others). Thus : —

**Veniō rogātum**, I come to ask (for the purpose of asking).

**Facile vīsū**, easy to see ; **turpe factū**, base to do.

**158.** The commonest use of the Gerund and Gerundive is with prepositions ; but the Ablative is also often found as an Ablative of Means, and the Genitive is not rare. Thus : —

#### Gerund.

**Ad urbem capiendum**, for the purpose of taking the city.

**Dē librum scrībendō**, about writing a book.

**Currendō exercēre**, to exercise by running.

**Amor pūgnandī**, love of fighting.

#### Gerundive.

**Ad urbem capiendam**, for the purpose of taking the city.

**Dē librō scrībendō**, about writing a book.

**Cōnsilium bellī gerendī**, the design of waging war.

**NOTE.** The gerund and gerundive of transitive verbs are used interchangeably, as in the first two examples in each of the above groups. The only difference is that grammatically in one construction the gerund is governed by some word (*ad* or *dē* above) and also has an object accusative of its own; in the other this object is governed by the *ad* or *dē* and the gerundive agrees with it as an adjective. Thus the literal meaning of *ad urbem capiendum* is "for taking the city," of *ad urbem capiendam*, "for the city to be taken." Only the gerund construction is possible if the verb is intransitive.

## 159.

## Vocabulary.

<i>ancora</i> , -ae, f., anchor.	<i>expōnere</i> , -ō, -posuī, -positum, to put forth, disembark.
<i>celeriter</i> , quickly.	<i>Haeduī</i> , -ōrum, m., the Haed-uans.
<i>cōgnōscere</i> , -ō, <i>cōgnōvī</i> , <i>cōgnitum</i> , to find out.	<i>mentiō</i> , st. <i>mentiōn</i> -, f., mention.
<i>collis</i> , st. <i>colli</i> -, m., hill.	<i>nūntiāre</i> , -ō, -āvī, -ātum, to tell.
<i>committere</i> , -ō, -misi, -missum, to send together, begin (battle).	<i>obsidēre</i> , -eō, -sēdī, -sesum, to besiege, blockade.
<i>coniūnx</i> , st. <i>coniug</i> -, c., husband or wife.	<i>occupāre</i> , -ō, -āvī, -ātum, to seize.
<i>cōnsistere</i> , -ō, <i>cōstitī</i> , to stand or be somewhere.	<i>stultus</i> , -a, -um, foolish.
<i>cūstōdia</i> , -ae, f., watch, guard.	
<i>dispōnere</i> , -ō, -posuī, -positum, to station, arrange.	

## 160. Translate into English : —

1. *Oppidum captūrus ad tē epistolam scripsī.* 2. *Petāmus nē imperātor militēs ad urbem dēlendā mittat.* 3. *Ad hostium cōsilia cōgnōscendā frāter meus lēgātum mittet.* 4. *Acīē in colle instrūctā equitēs agrōs vāstātum vērērunt.* 5. *Monitum vēnimus tē, nōn verberātum.* 6. *Hōc est facile dictū, sed factū difficile.* 7. *Ā tē quaerēbant quid esset ūtile factū.* 8. *Ad multā noctem nāvēs in ancoris cōstitērunt, sed ante lūcem cōpiis expositis imperātor proelium commisit.* 9. *Mē praesente hūius rei mentiō nōn est facta.* 10. *Lēgātī dē oppidō obsidendō nūntiātum celeriter vērērunt.* 11. *Animōs regendō nōs regēmus.*

## 161. Translate into Latin : —

1. The troops were roused with a great desire to capture the town. 2. Having stationed the guards, the general quickly disembarked the sailors. 3. About to yield, we give up all our weapons. 4. Has your brother made mention of writing a book about praising virtue? 5. Wise boys train their bodies by running. 6. He was moved by a great desire to learn the names of all the flowers that he had seen. 7. The love of taking and keeping often \* makes men miserable. 8. Is not the hill easy to see? 9. We have come to ask you not to lay siege to our city.

## Grammatical References.

A. & S. 542–555 ; A. & G. 113, 114, 289–303 ; G. 278, 279, 426–439, 527 R. 1, 536, 537, 667–673 ; H. 200, 535 i. 4, 541–550.

## LESSON XXIII.

## THE INFINITIVES.

## 162. Learn the following paradigms : —

## Present Infinitive.

## ACTIVE.

amāre	docēre	regere	capere	audire	esse
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## PASSIVE.

amārī	docērī	regī	capī	audīrī	—
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## Perfect Infinitive.

## ACTIVE.

amāvisse	docuisse	rēxisse	cēpisse	audivisse	fuisse
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## PASSIVE.

amātus, -a, -um, esse	doctus, -a, -um, esse
rēctus, -a, -um, esse	captus, -a, -um, esse
audītus, -a, -um, esse	—

\* = saepe.



## Future Infinitive.

## ACTIVE.

amātūrus, -a, -um, esse  
 rēctūrus, -a, -um, esse  
 audītūrus, -a, -um, esse

doctūrus, -a, -um, esse  
 captūrus, -a, -um, esse  
 fore or futūrus, -a, -um, esse

## PASSIVE.

amātum Irī  
 captum Irī

doctum Irī  
 audītum Irī

rēctum Irī  
 —

NOTE. The Future Infinitive Passive is made up of the Supine with the Present Infinitive Passive of Irē, to go, used impersonally.

## Some Simple Uses of the Infinitive.

163. The Infinitive may, as in English, be used as the subject of a verb, especially of *esse* and impersonal verbs. Thus : —

Hūmānum est errāre, to err is human.

Nōbīs pācem facere nōn licet, we are not allowed to make peace (literally, to make peace is not allowed us).

164. The Infinitive may also be used, as in English, to complete the meaning of many verbs, such as those meaning to *seem*, to *wish*, to *be able* (Complementary Infinitive). Thus : —

In vadīs esse vidētur nāvis, the ship seems to be aground (on the shoals).

Nōn possumus hodiē venīre, we cannot come to-day.

Rēx pācem facere voluit, the king wanted to make peace.

165. The Infinitive with a subject in the accusative case is used as the object of verbs of *saying*, *thinking*, *feeling*, *hoping*, and the like (*verba sentiendī et dē-clārandī*). Thus : —

Dīcit hostēs adesse, he says the enemy are at hand.

Frāter tuus dīxit tē hīc nōn esse, your brother said you were not here.

Caesar mīlītēs iam vēnisse audīverat, Caesar had heard that the soldiers had already come.

Putāsne ventūrōs esse,\* do you think they will come?

Num dīxī mē id factūrum esse, did I say I would do so?

Gaudeō tē salvom vēnisse, I am glad you have come safe and sound.

Spērābāmus nūllum bellum fore, we hoped there would be no war.

166. With verbs of *determining*, *trying*, or *wishing*, instead of the Subjunctive (see 142) the Infinitive is often used. It has a subject expressed (as in 165) if this is different from the subject of the verb on which the infinitive depends; otherwise it is generally used without a subject (as in 164). Thus:—

Statuit senātus hōc nē Caesarī quidem licēre, the Senate determined that this was not allowable even for Caesar. (165.)

Hōc velim intellegī, I should like to have this understood.

Cōnābor librōs illōs ad tē mittere, I will try to send you those books.

Statuit igitur bellum facere, he determined therefore to make war. (164.)

Volēbāmus oppidum intrāre, we wanted to enter the town.

NOTE. It will be seen that in the uses under 163, 164, and 166, the tense of the Infinitive is apt to be present; while in the uses under 165, the tense varies as that of a finite verb does when used to express the same sort of idea.

\* The subject of the infinitive may, of course, be thus implied in the form of the verb as with the tenses of the finite verb.

## 167.

## Vocabulary.

<b>aes</b> , st. <b>aer-</b> , n., copper, money.	<b>occāsus</b> , -ūs, m., setting.
<b>antīquus</b> , -a, -um, old.*	<b>recēns</b> , st. recent-, recent, fresh, new.*
<b>argentum</b> , -ī, n., silver.	
<b>aurum</b> , -ī, n., gold.	<b>senex</b> , st. sen-, old,* an old man.
<b>cernere</b> , -ō, <b>crēvī</b> , <b>crētus</b> , to see.	<b>tegere</b> , -ō, <b>tēxī</b> , <b>tēctus</b> , to cover.
<b>discernere</b> , -ō, - <b>crēvī</b> , - <b>crētus</b> , to distinguish.	<b>tenebrae</b> , -ārum, f., darkness.
<b>Ītalia</b> , -ae, f., Italy.	<b>tener</b> , -era, -erum, soft, tender.
<b>iuvenis</b> , st. <b>iuveni-</b> , young,* a youth.	<b>tum</b> , then.
<b>latēre</b> , -eō, -uī, to lie hid.	<b>ubi</b> , where.
<b>nūntius</b> , -ī, m., messenger, message.	

## Exercise.

## 168. Translate into English : —

1. Cupimus tibi grātiās agere. 2. Stultum est in illō locō castra pōnere. 3. Tibi ista facere nōn licet. 4. Vestrī patrēs cupiunt ut Latīnē celeritē legere discātis. 5. Num cernit iuvenis sōlis occāsū haec omnia in tenebrīs latēre? 6. Gaudeāmus urbem veterem ab hostibus nōn esse dēlētā. 7. Caesar nōbīs dīxit exercitum trāns flūmen sē trādūxisse. 8. Argentum vetus ab recentī in tenebrīs discernere nōn poterimus. 9. Statuimus igitur pācem ā tē petere. 10. Putāsne hodiē ventūrās esse? Nōn putō; crās autem esse ventūrās spērō. 11. Putāsne latēre tua cōnsilia?

\* **Antīquus** means "old" as opposed to **novos**, "new," in the sense of "not having existed before" (cf. "novelty"); **vetus** is "old" as opposed to **recēns**, "new," in the sense of "not having existed long," "fresh," "recent," while **senex** is "old in years" as opposed to **iuvenis**, "young." Thus: — **novam** turrim **prō** **antīquā** illā ē **lignō** recentī **sed** **veteribus** lapidibus **senex** et **iuvenis** faciēbant, the old man and the young one were making a new tower instead of that old one, using new wood but the old stones.

169. Translate into Latin :—

1. What did the old men say that they wished me to do?
2. We were not able to capture the city and to plunder the gold and the silver; but we did compel part of the citizens to flee.
3. Do you see where the young men are? No, they are lying hid, protected by the darkness.
4. There were many beautiful temples in ancient Italy, built of stone and adorned with silver and gold.
5. We are all glad that we can see the land.
6. Do you not wish that you had come with us then?
7. I have decided not to ask that I may be sent to-day.
8. The sailors could not distinguish day and night in the darkness.
9. The messengers announced that the captive maidens had been compelled to carry heavy stones in their tender hands.
10. Let us all hope that we may be able to be with our friends at that time.

Grammatical References.

A. & S. 530-532; A. & G. 270-272; G. 423, 424, 527, 532, 533; H. 532-538.

LESSON XXIV.

IRREGULAR VERBS.—USE OF TWO DATIVES.

170. Learn the following paradigms:—

posse (i. e. potis + esse), can, be able.	nōlle (i. e. nē + velle), unwilling.
ferre, bring, carry, endure, ire, go.	mālle (i. e. magis + velle), prefer.
feri,* become, be made.	dare, give.
velle, be willing, wish.	

\* Thus serving as the passive of facere.

† More.

## Present Indicative.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
possum	possumus	ferō	ferimus	eō	imus	fiō	imus
potes	potestis	fers	fertis	is	itis	fis	fitis
potest	possunt	fert	ferunt	it	eunt	fit	fiunt

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
volō	volumus	nōlō	nōlumus	mālō	mālumus	dō	damus
vīs	voltis	nōn vīs	nōn voltis	māvis	māvoltis	dās	datis
volt	volunt	nōn volt	nōlunt	māvolt	mālunt	dat	dant

## Present Subjunctive.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
possim	possimus	feram	ferāmus	eam	eāmus	fiam	fiāmus
possis	possitis	ferās	ferātis	eās	eātis	fiās	fiātis
possit	possint	ferat	ferant	eat	eant	fiat	fiant

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
velim	velimus	nōlim	nōlīmus	mālim	mālīmus	dem	dēmus
velis	velitis	nōlis	nōlītis	mālis	mālītis	dēs	dētis
velit	velint	nōlit	nōlint	mālit	mālint	det	dent

## Present Passive.

## INDICATIVE.

<i>Sing.</i>	<i>Plur.</i>
feror	ferimur
ferris	ferimini
fertur	feruntur

<i>Sing.</i>	<i>Plur.</i>
—	damur
daris	damini
datur	dantur

## SUBJUNCTIVE.

<i>Sing.</i>	<i>Plur.</i>
ferar	ferāmur
feraris	ferāmini
feratur	ferantur

<i>Sing.</i>	<i>Plur.</i>
—	dēmur
dēris	dēmini
dētur	dentur

## Present Imperative.

<i>Sing.</i>	fer*	i	fi	nōli	dā
<i>Plur.</i>	ferite	ite	fite	nōlite	date

\* Dūcere, lead; dīcere, say; and facere, do, make, have similar abbreviated forms in the singular of their imperatives, — thus, dūc, dīc, fac.

## Present Participle.

potēns\*      dāns      ferēns      iēns (gen. euntis)      volēns      nōlēns

171. Fill out the tenses whose first person singular is here given : —

*Imperfect Indicative.* — Poteram, volēbam, nōlēbam, mālēbam, dabam, ferēbam, fiēbam, ibam.

*Perfect Indicative.* — Potui, volui, nōlui, mālui, dedi, tuli, iui, factus sum.

*Future Indicative.* — Poterō, volam, nōlam, mālam, dabō, feram, ibō, fiam.

172. You have learned (118) that the Present Infinitive can be turned into the Imperfect Subjunctive by adding *m*; form and conjugate the Imperfect Subjunctive of the above verbs.

NOTE. The other forms from the above verbs, when used at all, are perfectly regular. For detailed information about them see the grammatical references at the end of this lesson.

## Use of Two Datives.

173. Study the following sentences : —

1. Nōn solum nōbīs divitēs esse volumus sed etiam liberis nostris, not for ourselves only do we wish to be rich, but for our children also.

2. Nōn scholae sed vitae discitis, you are learning not for school but for life.

3. Virtūs neque datur dōnō neque accipitur, virtue is neither given nor received as a gift.

4. Istud tibi honōrī habētur, that is accounted an honor to you.

\* Used only as an adjective meaning "powerful."

5. *Bonō nūntiō nōn modo exercituī sed ducī erat*, it was good news not only for the army but for the general.

6. *Et mihi et frātrī voluptātī erit*, it will be a pleasure both to my brother and to me.

7. *Illa pūgna cum Rōmānīs tum sociīs māgnae erat clādī*, that battle was a great disaster for both the Romans and their allies.

8. *Hōc erit mihi cūrae*, I shall take care of this matter.

174. You will see that the datives denoting persons in these examples, and also the datives in the second example, are just like the datives studied in 62; the other datives express an idea somewhat similar to that expressed by the datives of the second example, but which we indicate by a different form of words in English, as shown by the translation. You can further learn from the above examples the commonest ways of expressing "both . . . and," "not only . . . but also," in Latin.

### Exercise.

175. Translate into English: —

1. *Facile est vīsū nōbīs vītā esse dōnum deī*. 2. *Quid tibi vīs? Num tuum tēcum aurum es in castra lātūrus?* 3. *Dixi nōn solum mihi sed etiam omnibus ēius amīcīs haec esse dolōri*. 4. *Puerō aes dedī dōnō, sed id ferre nōn potuit*. 5. *Lēgātī dīxērunt sēcum pācem et bellum ferre*. 6. *Esse quam vidēri bona māvolt*. 7. *Putō mē iam satis dīxisse ut quae velim facile cernās*. 8. *Arma nostra et tēla nōbīs sunt salūtī*. 9. *Quis dicere potest in quam partem flūmen fluat?* \* 10. *Celeriter eant puerī librōsque sēcum ferant*.

176. Translate into Latin: —

1. Not only the general but also the soldiers know that these things will be good news for the Roman people. 2. It will be a great pleasure to both the king and his son to hear that you

\* What must this word mean?

are safe. 3. Caesar said that he would take care of these things. 4. When this had been done they all exclaimed that they preferred to go with us. 5. Let there be light. 6. Not only the old men but also the women and the children had been led within the city. 7. Tell your brothers and sisters that we cannot go to see them to-day. 8. We have not wished to do this; but the senate has already decreed that we shall all go from the city tomorrow. 9. It is not easy to see where the old city stood. 10. Who said that we are learning not for school but for life?

## Grammatical References.

A. & S. 239-248, 381, 385, 386; A. & G. 137-142, 233. 235; G. 184-189, 343, 344, 350; H. 289-295, 384, 390.

## LESSON XXV.

**DEPONENT VERBS. — IMPERSONAL VERBS. — THE DATIVE WITH CERTAIN VERBS WITH WHICH ONE MIGHT EXPECT AN ACCUSATIVE.**

177. Some Latin verbs have the forms of the Passive Voice, but the meaning of the Active Voice. Thus, *mīrārī*, to wonder at, *sequī*, to follow. Such verbs are called **DEPONENTS**.\*

178. The following four verbs are called **SEMI-DEPONENTS**, for an obvious reason: —

<i>audeō</i>	<i>audēre</i>	<i>ausus sum</i>	to dare.
<i>fidō</i>	<i>fidere</i>	<i>fisus sum</i>	to trust.
<i>gaudeō</i>	<i>gaudēre</i>	<i>gāvīsus sum</i>	to be glad.
<i>soleō</i>	<i>solēre</i>	<i>solitus sum</i>	to be wont.

**NOTE.** Deponent verbs have all the forms of the Passive Voice, excepting the Future Infinitive; though only transitive deponents have the Gerundive. They also have in the Active Voice both Participles, the Gerund,

\* From *dēpōnere*, to lay aside, because they have laid aside the active forms and the passive meanings.



the Supine, and the Future Infinitive. Deponents are the only verbs that have a Perfect Participle with an active meaning. This Perfect Participle is often hardly distinguishable in meaning from the Present Participle ; as, *veritus*, fearing, *morātus*, delaying.

### Impersonal Verbs.

179. A verb used in the third person singular without a personal subject is called an impersonal verb. Some impersonal verbs contain their subject in themselves ; as, *pluit*, "it rains" ; *advesperāscit*, "evening approaches" ; others have a clause as subject, as, *bellum indicī placēbat*, it was voted that war be declared (that war be declared was pleasing) ; *restat ut multa discāmus*, we have yet much to learn (that we learn many things remains).

### The Dative with certain Verbs.

180. Various verbs are used with a Dative of Indirect Object in Latin when the corresponding English verb might lead one to expect an accusative. Such are especially words meaning to *favor, benefit, injure, please, displease, spare, pardon, persuade, command, obey, threaten*.

181. Latin verbs which govern the Dative can be used in the passive only impersonally. Thus : —

*Mihi persuāsum est*, I am persuaded.

*Illī ignōtum est*, he was pardoned.

*Invidētur semper dīvitibus*, the rich are always envied.

182.

### Vocabulary.

*comes*, st. *comit*-, c., companion.

*cōnārī*-, -or, -ātus, to try, attempt.

*experīrī*-, -ior, -pertus, to try, find out.

*fatērī*-, -eor, *fassus*, to confess.

*ignōscere*-, -ō, *ignōvī*, *ignōtum*, to pardon.

*latus*, st. *later*-, n., side, flank.

*minārī*-, -or, -ātus, to threaten.

*moenia*-, -ium, n., walls (of a city).

morī, -ior, mortuus, to die.	proficisci, -or, profectus,
mundus, -ī, m., the universe.	to start, set out.
nāscī, -or, nātus, to be born.	prōra, -ae, f., prow.
ortus, -ūs, m., a rising.	querī, -or, questus, to com.
pārēre, -eō, -uī, -itum, to	plain.
obey.	tuērī, -eor, tuitus, to watch,
patī, -ior, passus, to suffer.	guard.
placēre, -eō, -uī, -itum, to	verērī, -eor, veritus, to fear,
please.	revere.

## Exercise.

## 183. Translate into English : —

1. Hostēs nōbīs mortem minantur, sed nōn timēmus. 2. Experiāmur quās in partēs puerī fūgerint ut nūntiēmus illis esse ignōtum. 3. Mihi persuādētur hōc certāmen futūrum esse ācre. 4. Militēs queruntur sibi nōn esse ignōtum. 5. Sōlis ortū ex urbe profectus, occāsū sōlis ad amicōs pervēnit. 6. Dic mihi, sī tibi placet, quāe passus sis. 7. Vir sapiēns deum verētur sed hominēs nōn timet. 8. Coēgit ut facinora fatērētur. 9. Moritūrī petimus ut nōbīs ignōscās. 10. Restat ut proelium committāmus.

## 184. Translate into Latin : —

1. The senate voted that the consuls should lead a large army out of the gates and defend the hill. 2. Tell me, if you please, where you have been and whom you have seen. 3. We have all been born in a beautiful country ; let us therefore obey the laws. 4. When this had been announced, he set out at sunrise with his companions. 5. It is good to suffer and die for one's friends. 6. Try to find out what the boys are complaining of. 7. The general compelled the troops to confess that they had not obeyed him. 8. They could not be persuaded to remain and not bear aid to their friends. 9. We shall try to set out at sunrise.

## Grammatical References.

A. & S. 195, 196, 250, 376, 387 ; A. & G. 111 b, 135, 145, 146, 227, 230 ; G. 141-148, 199, 208, 345 ; H. 231, 232, 298, 301, 385.

## LESSON XXVI.

**THE VERB REVIEWED.—ACCUSATIVE AND ABLATIVE OF TIME.—THE LOCATIVE.—THE RELATIONS OF PLACE.**

**The Latin Verb.****Principal Parts.**

185. Every regular Latin verb has four Principal Parts :—

2. The Present Infinitive Active.
1. The First Singular Present Indicative Active.
3. The First Singular Perfect Indicative Active.
4. The Perfect Passive Participle.

**Verb Stems.**

186. Every regular Latin verb has three stems :—

1. The Present Stem (found in the Present Infinitive Active by dropping *re* in the First, Second, and Fourth Conjugations, *ere* in the Third) is used to form the tenses of incomplete action (present, imperfect, future), active and passive, together with the present participle and the gerund and gerundive.

2. The Perfect Stem (found in the First Singular Perfect Indicative Active by dropping the personal ending *ī*) is used to form the tenses of completed action (perfect, pluperfect, future perfect) in the active voice.

3. The Participial Stem (found in the Perfect Passive Participle by changing *us* to *o*) is used to form the perfect and future participles and the supine, and the tenses of completed action in the passive voice.

## Personal Endings.

187. The subject of a Latin verb is often contained in its personal ending, which is only a remnant of a pronoun stem. The personal endings used in the conjugation of a verb are as follows : —

## 188. ACTIVE VOICE.

	INDICATIVE AND SUBJUNCTIVE.		IMPERATIVE.			
	<i>Sing.</i>	<i>Plu.</i>	<i>Present.</i>		<i>Future.</i>	
			<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
1 Per.	-m *	-mus	—	—	—	—
2 “	-s	-tis	—	-te	-tō	-tōte
3 “	-t	-nt	—	—	-tō	-ntō

189. The Perfect Indicative Active has the following set of endings :

	<i>Singular.</i>	<i>Plural.</i>
1st Person.	-ī	-imus
2d “	-istī	-istis
3d “	-it	-ērunt

## PASSIVE VOICE.

	INDICATIVE AND SUBJUNCTIVE.		IMPERATIVE.			
	<i>Sing.</i>	<i>Plu.</i>	<i>Present.</i>		<i>Future.</i>	
			<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
1st Per.	-r †	-mur	—	—	—	—
2d “	-ris	-mini	-re	-mini	-tor	—
3d “	-tur	-ntur	—	—	-tor	-ntor

190. The tenses of completed action in the passive voice are all compound forms, composed of the perfect

\* But -ō in the present and future perfect indicative, and in the future indicative of the 1st and 2d conjugations ; -ī in the perfect indicative.

† -or in the present indicative, and in the future indicative of the 1st and 2d conjugations. It will be seen that the stem vowel disappears in the first singular present indicative of both voices in the first conjugation, and that the thematic vowel appears between the stem and the endings in the present indicative and imperative of the third conjugation in both voices.

passive participle of the verb in question and the proper forms of the verb sum.

### Tense Signs.

191. It is possible to recognize nearly every tense of a Latin verb in the indicative and the subjunctive by the letters that intervene between the stem and the personal endings. These letters may be called tense-signs, and are shown in the following scheme :—

#### 192. ACTIVE VOICE.

##### INDICATIVE.

*Present.* —

*Imperfect.* *ba.*

*Future.* 1st and 2d Conjugations *bi* (but *b* in 1st Sing., *bu* in 3d Plu.)  
3d and 4th Conjugations *e* (but *a* in 1st Sing.)

*Perfect.* —

*Pluperfect.* *era.*

*Future Perfect.* *eri* (but *er* in 1st Sing.).

##### SUBJUNCTIVE.

*Present.* 1st Conjugation *e* \*. Other Conjugations *a*.

*Imperfect.* *re.*

*Perfect.* *eri.*

*Pluperfect.* *isse.*

#### 193. PASSIVE VOICE.

The tenses of incomplete action have the same tense signs in the passive as in the active, save that in the second singular future indicative passive the tense sign of the first and second conjugations is *be*.

The composition of the tenses of completed action has been explained.

#### 194. The Infinitive.

##### ACTIVE VOICE.

*Present.* Present stem + *re* in 1st, 2d, and 4th conjugations.  
+ *ere* in 3d.

\* Substituted for the stem vowel.

*Perfect.* Perfect stem + *isse*.

*Future.* Future active participle and *esse*.

#### PASSIVE VOICE.

*Present.* Present stem + *rī* in 1st, 2d, and 4th conjugations.  
+ *ī* in the 3d.

*Perfect.* Perfect passive participle, and *esse*.

*Future.* Supine in *um* and *īrī*, or perfect passive participle and *fore*.

### 195. Participles.

#### ACTIVE.

*Present.* Pres. stem + *ns* in 1st and 2d Conjugations.  
+ *ēns* in 3d and 4th.

*Future.* Participial stem, substituting *-ūrus*, *-a*, *-um*, for *o*.

#### PASSIVE.

*Perfect.* Participial stem, substituting *-us*, *-a*, *-um*, for *o*.

#### GERUND.

Present stem + *ndī*, *-ō*, *-um*, in 1st and 2d Conjugations.  
+ *endī*, *-ō*, *-um*, in 3d and 4th.

#### GERUNDIVE.

Present stem + *ndus*, *-a*, *-um*, in 1st and 2d Conjugations.  
+ *endus*, *-a*, *-um*, in 3d and 4th.

#### SUPINE.

Participial stem, substituting *-um*, *-ū*, for *o*.

### Accusative and Ablative of Time.

196. Time how long (duration of time) is expressed by the *accusative*, time at which or within which (a point of time) by the *ablative*. Thus:—

*Multōs annōs bellum gerēbant*, they carried on war many years.

Illō annō Cicerō cōsul erat, Cicero was consul that year.

Eōdem tempore vēnimus, we came at the same time.

## The Locative.

197. In very old Latin there was a special case-form to indicate the place where. This was called the LOCATIVE case. It coalesced in most of its forms with the ablative, but was retained in the names of towns and small islands and in a few other nouns through all periods of the language. Study the following expressions :

Rōma, <sup>at f.</sup> Rome

Corinthus, <sup>mi.</sup> Corinth

Karthāgō, <sup>mi.</sup> Carthage

Athēnae, <sup>mi.</sup> Athens

Vēi, <sup>mi.</sup> Veii

Sardēs, <sup>mi.</sup> Sardis

humus, <sup>mi.</sup> ground

domus, <sup>mi.</sup> house

rūs, <sup>mi.</sup> country

Rōmae, at Rome.

Corinthī, at Corinth.

{ Karthāginī, } at Carthage.  
{ Karthāgine, }

Athēnīs, at Athens.

Vēīs, at Veii.

Sardibus, at Sardis.

humī, on the ground.

domī, at home.

rūre, in the country.

domī bellīque, domī militīaeque, at home and in the field.

198. What other case does the locative resemble in the singular of the first and second declensions? What in the singular of the third declension? What case in the plural of all three declensions?

199. With names of towns (and small islands) the *place at which* is expressed by the LOCATIVE, the *place to which* by the ACCUSATIVE, the *place from which* by the ABLATIVE, without any preposition. Thus : -

Lacedaemone herī profectī, hodiē Corinthī manēmus, crās ibimus Athēnās, having started from Sparta yesterday, we stay at Corinth to-day, and shall go to Athens to-morrow.

## 200.

## Vocabulary.

arx, st. arc(i)-, f., citadel.	parcere, -ō, peperci, parci-
aufugere, -iō, -fūgī, to escape.	tum, to spare.
clārus, -a, -um, bright, famous.	recipere, -iō, -cēpī, -ceptus,
condere, -didī, -ditus, to found.	to receive.
ēvertere, -ō, -vertī, -versus, to overthrow.	sānus, -a, -um, sound, healthy.
fūlmen, st. fūlmin-, n., lightning.	sequi, -or, secūtus, to follow.
gener, -erī, m., son-in-law.	socer, -erī, m., father-in-law.
hasta, -ae, f., spear.	sonus, -ī, m., a sound.
mātrimōnium, -ī, n., marriage.	tempus, st. tempor-, n., time.
	trānsferre, -ferō, -tulī, -lātus, to move, transfer.
	valdē, very much, greatly.

## Exercise.

## 201. Translate into English : —

1. Quō annō post urbem conditam Marius creātus est cōsul?  
 2. Illō tempore multī fūlmen vidērunt sonamque audivērunt.  
 3. Rūre in urbem eāmus et quae gerantur discāmus. 4. Sua nōn solum recipere sed etiam sēcun. doman. ferre volt. 5. Amicis ad sē receptis domi multōs diēs mansit. 6. In mātrimōnium eam dūxit et nunc cum socerō manet Athēnis. 7. Caesar, nōn Cicerō, nātus est Rōmae. 8. Ex urbe aufugiēmus nostraque omnia rūs trānsferēmus. 9. Valdē cupimus tē vidēre Corinthī ut Athēnās nōhī-ec in eās. 10. Petō ut mihi parcās et domi mē relinqās.

## • 202. Translate into Latin : —

1. I cannot understand why, having been born in the city, you prefer to remain in the country. 2. We shall set out from home to-morrow. 3. You do not think that he will stay here many years, do you? 5. Let the envoy ask the Cimbrians not to destroy the city this year. 6. After Rome had been founded Romulus waged war for many years. 7. He was very anxious



to marry the king's daughter, to become king himself, and to die famous. 8. Did you stay many months at Rome?

### Grammatical References.

See 178 and also A. & S. 208, 225, 423-427; A. & G. 256-259; G. 11, 112, 116, 148, 337, 338, 392, 393, 410-412; H. 201-220, 241-248, 379, 380, 425-430.

## LESSON XXVII.

### FORMATION OF ADVERBS FROM ADJECTIVES.— COMPARISON.—THE ABLATIVE WITH COMPARATIVES.

203. Study the following pairs of adjectives and adverbs:—

clārus, bright	olārē, brightly.
audāx, bold	audācter, audāciter, boldly.
laetus, glad	laetē, gladly.
fēlix, happy	fēliciter, happily.
pulcher, beautiful	pulchrē, beautifully.
fortis, brave	fortiter, bravely.
liber, free	liberē, freely.
vēlōx, swift	vēlōciter, swiftly.
saevos, savage	saevē, savagely.
ācer, sharp	ācriter, sharply.
aequus, equal	aequē, equally.
crūdēlis, cruel	crūdēlīter, cruelly.
tardus, slow	tardē, slowly.
turpis, base	turpiter, basely.
prāvos, wicked	prāvē, wickedly.
gravis, heavy	graviter, heavily.
acerbus, bitter	acerbē, bitterly.
levis, light	leviter, lightly.
aptus, fit	aptē, fitly.
lēnis, gentle	lēniter, gently.

How are adverbs formed from adjectives of the first and second declensions, so far as can be judged from the above list? How from adjectives of the third declension?

## Comparison of Adjectives and Adverbs.

204. Examine the following words:—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
clārus, bright	clārīor, brighter	clārissimus, brightest.
antīquus, old	antīquior, older	antīquissimus, oldest.
cārus, dear	cārīor, dearer	cārissimus, highest.
altus, high	altior, higher	altissimus, dearest.
mītis, mild	mītior, milder	mītissimus, mildest.
fortis, brave	fortior, braver	fortissimus, bravest.
lēnis, gentle	lēnior, gentler	lēnissimus, gentlest.
audāx, bold	audācior, bolder	audācissimus, boldest.
clārē, brightly	clārius, more brightly	clārissimē, most brightly.
fortiter, bravely	fortius, more bravely	fortissimē, most bravely.
audācter, boldly	audācius, more boldly	audācissimē, most boldly.

How, then, may the comparative of an adjective be formed from the stem of the positive when that stem ends in a vowel? How may the superlative be formed? What very slight difference is involved when the stem ends in a consonant? How are the comparative and superlative of adverbs formed?

## 205. Learn the following paradigms : —

clārior, brighter. Stem clāriōr-

	<i>Singular.</i>		<i>Plural.</i>	
	M. & F.	N.	M. & F.	N.
N. & V.	clārior	clārius	clāriōrēs	clāriōra
Gen.	clāriōris	clāriōris	clāriōrum	clāriōrum
Dat.	clāriōrī	clāriōrī	clāriōribus	clāriōribus
Acc.	clāriōrem	clārius	clāriōrēs (-is)	clāriōra
Abl.	clāriōre (-ī)	clāriōre (-ī)	clāriōribus	clāriōribus

You will see that this comparative shows less tendency to i-stem forms than other adjectives of the third declension.

## 206. Study the following words : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
miser, wretched	miserior	miserrimus
pulcher, beautiful	pulchrior	pulcherrimus
ācer, sharp	ācrior	ācerrimus
celer, quick	celerior	celerrimus
miserē, wretchedly	miserius	miserrimē
pulchrē, beautifully	pulchrius	pulcherrimē
ācriter, sharply	ācrius	ācerrimē
celeriter, quickly	celerius	celerrimē

How, then, does the superlative seem to be formed from adjectives in -er ?

## 207. Learn the following : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
facilis, easy	facilior	facillimus
humilis, low	humilior	humillimus
similis, like	similior	simillimus
bonus, good	melior	optimus
malus, bad	pēior	pessimus

māgnus, great	māior	māximus
parvos, small	minor	minimus
multus, much	plūs *	plūrimus
bene, well	melius	optimē
male, ill	pēius	pessimē
parvē, slightly	minus	minimē

208. Examine the following expressions : —

1. Altior es quam frāter, } you are taller than your  
Altior es frātre, } brother.
2. Dīcis tē altiōrem esse quam frātre, } you say you are  
Dīcis tē altiōrem esse frātre, } taller than your  
brother.
3. Lūna terrae propior est sōle, the moon is nearer the  
earth than the sun is.
4. Lūna terrae propior est quam sōli, the moon is nearer  
to the earth than to the sun.
5. Tuus liber pulchrior est quam frātris, your book is  
prettier than your brother's.
6. Haec via brevis sed periculōsior est, this way is short  
but rather dangerous.
7. Altissimus ex tribus es, you are the tallest of the three.
8. Altissimus ille est mōns, that mountain is a very high  
one.
9. Fortissimē pūgnābant, they were fighting most bravely.

You may infer from these examples that when two things are compared, if the first is nominative or accusative, the second may be put in the same case with *quam*, "than," or in the ablative without *quam*; otherwise *quam* must be used, and both words are in the same case. You will see that no word is needed in Latin to correspond to the English "that of" with a genitive as the second term of a comparison, as in the fifth example. Notice also the translation of the comparative and superla-

\* The neuter is the only gender used in the singular of this comparative.

tive in the sixth example and in the last two examples ; the comparative and superlative are often so used.

### Exercise.

209. Translate into English : —

1. Proeliō ācrius commissō clāriōrēs fiunt sonī armōrum.
2. Nunc quidem fēlicior sum frātre, tēcum autem fēlicissimus erō.
3. Potesne mihi dīcere quis “mātre pulchrā filia pulchrior” scrīpserit? Non. Legendō dīscēs.
4. Peditēs quidem \* fortissimē pūgnant, equitēs autem † tardius ē castrīs ēdūcuntur.
5. Scītisne omnem collem humillimum esse montem?
6. Rem bene gerendō dīvitior Crassō factus es.
7. Tuī liberī lēniōrēs sunt quam rēgis.
8. Quis mihi nōmen veterrimae in terrā urbis dīcere potest?
9. Nōn solum mājimōs et optimōs sed etiam minimōs et pessimōs crās mēcum rūs itūrōs spērō.
10. Nōne hīc liber difficilior? Est quidem, sed nōn difficillimus.

210. Translate into Latin : —

1. Who in Rome was more illustrious than Caesar?
2. The king's son-in-law has conducted this affair most wretchedly.
3. The slaves were beaten cruelly, and most of them were killed.
4. The sun is brighter by day than the moon by night.
5. Having gained this very high mountain, the soldiers will easily be persuaded to fight more bravely.
6. We think that this is the best thing to do, and we shall try to do it well.
7. He seems to be more like his father than his mother.
8. The wounded soldiers fell fighting very bravely.
9. We cannot say that this city is older than the hills.

\* **Quidem** is often used thus to emphasize a word in Latin where it is best translated by putting special stress of voice upon the equivalent of the word before it. The translation “indeed” is objectionable, partly because **quidem** is used much oftener in Latin than anybody but the over-enthusiastic employs “indeed” in English, and partly because this latter word is so frequently used in translation to cover ignorance of what the Latin thought really is.

† **Autem** is a mild word for “but,” often indicating a transition such as we express by “however.” Sometimes the transition is so slight that “and” best renders the **autem**. It never stands first in its clause.

## Grammatical References.

A. & S. 163-176, 292, 293, 416; A. & G. 89-93, 148, 247; G. 86-91, 399; H. 160-170, 304, 306, 417.

## LESSON XXVIII.

## NUMERALS. — ALTER, ALIUS, ETC. — PARTITIVE GENITIVE.

211. Numbers which answer the question "how many?" are called cardinal numbers, as *five*, *sixty*. The first ten cardinal numbers in Latin are: —

ūnus, one.	sex, six.
duo, two.	septem, seven.
trēs, three.	octō, eight.
quattuor, four.	novem, nine.
quīnque, five.	decem, ten.

212. Ūnus, duo, and trēs are declined as follows; the others are indeclinable: —

	ūnus, one.					
Stem	ūno-	ūnā-	ūno-			
	<i>Singular.</i>			<i>Plural.</i>		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	ūnus	ūna	ūnum	ūnī	ūnae	ūna
Gen.	ūnīus	ūnīus	ūnīus	ūnōrum	ūnārum	ūnōrum
Dat.	ūnī	ūnī	ūnī	ūnīs	ūnīs	ūnīs
Acc.	ūnum	ūnam	ūnum	ūnōs	ūnās	ūna
Voc.	ūne	ūna	ūnum	ūnī	ūnae	ūna
Abl.	ūnō	ūnā	ūnō	ūnīs	ūnīs	ūnīs

	duo, two.			trēs, three.	
Stem	duo-	duā-	duo-	tri-	
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m. &amp; f.</i>	<i>n.</i>
N. & V.	duo	duae	duo	trēs	trīa
Gen.	duōrum	duārum	duōrum	trīum	trīum
D. & Ab.	duōbus	duābus	duōbus	tribus	tribus
Acc.	duōs (duo)	duās	duo	trēs (trīs)	trīa

NOTE. The plural of *ūnus* is used with nouns which have no singular or have a different sense in the singular, as, *ūnae nūptiae*, one wedding; *ūna castra*, one camp; or with the meaning "alone," as, *ūnī Gallī vēnērunt*, the Gauls alone came.

213. Numbers which answer the question, "Of what rank or place in a series?" are called ordinal numbers, as *second*, *twenty-first*. The first ten ordinal numbers in Latin are:—

<i>primus</i> , -a, -um, first.	<i>sextus</i> , -a, -um, sixth.
<i>secundus</i> , -a, -um, second.	<i>septimus</i> , -a, -um, seventh.
<i>tertius</i> , -a, -um, third.	<i>octāvos</i> , -a, -om, eighth.
<i>quārtus</i> , -a, -um, fourth.	<i>nōnus</i> , -a, -um, ninth.
<i>quīntus</i> , -a, -um, fifth.	<i>decimus</i> , -a, -um, tenth.

214. Learn the following paradigms:—

	alius, another.			tōtus, whole.		
Stem	m. alio-	f. aliā-	n. alio-	m. tōto-	f. tōtā-	n. tōto-
<i>Singular.</i>						
Nom.	alius	alia	aliud	tōtus	tōta	tōtum
Gen.	alīus	alīus	alīus	tōtīus	tōtīus	tōtīus
Dat.	aliī	aliī	aliī	tōtī	tōtī	tōtī
Acc.	alium	aliām	aliud	tōtum	tōtam	tōtum
Abl.	aliō	aliā	aliō	tōtō	tōtā	tōtō

	alter, the other.			neuter, neither.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Stem	altero-	alterā-	altero-	neutro-	neutrā-	neutro-
<i>Singular.</i>						
Nom.	alter	altera	alterum	neuter	neutra	neutrum
Gen.	alterius	alterius	alterius	neutrius	neutrius	neutrius
Dat.	alteri	alteri	alteri	neutri	neutri	neutri
Acc.	alterum	alteram	alterum	neutrum	neutram	neutrum
Abl.	alterō	alterā	alterō	neutrō	neutrā	neutrō

215. You will see that these words, like the numeral *ūnus*, are declined like regular adjectives of the first and second declensions, except that in the genitive and dative singular (*alius* also in the nominative and accusative sin-

gular neuter) they have forms like the pronouns *iste* and *ille*. The plural is perfectly regular. Like neuter is declined *uter*, *utra*, *utrum*, which? (of two), and like *tōtus* are declined *ūllus*, any; *nūllus*, none; *sōlus*, alone. Arrange the words alphabetically, and learn the list.

**NOTE.** The genitive *alius* is rare, *alterius* taking its place, or (in a possessive sense) the adjective *aliēnus*, "belonging to another."

**216.** Learn and remember the following distinctions: —

*Alter*, the other (of two); *alius*, another (of several).

*Uter*, which? (of two); *quis*, which? (of several).

*Neuter*, neither (of two); *nūllus*, none (of several).

*Alter* . . . *alter*, the one . . . the other; *alius* . . . *alius*, one . . . another.

*Alterī* . . . *alterī*, the one party . . . the other party; *aliī* . . . *aliī*, some . . . others.

### Partitive Genitive.

**217.** Study the following expressions: —

*Māgnus mīlitum numerus*, a great number of soldiers.

*Duo mīlia equitum caesa sunt*, two thousand horsemen were slain.

*Satis habet ēloquentiāe*, he has enough eloquence.

*Ubi terrārum sumus*, where in the world are we?

*Fortissimus Rōmānōrum*, the bravest of the Romans.

*Tantum glōriāe habēbitis*, so much glory will ye have.

*Plūs honōris habet haec rēs quam labōris*, this thing has more honor than toil in it.

The genitive thus used to denote that of which a part only is taken is called the **PARTITIVE GENITIVE**. It is often used where in English an adjective is made to agree directly with a noun, as in the second, third, and last examples above.



## Reading Selection.\*

218. Translate into English, studying each sentence in the order of its words, as directed in 115: —

Antiquissimīs temporibus Sāturnus<sup>1</sup> in Ītaliā vēnisse<sup>2</sup> dicitur. Ibi haud procul ā Iāniculō<sup>3</sup> arcem condidit eamque Sātūrniam appellāvit. Hic Ītalōs primus<sup>4</sup> agrī cultūrā docuit. Postea<sup>5</sup> Latīnus in illis regiōnibus imperāvit. Sub hōc rēge Trōia<sup>6</sup> in Asiā ēversa est.<sup>7</sup>

Hinc Aenēās,<sup>8</sup> Anchīsae<sup>8</sup> filius, cum multis Trōiānīs, quibus

\* From this point on, the special vocabularies will be omitted, and the pupil will find the meanings of new words in the general vocabulary at the end of the book. The intelligent use of a general vocabulary, as an introduction to learning how to manage a large lexicon, cannot be acquired too early.

<sup>1</sup> Saturnus, according to Roman tradition, came to Italy when its original inhabitants were still in an uncivilized condition, and became their king. He civilized them, and had so prosperous a reign that the period was ever after known as the "Golden Age." Saturnus himself was deified, and, when the Romans adopted the Greek gods, was identified (or more properly confused) with Κρόνος. The name Sāturnus is derived from serere, to sow, plant (participle satus).

<sup>2</sup> See A. & S. 534; A. & G. 330 a, 1; G. 528; H. 534, 1.

<sup>3</sup> See map, p. 105, 3 D.

<sup>4</sup> See A. & S. 557, 1; A. & G. 191; G. 324, R. 7; H. 442.

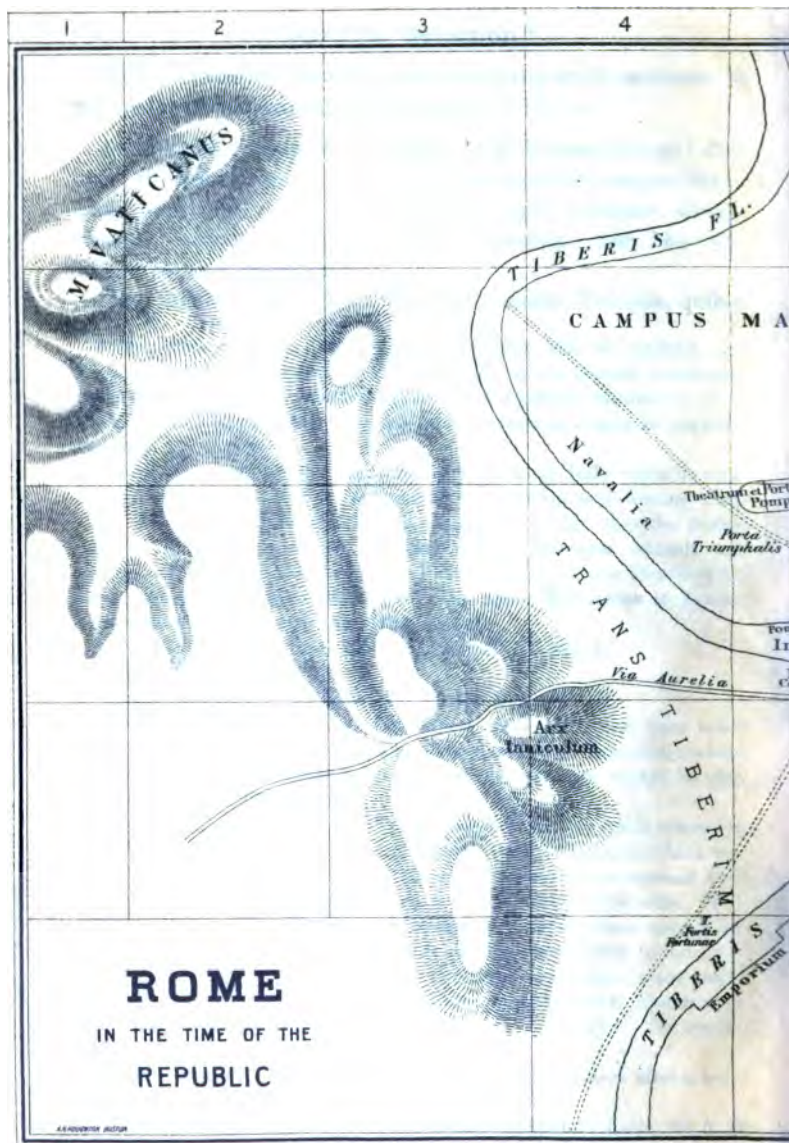
<sup>5</sup> Before looking up in the vocabulary a word which you have never seen before, always try to infer its meaning from some knowledge which you already possess. Thus, knowing post and ea, you should be able to translate this adverb postea.

<sup>6</sup> According to the legend, the Trojan prince Paris was made referee in a contest among the goddesses Juno, Minerva, and Venus as to which was the most beautiful. He decided in favor of Venus, who, to reward him, promised him the most beautiful woman in the world as his wife. This was Helen, the wife of Menelaus, of Sparta in Greece. Paris carried off Helen to Troy, and the Greeks rallied round Menelaus, sailed to Asia, and laid siege to Troy, which they captured and destroyed after a ten years' war. Æneas, the son of Anchises and Venus, was the most prominent of the Trojans who escaped death at the hands of the Greeks. For the situation of Troy, see map, p. 181, 7 C.

<sup>7</sup> When thus unemphatic, est loses its e in pronunciation after a word ending in a vowel or in m. Hence we say ēversa'st.

<sup>8</sup> For the declension of these Greek names taken into Latin, see A. &









ferrum Graecōrum pepercerat, aufūgit et in Ītaliā pervēnit. Ibi Lātīnus rēx ei benignē receptō filiā Lāvīniā in mātīmōnium dedit. Aenēās urbem condidit, quam in honōrem coniugis Lāvīnium appellāvit.

Post Aenēae mortem Ascanius, Aenēae filius,<sup>1</sup> rēgnum accēpit. Hīc sēdem rēgnī in alium locum trānstulit urbemque condidit in monte Albānō<sup>2</sup> eamque Albam Longam nūcupāvit. Eum secūtus est Silvius, quī post Aenēae mortem ā Lāvīniā genitus est. Ēius posterī omnēs ūsque ad Rōmān conditam Albae rēgnāvērunt. Ūnus hōrum rēgum, Rōmulus Silvius, sē Iove<sup>3</sup> māiōrem esse dicēbat et cum tonāret<sup>4</sup> mīlitibus imperāvit ut clupeōs hastis percuterent, dicēbatque hunc sonum multō<sup>5</sup> clārīōrem esse quam tonitrum.<sup>6</sup> Fūlmine ictus et in Albānum lacum<sup>7</sup> praecipitātus<sup>8</sup> est.

NOTE. Let the pupil observe how distinctly the emphasis of the words in the above extract is marked by their arrangement. It is suggested that he change the order of the words in some of the sentences, and notice how the ideas are thus presented from slightly different points of view. Let him also study and imitate the clearness with which the connection of the thought is brought out by often putting as the emphatic first word of a sentence some word which refers directly to one in the latter part of the sentence before.

### Grammatical References.

A. & S. 144–147, 355, 460; A. & G. 83, 203, 216; G. 35, 306, 321, 366–371; H. 151, 397, 459.

S. 94; A. & G. 37; G. 72; H. 50. For the quantity of *e* in Aenēae, see A. & S. 38 c; A. & G. 347, a 4; G. 703, 7; H. 577, 5.

<sup>1</sup> It may seem as if it would be more natural to make *filius* rather than Aenēae emphatic here, but the writer wishes to hint that Ascanius was the son of Aeneas only, not of Aeneas and Lavinia, that is, the son of Aeneas and his first wife (Creūsa), who had died at Troy.

<sup>2</sup> A rocky mountain not far from Rome and towards the southeast.

<sup>3</sup> From Iūppiter.

<sup>4</sup> Cum is a particle of time here, meaning “when,” — cum tonāret, when it was thundering, i. e., during a thunder storm.

<sup>5</sup> See A. & S. 415, 557, c; A. & G. 250; G. 400; H. 423.

<sup>6</sup> What must this word mean?

<sup>7</sup> This was a little southeast of Rome, and west of Mount Albanus.

<sup>8</sup> This word is derived indirectly from *caput*, head; what does it mean?

## LESSON XXIX.

**NUMERALS** (continued). — **DATIVE AND GENITIVE OF POSSESSOR. — GENITIVE AND ABLATIVE OF CHARACTERISTIC. — INDEFINITE PRONOUNS.**

219. Learn the following numbers : —

undecim, eleven ;	undecimus, -a, -um, eleventh.
duodecim, twelve ;	duodecimus, -a, -um, twelfth.
tredecim, thirteen ;	tertius (-a, -um) decimus, -a, -um, thirteenth.
quattuordecim, fourteen ;	quārtus (-a, -um) decimus, -a, -um, fourteenth.
quīndecim, fifteen ;	quīntus (-a, -um) decimus, -a, -um, fifteenth.
sēdecim, sixteen ;	sextus (-a, -um) decimus, -a, -um, sixteenth.
septendecim, seventeen ;	septimus (-a, -um) decimus, -a, -um, seventeenth.
duodēvigintī, eighteen ;	duodēvicēsīmus, eighteenth.
ūndēvigintī, nineteen ;	ūndēvicēsīmus, -a, -um, nineteenth.
vīgintī, twenty ;	vīcēsīmus, -a, -um, twentieth.
vīgintī ūnus, } twenty-	vīcēsīmus primus, } twenty-
ūnus et vīgintī, } one ;	ūnus et vīcesīmus, } first.

220. Either the *dative* or the *genitive* may be used with *esse* to denote the **POSSESSOR** of a thing, the thing possessed being the subject of the verb. This dative is called the **DATIVE OF POSSESSOR** ; the genitive is a variety of the **PREDICATE GENITIVE**. Thus : —

Est liber puerō, the boy has a book.

Frātris est equus, the horse is brother's.

221. The *ablative* is used to denote a **PHYSICAL** quality ;

as, *mulier statūrā humili*, a woman of short stature. For other qualities either the *genitive* or the *ablative* may be used; as, *māgnā virtūte miles*, or, *māgnae virtūtis miles*, a soldier of great bravery.

NOTE. In this use both the *genitive* and the *ablative* always have an adjective agreeing with them, as in the examples.

222. The *genitive* is often used with *esse* to denote the person or thing whose DUTY, CHARACTERISTIC or BUSINESS anything is; as, *virtūs bonī est militis*, courage is the mark of a good soldier; *temeritās est flōrentis aetātis*, recklessness belongs to the bloom of life.

### Indefinite Pronouns.

223. Learn the following paradigms:—

*Aliquis*, some one, anyone.

#### *Singular.*

	M.	F.	N.
Nom.	<i>aliquis (aliquī)</i>	<i>aliqua</i>	<i>aliquid (aliquid)</i>
Gen.	<i>alicūius</i>	<i>alicūius</i>	<i>alicūius</i>
Dat.	<i>alicui</i>	<i>alicui</i>	<i>alicui</i>
Acc.	<i>aliquem</i>	<i>aliquam</i>	<i>aliquid (aliquid)</i>
Abl.	<i>aliquō</i>	<i>aliquā</i>	<i>aliquō</i>

#### *Plural.*

Nom.	<i>aliquī</i>	<i>aliquae</i>	<i>aliqua</i>
Gen.	<i>aliquōrum</i>	<i>aliquārum</i>	<i>aliquōrum</i>
D. & A.	<i>aliquibus</i>	<i>aliquibus</i>	<i>aliquibus</i>
Acc.	<i>aliquōs</i>	<i>aliquās</i>	<i>aliqua</i>

224. The other indefinite pronouns are *quīlibet*, *quīvis*, *quīdam*, declined like *quī*; *quis*, *quispiam* and *quisquam*, declined like the interrogative *quis*, but *quispiam* has in the plural only the feminine nominative *quaeipiam*, and *quisquam* has no feminine and no plural.



225. The order of the indefinite pronouns from greatest to least indefiniteness is as follows: —

Quisquam, any one whatever.

Quilibet, } any you please.  
Quivis, }

Quis, any.

Aliquis, some one or other.

Quispiam, some one.

Quidam, some particular one.

### Exercise.

226. Translate into English: —

Silvius Procās, rēx Albānōrum,<sup>1</sup> duōs filiōs reliquit, Numitōrem et Amūlium. Hōrum minor nātū, Amūlius, frātri optiōnem dedit, utrum rēgnum habēre vellet an bona quae pater reliquisset. Numitor paterna<sup>2</sup> bona praetulit; Amūlius rēgnum obtinuit.

Amūlius, ut rēgnum firmissimē possidēret, Numitōris<sup>3</sup> filium per insidiās interēmit et filiam frātris, Rheam Silviam, Vestālem virginem fēcit. Nam his Vestae<sup>4</sup> sacerdotibus nōn licet virō<sup>5</sup> nūbere. Sed haec ā Mārte geminōs filiōs Rōmulum et Remum peperit.<sup>6</sup> Hōc cum Amūlius comperisset mātrem in vincula coniēcit, puerōs autem in Tiberim<sup>7</sup> abiēcī iussit.

<sup>1</sup> Do not yield to the temptation to make *Albānōrum* rather than *rēx* emphatic here. The tendency to say "the king of the *Albans*" comes from regarding the passage as the beginning of a story, when it is in reality a continuation of what has already been said about the *Albans*, and the writer wishes to mark Silvius Procas distinctly as their *king*.

<sup>2</sup> Notice how delicately Numitor's feeling for his father is brought out by making *paterna* emphatic.

<sup>3</sup> Why is *Numitōris filium* written rather than *filium Numitōris*?

<sup>4</sup> Vesta was the goddess of the hearth, the centre of the family life. Her ever-burning fire was supposed to have been brought from Troy by Aeneas, and was tended by her priestesses in her temple in the Forum. See map, p. 105, 6 C.

<sup>5</sup> The idea of marrying is of course emphatic here, but the important part of that idea is contained in *virō*, not in *nūbere*; hence the order of the words.

<sup>6</sup> From *parere*.

<sup>7</sup> For this accusative form see A. & S. 113, *a*; A. & G. 56, *a*, I; G. 60, 2 *a*; H. 62, ii. 2 (1).

**227. Translate into Latin : —**

1. A certain king had two sons, the one of whom was good, the other very bad. Tell me which of the two sons preferred his father's goods. Can you? 2. The younger of these two sons was worse than the elder, was he not? 3. Aeneas, the son of Anchises, founded a city which he called Lavinium. 4. I will give you your choice : whether you prefer to remain in the country or to go home. 5. I have an aged father at home. 6. The soldiers crossed a river of very great depth. 7. The messenger reported that the lovely girl had died in her eighteenth year. 8. It is a mark of a brave man to die willingly for his country. 9. When the king had learned where the boys were, he ordered them to be killed.

**Grammatical References.**

A. & S. 156–162, 356, 357, 384, 411 ; A. & G. 94, 214 c, 215, 231, 251 ; G. 92–94, 349, 364, 365, 402 ; H. 111–179, 387, 396 v., 401–402, 419, ii.

**LESSON XXX.****NUMERALS (concluded). — WAYS OF EXPRESSING MEASURE.****228. Learn the following numbers : —**

trīgintā, thirty ;	trīcēsīmus, -a, -um, } thirtieth.
	trīgēsīmus, -a, -um, }
quadrāgintā, forty ;	quadrāgēsīmus, fortieth.
quīnquāgintā, fifty ;	quīnquāgēsīmus, fiftieth.
sexāgintā, sixty ;	sexāgēsīmus, sixtieth.
septuāgintā, seventy ;	septuāgēsīmus, seventieth.
octōgintā, eighty ;	octōgēsīmus, eightieth.
nōnāgintā, ninety ;	nōnāgēsīmus, ninetieth.
centum, a hundred ;	centēsīmus, hundredth.
ducentī, -ae, -a, two hundred ;	ducentēsīmus, two hundredth.
trecentī, -ae, -a, three hundred ;	trecentēsīmus, three hundredth.

<b>quadringentī</b> , four hundred ;	<b>quadringentēsimus</b> , four hundredth.
<b>quīngentī</b> , five hundred ;	<b>quīngentēsimus</b> , five hundredth.
<b>sēscentī</b> , six hundred ;	<b>sēscentēsimus</b> , six hundredth.
<b>septingentī</b> , seven hundred ;	<b>septingentēsimus</b> , seven hundredth.
<b>octingentī</b> , eight hundred ;	<b>octingentēsimus</b> , eight hundredth.
<b>nōngentī</b> , nine hundred ;	<b>nōngentēsimus</b> , nine hundredth.
<b>mīlle</b> , a thousand ;	<b>mīllēsīmus</b> , thousandth.
<b>duo mīlia</b> , two thousand ;	<b>bis mīllēsīmus</b> , two thousandth.
<b>centum mīlia</b> , a hundred thousand ;	<b>centiēs mīllēsīmus</b> , hundred thousandth.
<b>deciēs centēna</b> (or <b>centum mīlia</b> ), a million ;	<b>deciēs centiēs mīllēsīmus</b> , millionth.

229. How do the ordinal numbers for twentieth, thirtieth, one hundredth, two hundredth, etc., seem to be formed from the corresponding cardinals? How can you distinguish three hundred, four hundred, etc., from thirty, forty, etc.?

### Measure.

230. Measure may be regarded: (1) simply as so much extent, (2) as the difference between two amounts, or (3) as a quality of something. It may accordingly be expressed in Latin by (1) the ACCUSATIVE (compare 196), (2) the ABLATIVE, and (3) the GENITIVE. Thus:—

- (1.) **Tria passuum mīlia ab ipsā urbe castra posuit**, he pitched his camp three miles from the city itself.

**Fossa quīndecim pedēs lāta**, a ditch fifteen feet broad.

- (2.) **Hibernia dīmidiō minor quam Britannia est**, Ireland is smaller by half than Britain.

**Multō ante lūcis adventum**, long before the coming of day.

**Quō difficilīus, hōc praeclārius**, the more difficult, the more glorious.

**Milibus passuum sex ā Caesaris castrīs cōnsēdit**, he encamped six miles from Caesar's camp.

(3.) **Vāllum pedum duodecim**, a rampart twelve feet (high).

**Iter ūnīus diēi**, a one day's journey.

### Exercise.

231. Translate into English : —

Forte Tiberis aqua ūltrā ripam sē effūderat, et cum puerī in vadō essent positī, aqua refluēns eōs in siccō reliquit. Ad eōrum vāgitum lupa adcurrit eōsque ūberibus suis aluit. Quod vidēns Faustulus quīdam, pāstor illius regiōnis, puerōs sūstulit<sup>1</sup> et uxōri Accae Larentiae nūtriendōs<sup>2</sup> dedit. Sic Rōmulus et Remus pueritiam inter pāstōrēs trānsēgērunt. Cum adolēvissent et forte comperissent quis ipsōrum avos, quae māter fuisset, Amūlium interfēcērunt et Numitōrī avō rēgnum restituērunt. Tum urbem condidērunt in monte Aventinō,<sup>3</sup> quam Rōmulus ā suō nōmine Rōmam vocāvit. Haec cum moenibus<sup>4</sup> circumdarētur, Remus occīsus est, dum frātre inrīdens moenia trānsiliebat.

232. Translate into Latin : —

1. The river had already overflowed its banks and \* had left the twins on dry ground. Seeing this,† a certain shepherd,

<sup>1</sup> From tollere.

<sup>2</sup> Nūtriendōs is gerundive, agreeing with puerōs and expressing purpose, = to be brought up. See A. & S. 552 (2); A. & G. 294 d; G. 431; H. 544, note 2.

<sup>3</sup> For the situation of this hill see map, p. 105, 6 E.

<sup>4</sup> For the two constructions possible with circumdare, see A. & S. 379; A. & G. 225 d; G. 348; H. 384, ii. 2.

\* Do not use a compound sentence.

† Translate by a word that shall link this sentence closely to what precedes.

Faustulus by name, carried them two miles and delivered them to his wife to be taken care of. This happened not long before sunset. 2. We spend our boyhood amid many pleasures. None of us is compelled to surround himself with a wall ten feet high; for long ago men learned that good citizens are the best and most useful bulwark of a state. 3. When he had grown up he learned by chance which of the two men had tried to kill his mother. 4. Having founded a city on a mountain of great height and beauty, he called it Rome. 5. They came to us a little before daybreak and gave us two lovely books to read; one was written by a Greek, the other by a Roman. 6. We live in the year of our Lord eighteen hundred and ninety-three; in what year since the discovery of America by Columbus?

### Grammatical References.

A. & S. 156-162, 356, 358 (5) a, 415, 423; A. & G. 94, 215 b, 250, 257; G. 92-94, 335, 2, 364, 400; H. 171-179, 379, 396 v., 423.

## LESSON XXXI.

### READING SELECTIONS AND EXERCISE

#### 233. Translate into English : —

Rōmulus ut cīvium numerum augēret, asyllum patefēcit, ad quod multī ex cīvitatibus suis pulsī<sup>1</sup> adcurrerunt. Sed novae urbis cīvibus coniugēs deerant. Fēstum itaque Neptūnī et lūdōs instituit. Ad hōs cum multī ex finitimīs populis cum mulieribus et liberis vēnissent, Rōmānī inter ipsōs lūdōs spectantēs virginēs rapuerunt.

Populī illī quōrum virginēs raptae erant bellum adversus raptōrēs sūscēperunt. Cum Rōmae<sup>2</sup> adpropinquārent forte in

<sup>1</sup> From pellere.

<sup>2</sup> We should perhaps expect an accusative of motion here instead of this dative, but the author in using *adpropinquārent* (*ad* + *propinquus*) was thinking more of the nearness implied in *propinquus* than of the motion implied in *ad*.

Tarpēiam virginem incidērunt, quae in arce sacra prōcūrābat. Hanc rogābant ut viam in arcem mōnstrāret eīque permīsērunt ut mūnus sibi pōsceret. Illa petiit ut sibi darent quod in sinistris manibus gererent, ānulōs aureōs et armillās significāns. At hostēs in arcem ab eā perducti scūtīs Tarpēiam obruērunt; nam et<sup>1</sup> ea in sinistris manibus gerēbant.

234. Translate also the following account of the betrayal of the citadel : —

Spurius Tarpēius Rōmānae praeerat arcī.<sup>2</sup> Hūius filiam virginem aurō conrumpit Tatius,<sup>3</sup> ut armātōs in arcem accipiat — aquam forte ea tum sacrīs extrā moenia petītum ierat ; — accepti obrutam armīs necāvēre, seu ut vī capta potius arx vidērētur, seu prōdendī exempli causā, nē quid ūsquam fidum prōditōri esset.<sup>4</sup> Additur<sup>5</sup> fābula, quod volgō Sabīnī<sup>6</sup> aureās armillās māgnī ponderis bracchiō laevō gemmātōsque māgnā speciē ānulōs habuerint, pepigisse<sup>7</sup> eam quod in sinistris manibus habērent; eō scūta illi prō aureis dōnīs congesta. Sunt quī eam, ex pactō trādendī quod in sinistris manibus esset, dērēctō arma petisse dicant; et, fraude vīsam agere, suā ipsam peremptam<sup>8</sup> mercede. — *Livy*, I., xi., 6.

<sup>1</sup> For et, meaning "also," see A. & S. 573 a.

<sup>2</sup> Arcī, which properly applies to only one of the two hillocks which form the top of the Capitoline Hill, is here applied to the whole hill. The tradition followed in these extracts is at fault as to the position of the citadel; for this hill was not yet a part of Rome.

<sup>3</sup> Titus Tatius was the king of the Sabines, who were marching upon Rome to avenge the loss of their daughters and wives.

<sup>4</sup> Nē quid . . . esset = that in other cases a traitor should find nothing secure (i. e., that no pledges to a traitor were to be kept).

<sup>5</sup> Note the emphasis. Additur fābula, etc., does not mean "the fictitious statement that she . . . is added," but "the story that she . . . is an addition."

<sup>6</sup> Bound the country of the Sabines. See Frontispiece, 7 E.

<sup>7</sup> From pangere, to stipulate.

<sup>8</sup> What verb form is to be supplied with this participle?

## LESSON XXXII.

COMPOUND VERBS.—ABLATIVE OF SEPARATION.—  
DATIVE WITH COMPOUNDS OF *ab*, *dē*, *ex*, etc.

235. Learn the following words :—

<i>dūcere</i> , to lead, draw.	<i>mittere</i> , to send, let go.
<i>abdūcere</i> , to lead or carry away.	<i>āmittere</i> , to send away, lose.
<i>addūcere</i> , to lead to, induce.*	<i>admittere</i> , to send to, let in, commit (a wrong).
<i>circumdūcere</i> , to lead around.	<i>circummittere</i> , to send around.
<i>condūcere</i> , to bring together, hire.	<i>committere</i> , to send together, entrust to, enter upon, commit.
<i>dēdūcere</i> , to bring away, escort from home,† launch.	<i>dēmittere</i> , to send or let down, lower.
<i>dīdūcere</i> , to lead apart, distribute.	<i>dīmittere</i> , to send apart, disband.
<i>ēdūcere</i> , to lead out.	<i>ēmittere</i> , to send out, put forth.
<i>indūcere</i> , to bring into or in, mislead.	<i>inmittere</i> , to send into, let loose.
<i>intrōdūcere</i> , to bring in, introduce.	<i>intrōmittere</i> , to send or let in.
<i>obdūcere</i> , to lead before, cover, obscure.	<i>ōmittere</i> , to send off, give up, cease.
<i>perdūcere</i> , to lead through, prolong, persuade.	<i>permittere</i> , to let go through, allow.
<i>praedūcere</i> , to draw or make in front.	<i>praemittere</i> , to send before.

\* Generally in a good sense, while *indūcere* is often used in the sense of "mislead."

† A mark of respect shown to prominent or elderly Romans by their retainers or friends.

<b>praeterdūcere</b> , to lead past. ( <i>A very rare word.</i> )	<b>praetermittere</b> , to let go by, pass over.
<b>prōdūcere</b> , to lead forth, produce, prolong.	<b>prōmittere</b> , to send forth, promise.
<b>redūcere</b> , to lead back, escort home.	<b>remittere</b> , to send back, give up.
<b>subdūcere</b> , to draw from under, haul up, calculate.	<b>submittere</b> , to send or let down, to send from below, to despatch.
<b>trānsdūcere</b> , } to lead across, <b>trādūcere</b> , } bring over.	<b>trānsmittere</b> , to send across, hand over, go abroad.

236. You will see that all of the above verbs, except two from *dūcere* and two from *mittere*, are compounded of the simple verb and one of the prepositions with which you are acquainted. *Dīdūcere* and *dīmittere* are compounded with the inseparable preposition *dis*, *dī*, so called because it is not used as a word by itself. *Intrōdūcere* and *intrōmittere* are compounded with the adverb *intrō*, a case-form from the same word as *intrā*.

NOTE. Almost all the compound verbs are formed like these two sets of verbs; therefore it is evident that the learning of compound verbs becomes much easier when one has a clear understanding of the meanings of the prepositions. Let the pupil observe how the meaning of some of the above verbs is very closely connected with the meanings of the simple verb and the preposition of which they are compounded, while that of others has wandered away towards kindred ideas or become confined to special applications of the original idea; and let him try to trace each of the meanings given above from the original meanings of the simple verbs and prepositions.

237. The *ablative* is used to express SEPARATION and PRIVATION, WANT OF A THING or FREEDOM FROM IT. Thus: —

1. *Hic vir pecūniā eget*, this man needs money.

2. *Ille orātor nōn inops est verbis*, that speaker is not poor in words.



3. *Hōc mē liberā metū*, free me from this fear.
4. *Possessiōnibus suis pellēbant*, they were trying to drive him from his possessions.
5. *Tālis philosophia iūdictiō nōs spoliāt, sēnsibus orbat*, such a philosophy robs us of our judgment, deprives us of our senses.
6. *Nē ā sociis nōs sēcernāmus*, let us not separate ourselves from our allies.
7. *Moenia urbis dēfēnsōribus vacua erant*, the walls of the city were quite without defenders.
8. *Ab incendiō arcem liberāvit*, he freed the citadel from fire.
9. *Illum ē periculō ēripuit*, he snatched him from the danger.

NOTE. A preposition is used with this ablative, if motion is implied, and sometimes to give a vivid effect, *as if* motion were involved in the action. Compare the sixth and the last two examples.

238. Many compounds of *ab*, *dē*, or *ex*, and the verb *adimere*, take the *dative* rather than the ablative when the action applies to a person, occasionally also when it applies to a thing. Thus :—

*Bona mihi extorsisti*, you have wrung my goods from me.

*Mulierī ānulum dētrāxit*, he took the ring from the woman.

*Hōc illī abstulisti*, this you have taken from him.

*Alterī vītam, libertātem alterī adēmērunt*, they deprived one of life, the other of liberty.

*Tum oppugnātiōne dēstitit Caesar*, then Caesar left off the siege.

*Pūgnā igitur abstinēbimus*, we shall therefore refrain from battle.

### Exercise.

239. Translate into English :—

*Tum Rōmulus cum hoste, quī montem Tarpēium<sup>1</sup> tenēbat*,

<sup>1</sup> This name was given to the Capitoline hill, according to some authori-

pūgnam cōnseruit in eō locō ubi nunc forum Rōmānum<sup>1</sup> est. In mediā<sup>2</sup> caede raptae prōcēssērunt et hinc patrēs hinc coniugēs et socerōs complectēbantur et rogābant ut caedis finem facerent. Utrīque his precibus commōtī sunt. Rōmulus foedus icit et Sabīnōs in urbem recēpit.

Post Rōmulī mortem ūnius annī interrēgnum fuit. Quō elāpsō, Numa Pompilius, Curibus<sup>3</sup> urbe in agrō Sabīnōrum nātus, rēx creātus est. Hīc vir bellum quidem nūllum gessit nec minus tamen cīvitatī prōfuit. Nam et lēgēs dedit et sacra plūrima instituit, ut populī barbarī et bellicōsī mōrēs molliret. Omnia autem quae faciēbat sē nymphae Egeriae, coniugis suae, iussū facere dicēbat. Morbō dēcēssit quadrāgēsīmō tertiō imperī annō.

## 240.

## Exercise.

Write ~~ten~~ sentences involving the use of compounds of dūcere, and ~~ten~~ with compounds of mittere. Illustrate also, in a few of these sentences, the Ablative and the Dative of Separation. Avoid ringing changes upon one set of words, and let the sentences be long enough to reveal careful study and a command of vocabularies and of the rules of syntax.

## Grammatical References.

A. & S. 380, 413, 414; A. & G. 229, 243; G. 346, 388, 389; H. 386, 2, 413, 414.

ties, after the treacherous deed of Tarpeia. Others say the hill was so called before, and the name given by the historians to the maiden was borrowed from it.

<sup>1</sup> See map, p. 105, 6 C.

<sup>2</sup> *Medius* is often thus used for "the midst" or "middle" of a thing. So *summus* may mean "the top," *prīmus* "the first part," and so on. See A. & S. 442; A. & G. 193; G. 287 R; H. 440, 2, notes 1 and 2.

<sup>3</sup> See Frontispiece, 7 E.

## LESSON XXXIII.

## DENOMINATIVE VERBS. — SUBJUNCTIVE OF RESULT.

241. We have seen (p. 31) that the third is the oldest of the Latin conjugations. Most of its simple verbs were inherited from the parent language when Latin became a separate tongue. A few verbs of the other conjugations were also inherited. Then the Romans made other verbs like these, forming them especially from the stems of nouns and adjectives. Such verbs are called *denominative* verbs, from *dē* and *nōmen*, name, noun; the word including adjectives as well as what are now called nouns.

242. Denominative verbs in the First Conjugation were at first formed from *ā*-stems, and in the Fourth Conjugation from *i*-stems. Then, through the adjective stems the formation of Denominatives of the First Conjugation spread to the *o*-stems among nouns. Thus: —

From culpa, fault,	comes culpāre, to blame.
“ cūra, care,	“ cūrāre, to care for.
“ fuga, flight,	“ fugāre, to put to flight.
“ firmus, strong,	“ firmāre, to strengthen.
“ probus, good,	“ probāre, to mark as good.
“ laetus, glad,	“ laetāri, to be glad.
“ liber, free,	“ liberāre, to free.
“ dōnum, gift,	“ dōnāre, to present.
“ numerus, number,	“ numerāre, to count.
“ rēgnum, kingdom,	“ rēgnāre, to reign.
“ finis, end,	“ finīre, to end.
“ sitis, thirst,	“ sitīre, to be thirsty.
“ lēnis, gentle,	“ lēnīre, to soothe.
“ vestis, garment,	“ vestīre, to clothe.
“ pars, part,	“ partīri, to divide.

**243.** Having verbs like the above, the Romans made others like them from stems to which the *ā* or the *i* did not belong, just as in English, after the pattern of *portable* and *habitable*, in which the *-a* before *-ble* is a part of the stem, we make *bearable*, *serviceable*, and the like from words without this *a*. This process is called formation by ANALOGY. Thus: —

laudāre, to praise,	from laus (laudis), praise.
necāre, to kill,	“ nex (necis), death.
orāre, to beg,	“ ōs (ōris), mouth.
spērāre, to hope,	“ spēs (speī), hope.
fluctuārī, to vacillate,	“ fluctus (fluctūs), wave.
servīre, to be a slave,	“ servos (servī), slave.
cūstōdire, to guard,	“ cūstōs (cūstōdis), guard.
largīrī, to bribe,	“ largus, -a, -um, bountiful.

**244.** By far the greater number of denominatives belong to the first conjugation. Most of the verbs of the second and fourth conjugations are also denominatives, but these conjugations contain much fewer verbs than the others. The formation of the denominatives of the second conjugation is not easy to trace, but we may compare —

albēre, to be white,	with albus, -a, -um, white.
clārēre, to be bright,	“ clārus, -a, -um, bright.
dolēre, to feel pain,	“ dolor (dolōris), pain.
lūcēre, to shine,	“ lūx (lūcis), light.

**245.** In the third conjugation the only denominatives are

minuere, to lessen, from minor, minus, less,

and a few formed from nouns of the fourth declension, as: —

metuere, to fear,	from metus, fear.
statuere, to fix,	“ status, position.
tribuere, to divide, to assign to,	“ tribus, tribe.

NOTE 1. Denominatives of the third conjugation, and most of those of the first conjugation, have transitive meanings; those of the second conjugation generally have intransitive meanings, as above.

NOTE 2. The denominatives of the third conjugation are conjugated like *metuere*, *metuō*, *metuī*, *metūtus*.

246. From what nouns or adjectives do the following verbs come, and what, therefore, are their meanings?

<i>aequāre</i>	<i>honōrāre</i>	<i>saevire</i>
<i>armāre</i>	<i>levāre</i>	<i>salūtāre</i>
<i>bellāre</i>	<i>morārī</i>	<i>sānāre</i>
<i>comitārī</i>	<i>nūntiāre</i>	<i>tardāre</i>
<i>glōriārī</i>	<i>praedārī</i>	<i>volnerāre</i>

### Subjunctive of Result.

247. The Subjunctive is often used with *ut*, that, *ut nōn*, that not, to indicate a result. The clause on which such a subjunctive depends commonly contains some word like *ita*, *sic*, *tam*, so, *tantus*, so great, *tālis*, such. Thus:—

*Volneribus tam cōfectus est ut stāre nōn posset*, he was so used up with wounds that he could not stand.

*Ita militēs disposuit ut facile vicerint*, he arranged the soldiers so that they easily conquered.

*Tanta est nāvis ut nūllum metum habeāmus*, the boat is so large that we have no fear.

### Exercise.

248. Translate into English:—

*Numae succēssit Tullus Hostilius cūius avos sē in bellō adversus Sabinōs fortem et strēnum virum praestiterat. Rēx creātus bellum Albānis indixit idque trigeminōrum Horātiōrum et Cūriātiōrum certāmine finivit. Albam propter perfidiam Mettī Fuffeti<sup>1</sup> diruit. Cum trigintā duōbus annis<sup>2</sup> rēgnāssēt, fūlmine ictus cum domō suā ārsit.<sup>3</sup>*

<sup>1</sup> For a brief account of these legends, see Smith's *Smaller History of Rome*, pages 13 and 14.

<sup>2</sup> This ablative of time where we expect the accusative (see A. & S. 424 a; A. & G. 256 b; G. 392 R. 2; H. 379, 1) is not to be recommended for imitation.

<sup>3</sup> From *ardēre*.

Post hunc Ancus Mārcius, Numae ex filiā nepōs, suscēpit imperium. Hic vir, aequitāte et religiōne avō similis, Latīnōs bellō domuit, urbem ampliāvit et nova ei moenia circumdedit. Carcerem prīmus aedificāvit. Ad Tiberis ōstia urbem condidit Ōstiamque vocāvit. Vicēsīmō quārtō annō imperi morbō obiit.

### 249. Translate into Latin : —

1. This consul showed himself so brave in many battles that all his countrymen praised him. 2. The Albans treated our ambassadors so unworthily that our king declared war against them. Let us, however, keep in mind that their fathers were our allies. We shall, therefore, fight for our honor and for the safety of ambassadors, but not in order to destroy the enemy utterly. 3. That king has reigned so long and so wisely that the citizens regard him as a father. 4. I have been sent to you by the great leader Caesar. He wishes to have peace with your nation, and says that he will not be the first to engage in war.

### Grammatical References.

A. & S. 287, 483; A. & G. 166, 319; G. 553–556, 788 B; H. 335, 500 II.

## LESSON XXXIV.

### SUBSTANTIVE CLAUSES OF RESULT. — CLAUSES WITH VERBS OF FEARING. — PRICE OR VALUE.

250. You met on p. 71 certain subjunctive clauses developed from clauses of purpose; from clauses of result were developed subjunctive clauses used with impersonal verbs meaning "to be," "to happen," and the like. Thus:—

Quandō fuit ut quod licet nōn licēret, when was it true that the lawful was not lawful?

Accidit ut nūllī militēs in urbe sint, it happens that there are no soldiers in the city.

251. A subjunctive clause depending upon certain verbs has the nature of a result or of a purpose according as the speaker has in mind something already accomplished or in process of accomplishment, or something merely intended. Such are chiefly verbs meaning "to cause," "accomplish," "obtain," and impersonal expressions like *restat*, it remains, *proximum est*, the next thing is. Thus :—

*Perfice ut nē minus rēs publica tibi quam tū rei publicae dēbeās*, bring it about that the state shall not owe you less than you owe the state.

*Perfēcī ut nōn minus mihi dēbeant*, I have brought it about that they owe me no less.

*Effēcit ut in Hispāniam mitterētur*, he brought it about that he should be sent into Spain.

*Restat ut dē genere belli dīcendum videātur*, it seems necessary to speak, in conclusion, about the character of the war.

NOTE. It is sometimes difficult or impossible to tell whether a purpose or a result is meant if the subjunctive clause is positive. In a negative subjunctive clause, *nē*, or *ut nē*, shows that a purpose, *ut nōn*, that a result, is intended.

### Clauses of Fearing.

252. A substantive clause with its verb in the subjunctive is often used as the object of a word or expression denoting fear. If the subjunctive clause is introduced by *nē* it indicates a fear that something *may* or *will* happen or *has* happened, if by *nē nōn* (more ~~rarely~~ *ut*) it indicates a fear that something *may not* or *will not* happen or *has not* happened. Thus :—

*Timēbant nē sociī tardiōrēs venīrent*, they were afraid the allies would come too late.

*Metuō nē illum nōn viderit*, I fear he has not seen him.

**Timēbant** ut frūmentum commodē portārī posset, they were afraid grain could not conveniently be brought.

**Vereor** nē labōrem tuum augeam, I am afraid that I shall increase your trouble.

**Perīculum** erat nē nōn in portum nāvis venīre posset, there was danger that the ship could not come into port.

NOTE. To express a fear to do something, the infinitive is used as in English (see 164). Thus : —

**Verēbantur** illō tempore iter facere, they were afraid to make the journey at that time.

## Price or Value.

253. The PRICE or VALUE of a thing is commonly regarded as the means by which it can be acquired, and so is expressed by the *ablative*. An INDEFINITE VALUE is, however, sometimes expressed by the *genitive* as a QUALITY of the thing. Thus : —

**Trecentis** talentis sē hostibus vēdidit, he sold himself to the enemy for three hundred talents.

**Hunc** librum septem ferē dēnāriis emere possis, you can buy this book for about seven denarii.

**Levi** mōmentō rem aestumō, I regard the matter as of but slight importance.

**Emimus** domum illam tantī quantī volēbāmus, we have bought that house for the price we wished.

## Exercise.

254. Translate into English : —

Deinde rēgnum Lūcius Tarquinius Priscus accēpit, Dēmarātī filius, quī tyrannōs patriae Corinthī fugiēns in Etrūriam vēnerat. Ipse Tarquinius, quī nōmen ab urbe Tarquiniūs<sup>1</sup> accēpit, aliquandō Rōmam profectus erat. Advenientī aquila pīleum abstulit<sup>2</sup> et postquam altē ēvolāverat reposuit. Hinc Tanaquil

<sup>1</sup> See Frontispiece, 6 E.

<sup>2</sup> From auferre.



coniūnx, mulier auguriōrum perīta, rēgnum eī portendī intellēxit.

Post hunc Servius Tullius sūscēpit imperium, genitus ex nōbili fēminā, captivā tamen et famulā. Cum in domō Tarquinī Prīscī educārētur, flamma in eius capite vīsa est. Hōc prōdigio Tanaquil eī summam dignitatem portendī intellēxit et coniugī persuāsit ut eum sicutī liberōs suos<sup>1</sup> educāret. Cum adolēvisset, rēx eī filiam in mātrimonium dedit. Cum Prīscus Tarquinius occisus<sup>2</sup> esset, Tanaquil dē superiōre parte domūs populum adlocūta est,<sup>3</sup> dicēns rēgem grave quidem sed nōn lētāle volnus accēpisse; eum petere ut populus, dum convalesset, Serviō Tulliō oboediret. Sic Servius rēgnāre coepit, sed bene imperium administrāvit. Montēs trēs<sup>4</sup> urbī adiūnxit. Prīmus omnium<sup>5</sup> cēsum ordināvit. Sub eō Rōma habuit capitum octōgintā tria milia cīvium<sup>6</sup> Rōmānōrum cum hīs, quī in agrīs<sup>7</sup> erant.

### 255. Translate into Latin : —

1. It remains for us to write about L. Tarquinius Priscus, the Roman king who came to Rome from Tarquinii. 2. Has an eagle ever taken off your cap as you were running? 3. We shall not buy this horse at a large price, for we already own two better ones. 4. Bring it about that you shall be a man of the

<sup>1</sup> If it seems to you that *suos* ought to be emphatic here so as to distinguish Tarquin's children from Servius, you have only to reflect that *liberōs* means more than "children," and that the real point is between Servius as a slave and Tarquin's children, as *freeborn* children.

<sup>2</sup> Nōn ā Serviō occisus est Tarquinius, sed ab Anci filiis quibus ipse Tarquinius rēgnum ēripuerat.

<sup>3</sup> From *adloquī*.

<sup>4</sup> That is, the Quirinal, Viminal, and Esquiline, so that with the four earlier ones, Capitoline, Palatine, Caelian, and Aventine, Rome was now the City of Seven Hills.

<sup>5</sup> *Omnium* is a modifier of *cēsum*, not of *prīmus*.

<sup>6</sup> Unlike the modern census, which includes men, women, and children, the census taken by Servius counted only the men who could vote. *Capitum* modifies *milia* and *cīvium* modifies *capitum*.

<sup>7</sup> That is, the people who, though Roman citizens, had their houses outside the city walls.

highest courage and dignity. 5. I fear that our friends will not come to-day ; that our enemies will come ; that your brothers have not come ; that their books have been lost ; that you will not persuade your mother to come. 6. We are the first to ask you whether you wish to go. 7. I fear that you did not buy that book for twenty-five denarii. 8. He was afraid to speak to her lest he should cause her to weep. 9. The next thing is for us to go home.

## Grammatical References.

A. & S. 371, 372, 408, 492, 493 (1), 494–498 ; A. & G. 252, 331 f., 332 ; G. 378–380, 404, 552, 557–559 ; H. 404, 405, 422, 498 III., 501.

## LESSON XXXV.

## ADJECTIVES FORMED FROM CERTAIN PREPOSITIONS.—GENITIVE AND DATIVE WITH ADJECTIVES.

256. Six adjectives, used only in the comparative and superlative degrees, are formed from prepositions. Thus : —

From <i>citrā</i> , on this side of,	<i>citerior</i> , hither, <i>citimus</i> .
“ <i>dē</i> , down from,	<i>dēterior</i> , worse, <i>dēterrimus</i> .
“ <i>intrā</i> , within,	<i>interior</i> , inner, <i>intimus</i> .
“ <i>prae</i> , <i>prō</i> , before,	<i>prior</i> , former, <i>prīmus</i> .
“ <i>prope</i> , near,	<i>propior</i> , nearer, <i>proximus</i> .
“ <i>ūltrā</i> , beyond,	<i>ūterior</i> , farther, <i>ūtimus</i> .

257. Four other adjectives, also formed from prepositions, are used in the positive, but are not classical in the nominative singular masculine. Thus : —

From <i>extrā</i> , outside of	[ <i>exterus</i> ] [ <i>exter</i> ]	exterior, outer	{ <i>extrēmus</i> <i>extimus</i>
“ <i>infrā</i> , below	[ <i>inferus</i> ] [ <i>infer</i> ]	inferior, lower	{ <i>infinus</i> <i>imus</i>
“ <i>post</i> , behind	[ <i>posterus</i> ]	posterior, hinder	{ <i>postrēmus</i> <i>postumus</i>
“ <i>suprā</i> , above	[ <i>superus</i> ]	superior, upper	{ <i>suprēmus</i> <i>summus</i>

**Proximus, ūltimus, extrēmus, postrēmus** and **suprēmus**, all sometimes mean "last," each from its special point of view.

### Genitive with Adjectives.

**258.** Adjectives denoting **DESIRE, KNOWLEDGE, MEMORY, PARTICIPATION, POWER, FULLNESS, LIKENESS**, and their opposites, are often used with the *genitive*. Thus:—

**laudis avidus**, eager for praise.  
**iūris perītus**, skilled in law.  
**virtūtis memor**, mindful of valor.  
**nāvium inops**, poor in ships.  
**timōris plēnus**, full of fear.  
**avī similis**, like his grandfather.  
**glōriae expers**, without glory.  
**rēctī cōnsciū**, conscious of right.

### Dative with Adjectives.

**259.** Adjectives meaning **USEFUL, PLEASANT, FRIENDLY, FIT, LIKE, INCLINED, EASY, CLEAR, EQUAL**, and their opposites, also those meaning **NEAR**, and derivatives in *-bilis*, are often used with a *dative*. Thus:—

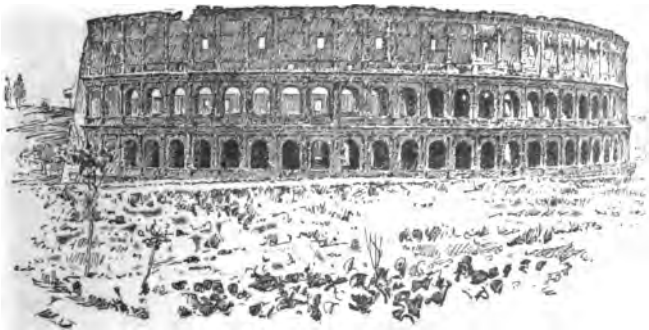
**agrīs ūtilis**, beneficial to the fields.  
**amicīs grātus**, pleasing to his friends.  
**nāvibus aptus**, fit for vessels.  
**flūminī similis**, like a river.  
**prōmptus sēditionī**, ready for insurrection.  
**omnibus facile**, easy for all.  
**ignāvīs terribilis**, dreadful to the cowardly.  
**hostibus par**, a match for the enemy.  
**vērō finitimum**, very near the truth.

**NOTE 1.** **Similis** and **dissimilis** always take the dative of things in Cicero, but generally the genitive of persons.

**NOTE 2.** Many of these adjectives frequently take a preposition with its case instead of the genitive or dative, thus expressing the relation more emphatically or more delicately.



**Forum Romanum, A. D. 1889**



**Colosseum (Amphitheatrum Flavium), A. D. 1889**

*[Built by the emperors Vespasian and Titus, and opened A. D. 80]*



## Exercise.

## 260. Translate into English : —

Hic rēx interfectus est scelere filiae Tulliae et Tarquini Superbi, fili eius regis cui Servius succēsserat. Nam ab ipsō Tarquiniō dē gradibus cūriae<sup>1</sup> dēiectus, cum domum fugeret, interfectus est. Tullia in forum properāvit et prīma coniugem rēgem salūtāvit. Cum domum rediret, aurigam super patris corpus in viā iacēns carpentum agere iūssit.

Tarquinius Superbus cōgnōmen mōribus meruit. Bellō tamen strēnuus, plūrēs finitimōrum populōrum vicit. Templum Iovis in Capitoliō aedificāvit. Postea, dum Ardeam<sup>2</sup> oppugnābat, urbem Latī, imperium perdidit. Nam cum filius eius Lucrētiaē, nōbilissimae fēminae, coniugī Tarquini Collātini, vim fēcisset, haec sē ipsam occidit in cōspectū maritī, patris et amicōrum, postquam eōs obtēstāta fuerat, ut hanc iniūriam ulciscerentur.

## 261. Translate into Latin : —

1. Tullia was not like her father in character; for when he had been killed she ordered her charioteer to drive the chariot over the body as it lay in the street, and she was first to salute her wicked husband as king. 2. Caesar waged successful wars in farther Gaul, and conquered many fierce tribes. 3. The moon is nearer to the earth than the sun. 4. You have a leader mindful of you, forgetful of himself. 5. We set out at daybreak the next day, and at sunset arrived at Geneva, the farthest town of the nearer province, and the nearest <sup>to</sup> ~~in~~ the territory of the Allobroges. 6. We are all eager for praise. 7. The mind that is conscious to itself of right does not fear death; for this, which has been prepared for all, is dreadful only to the cowardly. 8. This is doubtless easy for you; but it will be very difficult for a man who is not skilled in war. 9. The daughter is more like her mother than her father.

<sup>1</sup> The Curia Hostilia in the Forum was the place of assembly of the Senate. See map, p. 105, 6 C.

<sup>2</sup> See Frontispiece, 7 F.

## Grammatical References.

A. & S. 170, 359-362, 388-390 ; A. & G. 91, 218, 234 ; G. 89, R. 1 and 2, 356, 373, 374 ; H. 163 s, 166, 391, 399, 400.

## LESSON XXXVI.

**GENITIVE WITH VERBS.—COMPOUNDS OF DIS-  
AND IN-. — SUBJUNCTIVE OF WISH.**

262. Certain verbs take the genitive, namely : —

I. The impersonals *miseret*, pity ; *paenitet*, repent ; *piget*, be disgusted ; *pudet*, be ashamed ; *taedet*, be weary.

II. Verbs of *PITYING*, *REMEMBERING* or *FORGETTING*, *REMINDING* or *WARNING*, *ACCUSING*, *CONVICTING* or *ACQUITTING*.

III. Interest and *rēfert*, be of interest, concern.  
Thus : —

*Mea māter, tuī mē miseret, meī piget*, mother, I pity you, and am disgusted with myself.

*Hodiernōrum mōrum nōs taedet*, we are weary of the customs of to-day.

*Vōs autem ineptiārum paeniteat*, but do ye repent of your follies.

*Miserēmini sociōrum*, take pity on your allies.

*Prīstinae virtūtis reminiscī iubet*, he bids them remember their old-time valor.

*Hārum iniūriārum lubenter obliviscor*, these wrongs I gladly forget.

*Admonēbat alium egestātis, alium cupiditātis suae*, he would remind one of his want of money, another of his pet passion.

*Miltiadēs accūsātus est prōditionis*, Miltiades was accused of treachery.

*Iūdicēs eum iniūriae absolvērunt*, the jury acquitted him of wrong.

*Omnium cīvium interest*, it concerns all the citizens.

*Rēgis multum rēfert*, it is of much interest to the king.

263. With *interest* and *rēfert*, when the person concerned is denoted by a personal pronoun, not the *genitive* is used but the *ablative feminine singular* of the corresponding POSSESSIVE. Thus :—

*Tuā et meā māximē interest tē valēre*, it very greatly concerns both you and me that you should be well.

*Suā māgnī rēferre dīcit*, he says it is of great concern to himself.

NOTE. The *degree of interest* is expressed by an *adverb*, or, when no ambiguity can be caused, by a *genitive*, as in the last example. With the other impersonals above, the *person who experiences the feeling* is expressed by the *accusative*, as in the examples, not as in English by the subject of the verb.

### Compounds of dis- and in-.

264. Examine the following words :—

<i>suādēre</i> , to advise ;	<i>dissuādēre</i> , to advise against.
<i>simulāre</i> , to feign ;	<i>dissimulāre</i> , to pretend that a thing is not so, to hide.
<i>facilis</i> , easy ;	<i>difficilis</i> ,* hard.
<i>similis</i> , like ;	<i>dissimilis</i> , unlike.
<i>memor</i> , mindful ;	<i>inmemor</i> , unmindful.
<i>grātus</i> , pleasing ;	<i>ingrātus</i> , unpleasing.
<i>iūstus</i> , just ;	<i>iniūstus</i> , unjust.
<i>aequus</i> , equal, fair ;	<i>inīquus</i> ,* unequal, unfair.
<i>dignus</i> , worthy ;	<i>indignus</i> , unworthy.
<i>ūtilis</i> , useful ;	<i>inūtilis</i> , useless, harmful.
<i>vīsus</i> , seen ;	<i>invīsus</i> , unseen.
<i>factus</i> , done ;	<i>infectus</i> ,* undone.
<i>perītus</i> , experienced ;	<i>inperītus</i> , inexperienced.
<i>sōns</i> , guilty ;	<i>īnsōns</i> , innocent.
<i>fatērī</i> , to confess ;	<i>infitiārī</i> ,* to deny.

\* For the change of vowel, see A. & S. 59, 60 ; A. & G. 10 a ; H. 22, 23.



You see from these words that the prefixes *dis-* and *in-* have a negating effect in Latin as in English. Indeed these English prefixes are inherited from the Latin. The more common English prefix *un-* is not of Latin origin.

NOTE 1. *Dis-* is the inseparable preposition already met (235), meaning "apart," "away." Hence *dissuādēre* means "to advise away from," i. e., "against." *In-* must not be confounded with the preposition *in*; and words like *infectus*, undone (*in-* negative + *factus*), must be distinguished from words like *infectus*, stained (p. p. of *inficere*, to put into, stain). Cf. *invisus*, unseen, with *invisus*, hated, from *invidēre*. Such pairs of words are rare, however.

NOTE 2. The accent of a compound or derivative word of more than two syllables, like *inmemor* or *ingrātus*, will often fix in the mind the quantity of the first vowel of the primitive (*memor*, *grātus*), because accent is easier to remember than vowel quantity.

### Subjunctive of Desire.

265. The subjunctive is used to express a *wish*, the imperfect and pluperfect indicating the non-fulfillment of the wish in present or past time respectively. Thus:—

*Noster exercitus vincat*, oh, that our army may conquer!

*Falsus utinam vātēs sim*, oh, that I may prove a false prophet!

*Sērus in cælum redeās*, mayst thou return late to heaven (i. e., have a long life).

*Utinam fortis ille dux vīveret*, would that that brave general were living!

*Ut frāter meus hīc fuisset*, would that my brother had been here!

*Utinam tranquillum esset mare*, oh, that the sea were calm!

*Utinam nē hūc vēnissēmus*, oh, that we had not come here!

*Nē ego vivam ūsque ad tālem aetātem*, may I not live to such an age!

NOTE. The negative for wishes is *nē*, as in the examples. The addition of *ut* or *utinam* gives especial earnestness to the wish, and is particularly common with unfulfilled wishes.

## Exercise.

## 266. Translate into English : —

Hanc ob causam L. Brūtus, Collātinus aliq̄ue nōnnūlli in exitium rēgis coniūrārunt<sup>1</sup> populōque persuāsērunt ut ei portās urbis clauderet. Exercitus quoque, quī civitātem Ardeam cum rēge oppugnābat, eum reliquit. Fūgit itaque cum uxōre et liberis suis. Ita Rōmae rēgnātum est per septem rēgēs annōs ducentōs quadrāgintā trēs.

Hinc cōsulēs coepēre<sup>2</sup> prō ūnō rēge duo creārī, ut si ūnus malus esset alter eum coercēret. Annuum<sup>3</sup> iis imperium tribūtum est nē per diūturnitātem potestātis insolentiōrēs redderentur. Fuērunt igitur annō primō expulsīs rēgibus cōsulēs L.<sup>4</sup> Iūnius Brūtus, acerrimus libertātis vindex, et Tarquinius Collātinus, maritus Lucrētiaē. Sed Collātīnō paulō post dignitās sublāta<sup>5</sup> est. Placuerat enim nē quis<sup>6</sup> ex Tarquiniōrum familiā Rōmae manēret. Ergō cum omni patrimōniō suō ex urbe migrāvit et in eius locum Valerius Pūblicola cōsul factus est.

## 267. Translate into Latin : —

1. Are you not disgusted with the doings of the allies? Yes,

<sup>1</sup> Contracted from what longer form?

<sup>2</sup> Third person plural = *coepērunt*. See A. & S. 213 (2); A. & G. 116, a; G. 151, 2; H. 247, 2.

<sup>3</sup> Notice the emphasis.

<sup>4</sup> Only the first name (*praenōmen*) can be thus abbreviated, not the middle name as with us.

The regular Roman *praenōmina* with their abbreviations are as follows : —

A. = Aulus.	L. = Lūcius.	Q. = Quintus.
App. = Appius.	M. = Mārcus.	Ser. = Servius.
C. = Gāius.	M'. = Mānius.	Sex. = Sextus.
Cn. = Gnaeus.	Mām. = Māmercus.	Sp. = Spurius.
D. = Decimus.	N. = Numerius.	T. = Titus.
K. = Kaesō.	P. = Pūblius.	Ti. or Tib. = Tiberius.

See A. & S. 666; A. & G. 80; H. 649.

<sup>5</sup> From *tollere*.

<sup>6</sup> If this were a clause of result, *ut nēmō* would be used instead of *nē quis*.

it was indeed for their interest to do what the leader advised, and they afterwards repented of their folly. 2. The Romans never forgot this disaster, and avenged it by many great victories. Still they were themselves so foolish that we cannot pity them much. 3. The consul was disgusted with both the soldiers and their leaders. He accused the one of cowardice, the other of rashness and ignorance. 4. May you never repent of this decision! 5. Do you remember the horse that I had at Rome? I wish I had not afterwards sold him!

### Grammatical References.

A. & S. 363-370, 473; A. & G. 219-222, 267; G. 253-255, 375-377, 381, 382; H. 406-410, 483, 484.

## LESSON XXXVII.

### THE ABLATIVE WITH SPECIAL VERBS AND EXPRESSIONS.—EXCEPTIONS TO CERTAIN COMMON RULES.

268. Certain verbs and expressions take the ablative, namely:—

I. *Ūtī*, to use, *frui*, to enjoy, *fungi*, to perform, *potiri*, to gain possession of, *vesci*, to eat, and their compounds.

II. *Nitī*, and *innitī*, to lean upon, *fidere* and *cōfidere*, to trust.

III. *Dignus*, worthy, *indignus*, unworthy, *contentus*, satisfied, *frētus*, relying upon.

IV. *Opus* and *usus*, need.

Thus:—

*Multī deōrum beneficiō perversē ūtuntur*, many people use the blessings of the gods wrongly.

*Paucīs fruitur voluptātibus*, he enjoys but few pleasures.

*Cōnāmur officiō nostrō fungi*, we try to do our duty.

**Iam oppidō potītī sunt hostēs**, the enemy have already got possession of the town.

**Aurā vescuntur**, they feed on air.

**Baculō senex nītēbātur**, the old gentleman was leaning on a staff.

**Nātūrā tantum locī nē fidāmus**, let us not trust to our natural position only.

**Laude dignus**, worthy of praise.

**Suis contentus**, satisfied with his own.

**Ingeniō frētus**, relying upon ingenuity.

**Auctōritāte tuā mihi opus \* est**, I need your influence.

**Illis nāvibus cōsulī ūsus \* nōn erat**, the consul had no need of those ships.

### Exceptions to Certain Common Rules.

269. Point out the common rule of syntax to which each of the following examples furnishes an exception : —

**Sociī nōs armīs virisque iuvant**, the allies help us with arms and men.

**Hic pulvis oculōs meōs laedit**, this dust hurts my eyes.

**Num initium recordāris bellī**, you don't remember the beginning of the war, do you ?

**Condiōnem vestram miserāmur**, we pity your situation.

**Legiōnēs in castrīs manēre iussit**, he bade the legions stay in camp.

**Hōc facere nōs vetuit pater**, father forbade us to do this.

### Exercise.

270. Translate into English : —

**Commōvit bellum urbī rēx Tarquinius. In primā pūgnā Brūtus**

\* With these words the person who feels the need is expressed by a dative, as in the examples.

cōsul et Ārrūns, Tarquinī filius, sēsē<sup>1</sup> invicem occidērunt. Rōmānī tamen ex eā pūgnā victōrēs recēssērunt. Brūtum Rōmānae mātṛōnae quasi commūnem patrem per annum lūxērunt. Valerius Pūblicola Sp. Lucrētium, Lucrētiae patrem, conlēgam sibi fēcīt; quī<sup>2</sup> cum morbō exstinctus esset, Horātium Pulvillum sibi conlēgam sūmpsīt. Ita prīmus annus<sup>3</sup> quīnque cōsulēs habuit.

Secundō quoque annō iterum Tarquinius bellum Rōmānis intulit, Porsenā, rēge Etrūscōrum,<sup>4</sup> auxilium eī ferente. In illō bellō Horātius Cocles<sup>5</sup> sōlus pontem ligneum dēfendit et hostēs cohibuit dōnec pōns ā tergō ruptus esset. Tum sē cum armīs in Tiberim coniēcīt et ad suōs trāsnāvit.

Dum Porsena urbem obsidēbat Q. Mūcius Scaevola, iuvenis fortis<sup>7</sup> animī, in castra hostis sē contulit eō cōnsiliō, ut rēgem occideret. At ibi scribam rēgis prō ipsō rēge interfēcīt. Tum ā rēgiis satellitibus comprehēsus et ad rēgem dēductus, cum Porsena eum ignibus adlātis terrēret, dextram ārae accēnsae inposuit dōnec flammīs cōnsūmpta esset. Hōc facinus rēx mīrātus iuvenem dīmīsīt incolumem. Tum hīc quasi beneficium referēns ait trecentōs aliōs iuvenēs in eum coniūrāsse.<sup>8</sup> Hāc rē territus Porsena pācem cum Rōmānis fēcīt; Tarquinius autem Tūsculum<sup>9</sup> sē contulit ibique prīvātus cum uxōre cōsensuit.<sup>10</sup>

## 271. Translate into Latin : —

1. Not only Pyrrhus but also the Carthaginians used elephants in their wars. 2. We enjoy so many pleasures here that we do

<sup>1</sup> Sēsē thus used with *invicem* has the force of "each other." See also A. & S. 449; A. & G. 99 d, 196 f; G. 212, 306; H. 448 note, 459, 1.

<sup>2</sup> Observe that *quī* is subject of the clause introduced by *cum*, while the main clause has a different subject. Such constructions forcibly show the hideousness of translating by "who, when he," etc.

<sup>3</sup> That is, 509 B. C.

<sup>4</sup> Bound Etruria. See Frontispiece, 5 D.

<sup>5</sup> Read Macaulay's poem in his *Lays of Ancient Rome*.

<sup>6</sup> This *praenōmen* is a mistake; it should be C. = Gāius.

<sup>7</sup> How can you tell the case of this adjective? See 221, note.

<sup>8</sup> Contracted for what?

<sup>9</sup> See Frontispiece, 7 F.

<sup>10</sup> From *cōnsenēscere*.

not need books nor even friends. 3. The king's soldiers fought most bravely for many hours, but were not able to get possession of our camp. 4. These men are worthy of great praise, for they have defended themselves against much larger forces, relying only on their own skill and bravery. 5. On that little island we found three sailors and two women. We pitied them very greatly, for they were living upon roots. 6. Hannibal performed all the duties of a good commander, but he could not subdue fortune. 7. Oh that the consul had ordered his lieutenants to help the allies sooner!

### Grammatical References.

A. & S. 365 *a*, 376 *a*, 417-420, 489 (4); A. & G. 219 2 *b*, 221 *a*, 227 *a*, 243 *e*, 245 *a* 1, 249, 254, 331 *a*; G. 345, R. 1, 373, R. 1, 375, 2, 390, 398, R. 2, 403, R. 3, 405, 532, 546, R. 1; H. 385 n. 1, 407 n. 1, 414 IV., 421 I. & II., 425 II., (1) note, 535 IV.

## LESSON XXXVIII.

### WAYS OF SAYING "MAY," "CAN," "MUST," "OUGHT," IN LATIN. — DATIVE OF AGENT.

272. The English words "may," "can," "might," "could," denote sometimes a physical possibility, sometimes a moral possibility or permission. In Latin the physical possibility is expressed by *posse*, the moral possibility or permission by the impersonal *licet*. Thus: —

*Facile potes hunc labōrem ferre*, you can easily bear this hardship.

*Nautārum clāmōrēs audīre poterāmus*, we could hear the shouts of the sailors.

*Hōc falsum esse potest*, this may be untrue.

*Licet tibi in oppidum ire*, you may go to town.

*Epistulās scribere licēbat*, you might or could write letters.

**273.** Sometimes to express a possibility mildly the subjunctive is used (POTENTIAL SUBJUNCTIVE). Thus : —

*Dicat quispiam hōc nōn vērū esse*, some one may say that this is not true.

*Ārdere nāvēs crēdās*, you might or would think the ships were on fire.

**274.** So “must” and “ought” denote sometimes a matter of duty (moral obligation), sometimes a thing unavoidable (physical necessity). In Latin the moral obligation is expressed by *dēbēre*, or by the impersonal *oportet*, or mildly (as a matter of propriety) by *decet*; the physical necessity is expressed by *necesse est*, or by *nōn posse quīn*. Thus : —

*Dare aliquid huic miserō senī dēbēmus*, it is our duty (we ought) to give something to this poor old man.

*Dare aliquid huic miserō senī decet*, we ought (*i. e.* it is proper) to give something to this poor old man.

*Capere oppidum oportet*, we must take the town (*i. e.* it is our duty to take it).

*Capere oppidum necesse est*, we must take the town (*i. e.* we shall suffer or be killed if we do not take it).

*Servom tē esse oportet malum*, you must be a bad slave.

*Nōn possum quīn hōc tibi dicam*, I must tell you this (*i. e.* I cannot help telling).

*Hōc nōn potest quīn vērū sit*, this must be true (*i. e.* cannot but be true).

**275.** Another way of expressing “must” or “ought” is by the gerundive with *esse* (SECOND OR PASSIVE PERIPHRASTIC CONJUGATION \*). Thus : —

*Illud faciendum est*, that must be done.

*Pūgnandum est prō patriā*, we must fight for our country.

\* For the First or Active Periphrastic Conjugation (future participle with *esse*) see A. & S. 229 (1); A. & G. 129; G. 149; H. 233.

*Praepōnenda est dīvitīs glōria*, glory is to be preferred to riches.

276. With the passive periphrastic conjugation the agent is expressed regularly by the dative (DATIVE OF AGENT). Thus: —

*Hic liber tibi legendus est*, you must read this book.

*Contrā māiōrēs hostium cōpiās Caesarī pūgnandum erat*, Caesar had to fight against larger numbers of the enemy.

*Trēs epistolae mihi scribendae erunt*, I shall have to write three letters.

How is the agent otherwise usually expressed in Latin?

277. Instead of saying “may *have* been,” “could *have* said,” “ought to *have* done,” the Romans put the verb for “may,” “can,” “ought,” in the appropriate past tense, and used the PRESENT infinitive depending upon it. Thus: —

*Potuerunt tum Rōmae esse*, they may have been at Rome then.

*Licuit abire*, you might have gone away.

*Hōc facere nōn debuerās*, you ought not to have done this.

### Exercise.

278. Translate into English: —

*Annō trecentēsīmō nōnāgēsīmō quārtō*<sup>1</sup> *post urbem conditam Galli iterum ad urbem accēsserant et quārtō miliārīō trāns Anīēnem*<sup>2</sup> *fluvium cōnsēderant. Contrā eōs missus est T. Quīncius. Ibi Gallus quīdam eximiā corporis māgnitūdine fortissimum Rōmānōrum ad certāmen singulāre prōvocāvit. T. Mān-*

<sup>1</sup> Rome was founded, according to tradition, in 753 B. C., and the 21st of April is still celebrated as the birthday of the city. This year would then be 754 (1 being added because the two systems of reckoning start at different points and move towards each other) — 394 = 360 B. C. ; but there is an error of one year as given in the selection, so that the *real* date is 361 B. C.

<sup>2</sup> Nom. *Aniō*. For situation, see Frontispiece, 7 F.



lius, nōbilissimus iuvenis, prōvocātiōnem accēpit, Gallum occīdit eumque torque aureō spoliāvit quō ōrnātus erat. Hinc et ipse et posterī eius Torquātī appellātī sunt. Galli fūgam capessivērunt.

Novō bellō cum Gallis exortō, annō urbis quadringentēsīmō sextō,<sup>1</sup> iterum Gallus prōcēssit, rōbore atque armīs insīgnis, et prōvocāvit ūnum ex Rōmānīs ut sēcum armīs dēcerneret. Tum sē M. Valerius, tribūnus militum, obtulit et, cum prōcēssisset armātus, corvos ei suprà dextrum brachium sēdit. Mox, commissā pūgnā, hīc corvos ālis et ūnguibus Gallī oculōs verberāvit. Ita factum est ut Gallus nūllō negōtiō ā Valeriō interficerētur,<sup>2</sup> quī hinc Corvīnī<sup>3</sup> nōmen accēpit.

### 279. Translate into Latin : —

Having summoned the ambassadors to him, Caesar bade their leader speak. "No one will deny," said the ambassador,\* "that it is proper to take vengeance for injuries which savage enemies have inflicted upon one's country. We cannot disregard the safety of our allies. The Haeduan might have lived in peace in their own land, but they had decided that they must have larger territory. To obtain this it was necessary to take away the fields of the small and unwarlike nation who lived next to them. These people are our allies and have begged us to aid them. We can march by a long road over the mountains, to be sure, but we ought to arrive in their country as quickly as possible.† We must, therefore, cross your province, and we ask you to allow us to do so in peace and quiet. Otherwise we shall have to show you that our soldiers are as strong and brave as the Romans. But surely so great a people ought to be glad to help those who suffer wrong without any fault of their own."

<sup>1</sup> That is, 349 B. C.

<sup>2</sup> What would be thought of the honor of such a victory nowadays?

<sup>3</sup> This is not quite accurate. See **CORVINUS** in the Vocabulary.

\* Use **inquit ille**. **Inquam, inquit**, are used for "Said I," "Said he," thus introducing a direct quotation, and placed, like the corresponding words in English, after one or two words of the quotation itself.

† As quickly as possible = **quam celerrimē**. Cf. A. & S. 164 c; A. & G. 93 b; G. 317; H. 444, 3.

Grammatical References.

A. & S. 216, 229 (2), 250 *a*, 383, 474 ; A. & G. 129, 137 *b*, 145, 146 *c*, 232, 311 ; G. 115, 150, 250, 252, 352, 353 ; H. 234, 290 II., 298, 299, 388, 485, 486.

LESSON XXXIX.

CONDITIONAL SENTENCES.

280. Examine the following sentences : —

1. If your brother says this, it is true.
2. If it rains, we shall not come.
3. If he was in town, he got your letter.
4. If I should explain this, those people would not understand.
5. If he were here, he would prevent that.
6. If I had received your letter, I should have come.

281. You will see that in each of the first three sentences some statement is made, the truth of which depends upon something else being true, — in present, future, or past time, as the case may be.\* In such conditional sentences the indicative is used in Latin as in English, and the tenses are present for sentences like the first, future for sentences like the second, and past for sentences like the third. Thus : —

1. *Sī frāter tuus hōc dīcit, vērū est.*
2. *Sī pluet, nōn veniēmus.*
3. *Sī in urbe erat, lītterās tuās recēpit.*

282. You will also see that the fourth sentence differs from the first three only in being a milder form of statement. Such conditions are recognizable in English by the words “would” and “should,” instead of “will” and

\* The time referred to in the first clause of the second sentence is future, though we use the present tense in English.

“shall.” In Latin the present (or perfect \*) subjunctive is used. Thus : —

4. *Sī expōnam hōc, istī nōn intellegant.*

283. These four sentences are further alike in that nothing is implied in any of them as to whether the “if” clause is true or not; only if it *is* true, the other clause is also true. In the fifth and sixth sentences, on the other hand, there is an implication in regard to the “if” clause, namely, that it is not true. Such conditional sentences are called UNFULFILLED CONDITIONS or CONDITIONS CONTRARY TO FACT, and the imperfect and pluperfect subjunctive are used for them in Latin, just as for unfulfilled wishes, the imperfect referring to present time and the pluperfect to past time. Thus : —

5. *Sī hīc esset, illud prohibēret.*

6. *Sī recēpissēm lītterās tuās, vēnissēm.*

### Exercise.

284. Translate into English : —

1. *Sī dominus tuus domī est, dīc illī mē vēnisse.* 2. *Sī valdē clārus sōl erit, oculis meis nocēbit; tam aeger fuī.* 3. *Sī pluēbat herī nōn poterant Brundisiō proficisci.* 4. *Sī urbs capiātur aequam pācem cīvēs impetrāre nōn possint.* 5. *Sī cōsul in castrīs esset, militēs celeriter in aciem dūcerentur.* 6. *Sī alba fuisset nāvis, nōn tam facile vīsa esset.* 7. *Sī dē hostium adventū audivissēmus, auxilium sānē sociīs quam celerrimē tulissēmus.* 8. *Sī, domine, adfuissēs, frāter meus nōn mortuus esset.* 9. *Servī mei sī mē istō pactō metuerent, ut tē metuunt omnēs cīvēs tuī, domum meam relinquendam putārem.* 10. *Sī tē parentēs timērent atque ōdisent tuī neque eōs ūllā ratiōne plācāre possis, tū (opīnor) ab eōrum oculis aliquō concēderēs.* 11. *Sī hōc optimum factū iūdicārem, ūnūs hōrae gladiātōrī istī ad vīvendum*

\* The perfect as a tense of completed action is a trifle more substantial than the present, but the difference is hardly appreciable.

nōn dedissem. 12. Sī salvi esse velint, Sulla sit ab inferis excitandus.

**285.** Translate into Latin : —

1. If they see the fire of the enemy's camp from that hill, they will send us a messenger at once. 2. If we had made an alliance with Caesar, we should not have lost these brave men. 3. If that book is long, this one is much longer. 4. If you should start for Rome within a few days, you would find my brother and his friend there. 5. If the sea were calm, we should start without delay. 6. Why did you send the boy to town, if you can buy books here for a smaller price? Most books can be bought here, but this one is very hard to find. 7. If I had not seen them yesterday, I should have feared some disaster. 8. If you really wish to see us, you must come quickly. 9. If we had soldiers of greater bravery, we should not fear that any enemy could capture our city. 10. If this which you have told us is true, our friends may have arrived to-day. 11. If you cannot read this book alone, you ought to go home. 12. I can not help believing that you would have gone with us if your father had urged you.

### Grammatical References.

A. & S. 476, 477; A. & G. 304-311; G. 590-603; H. 506-512.

## LESSON XL.

### REVIEW OF THE GENITIVE CASE.

**286.** Study the Genitive Case, A. & S. 350-372; A. & G. 213-223; G. 357-382; H. 393-410; and review in this book the following paragraphs: 39, 217, 220-222, 253, 258, 262, 263.

### Exercise.

**287.** Translate into English : —

Posteā Rōmānī bellum gessērunt cum Samnitibus,<sup>1</sup> ad quod

<sup>1</sup> See Frontispiece, 9 F.

L. Papirius Cursor cum honore dictatōris profectus est. Quī cum negoti cūiusdam causā Rōmam isset,<sup>1</sup> praecepit Q. Fabiō Rulliānō, magistrō equitum, quem apud exercitum reliquit, nē pūgnam cum hoste committeret. Sed ille occasiōnem nactus<sup>2</sup> felicissimē dimicāvit et Samnitēs dēlēvit. Ob hanc rem ā dictatōre<sup>3</sup> capitis<sup>4</sup> damnātus est. At ille in urbem cōnfūgit et ingenti favōre militum et populi liberātus est; in Papīrium autem tanta exorta est sēditio ut paene ipse interficerētur.

Duobus annis post<sup>5</sup> T. Veturius et Spurius Postumius cōsulēs bellum adversum Samnitēs gerēbant. Hī ā Pontiō Thelesinō, duce hostium, in insidiās inducti sunt. Nam ad Furculās Caudinās<sup>6</sup> Rōmānōs pellexit in angustias unde sēsē expedire nōn poterant. Ibi Pontius patrem suum Herennium rogāvit quid faciendum putāret. Ille respondit aut omnes occidendōs esse ut Rōmānōrum virēs frangerentur aut omnes dimittendōs ut beneficiō obligārentur. Pontius utrumque cōsiliū inprobāvit omnesque sub iugum mīsit. Samnitēs dēnique post bellum ūndēquīnquāgintā annōrum superāti sunt.

### 288. Translate into Latin : —

1. It is of the greatest importance to all good citizens that you should know what the consul's plan is. 2. He is a man of such sagacity that he will not advise his children to do this. 3. Caesar says that Gaul is divided into three parts, of which the Belgians inhabit one. 4. We cannot condemn you for this crime, but we do accuse you of treason. 5. The soldiers were placing rocks of great weight on the wall. 6. Let us remember the old-time valor of our ancestors and fight bravely against the enemies of our country. 7. Have not the faces and the expressions of these men moved you at all? 8. Which of us do

<sup>1</sup> Contracted for *Ivisset*.

<sup>2</sup> From *nancisci*.

<sup>3</sup> Observe the emphasis upon *dictatōre*, preparing the reader acquainted with Roman customs for something like what is told in the next sentence.

<sup>4</sup> See A. & S. 367 a; A. & G. 220 a; G. 377, R. 1; H. 410, III. n. 2.

<sup>5</sup> That is, 321 B. C.

<sup>6</sup> See Frontispiece, 9 F.

you think does not know where you were last night? 9. It greatly concerns us all to know that the city has sufficient protection.

## LESSON XLI.

### REVIEW OF THE DATIVE CASE.

289. Study the Dative Case, A. & S. 373-391; A. & G. 224-236; G. 343-356; H. 382-392; and review the following paragraphs of this book: 62, 63, 173, 174, 180, 181, 220, 238, 259, 276.

### Exercise.

290. Translate into English:—

Dēvictis Samnitibus, Tarentinis<sup>1</sup> bellum indictum est quia lēgātis Rōmānōrum iniūriam fēcissent. Hī Pyrrhum, Ēpiri<sup>2</sup> rēgem, contrā Rōmānōs auxilium popōscērunt. Is mox in Ītaliā vēnit, tumque primum Rōmānī cum trāsmarinō hoste pūgnāverunt. Missus est contrā eum cōsul P. Valerius Laevinus. Hīc, cum explōrātōrēs Pyrrhī cēpisset, iūssit eōs per castra dūcī tumque dīmitti, ut renūntiārent Pyrrhō quaecunque ā Rōmānis agerentur.

Pūgnā commissā, Pyrrhus auxiliō elephantōrum vicit. Nox proeliō finem dedit. Laevinus tamen per noctem fūgit. Pyrrhus Rōmānōs mille octingentōs cēpit eōsque summō honōre trāctāvit. Cum eōs quī in proeliō interfectī fuerant omnēs adversis vulneribus et trucī voltū etiam mortuōs iacēre vidēret, tulisse ad caelum manūs dicitur cum hāc vōce: Ego cum tālibus viris brevī tempore orbem terrārum<sup>3</sup> subigerem.<sup>4</sup>

<sup>1</sup> For the situation of Tarentum see Frontispiece, 11 G.

<sup>2</sup> Epirus was a country on the western coast of Greece. See map, p. 180, 2 C.

<sup>3</sup> Can you see why the Romans used the expression *orbis terrae* or *orbis terrarum* to mean "the earth"?

<sup>4</sup> *Subigerem* is equivalent to "I would" or "could subdue." See A. & S. 474; A. & G. 311 a; G. 250-252; H. 485, 486.

**291. Translate into Latin : —**

1. The soldiers were not persuaded to advance upon the enemy until Caesar had urged them to remember that they were fighting for their lives. 2. As I was entering the city an eagle carried off my cap. 3. I have not made war upon you, but you upon me. 4. For whom is that slave carrying that very heavy load? 5. We must fight for our homes and our friends. 6. Caesar told the envoys that he would look out for these things. 7. Nothing could be more acceptable to a good man. 8. Caesar employed the Gauls to find out what was going on and to report to him. 9. He has placed his lieutenant in charge of the town. 10. All things were wanting to us which were of use for repairing the ships.

**LESSON XLII.****REVIEW OF THE ABLATIVE CASE.**

**292.** Study the Ablative Case, A. & S. 403–431; A. & G. 242–263; G. 383–419; H. 411–437; and review the following paragraphs of this book: 62, 63, 114, 140, 141, 147, 148, 157, 158, 196, 199, 208, 221, 230, 237, 253, 268.

**Exercise.****293. Translate into English : —**

Annō quadringentēsīmō nōnāgēsīmō<sup>1</sup> post urbem conditam Rōmānōrum exercitūs prīmum in Siciliam<sup>2</sup> trāiēcērunt rēgemque Syrācūsārum<sup>3</sup> Hierōnem Poenōsque, quī multās civitatēs in eā insulā occupāverant, superāvērunt. Quīntō annō<sup>4</sup> hūius bellī, quod contrā Poenōs<sup>5</sup> gerēbātur, prīmum Rōmānī, C. Duiliō et Cn. Cornēliō Asinā cōsulibus, in mari dimicāvērunt.

<sup>1</sup> There is an error in this date; it should be **quadringentēsīmō nōnāgēsīmō quārtō**, that is, 260 B. C.

<sup>2</sup> See Frontispiece, K.

<sup>3</sup> See Frontispiece, 9 K.

<sup>4</sup> What year therefore B. C.?

<sup>5</sup> This is the so-called First Punic War, lasting from 264 to 241 B. C.

Duilius Karthāginiēnsēs vicit, trīgintā nāvēs occupāvit, quattuordecim mersit, septem milia hostium cēpit, tria milia occidit. Nūlla victōria Rōmānīs grātor fuit. Duiliō concessum est ut, cum ā cēnā redīret, puerī fūnālia gestantēs et tībīcen eum comitārentur.<sup>1</sup>

Paucis annis interiectis, bellum in Āfricam trāslātum est. Hamilcar, Karthāginiēnsium dux, pūgnā nāvālī superātur;<sup>2</sup> nam perditis sexāgintā quattuor nāvibus sē recēpit; Rōmānī vīginti duās āmisērunt. Cum in Āfricam vēnissent, Poenōs in plūribus proeliis vicērunt, māgnam vim hominum cēpērunt, septuāgintā quattuor civitātēs in fidem accēpērunt. Tum victi Karthāginiēnsēs pācem ā Rōmānīs petiērunt. Quam cum M. Atilius Rēgulus, Rōmānōrum dux, dare nōllet nisi dūrissimis condiciōnibus, Karthāginiēnsēs auxilium petiērunt ā Lacedaemoniis. Hī Xanthippum misērunt, quī Rōmānum exercitum māgnō proeliō vicit. Rēgulus ipse captus et in vincula coniectus est.

#### 294. Translate into Latin : —

1. Having bought a house in Rome at a large price, he hopes that at some time during the winter you will come from the country with your friends and make use of his hospitality.
2. He is a friend in name; but we all know that he is not well disposed toward you.
3. Be brave, and prove yourselves worthy of your fathers.
4. Rome was not built in a day; and a great act has rarely been accomplished by a man of feeble temper.
5. Hannibal was a general of extraordinary courage and sagacity. He conquered the Romans in several battles, but he was finally compelled by Scipio to retire from Italy.
6. I promise this to you, relying not upon my own wisdom, but upon the assistance of the gods, under whose leadership I have begun this work.
7. A little after midnight there was a great outcry in the camp, and, having summoned his lieutenants, Caesar spoke as follows.

<sup>1</sup> This was of course a very high mark of admiration and gratitude from a people who clung so tenaciously as the Romans of that time to the most rigid republican simplicity.

<sup>2</sup> This was in B. C. 256. The number of ships lost by the Romans is probably wrongly given here. Mommsen gives it as twenty-four.



## LESSON XLIII.

## CONCESSIVE SENTENCES.

295. Clauses with the compounds of *sī*, as *etsī*, *tametsī*, and *etiam sī*, although, even if (sometimes also with *sī* itself), indicate a concession, and take the same moods and tenses as the conditional *sī*. The clause that follows usually contains the adverb *tamen*. Thus: —

*Etsī difficile hōc est, tamen fierī potest*, although this is hard, yet it can be done.

*Etiam sī Rōmæ erat, illam nōn vīdimus*, even though she was at Rome, we did not see her.

*Tametsī Caesar vēnisset, superātī tamen essēmus*, even if Caesar had come, yet we should have been conquered.

*Etsī pluāt crās, eam tamen*, although it should rain to-morrow, I should nevertheless go.

296. We have found a concession sometimes expressed by a simple (hortatory) subjunctive (p. 64, 127). A concessive clause of the same origin is often introduced by *quamvis*, although. Other concessive clauses are introduced by *licet*, *ut*, or *cum*, the verb being in the subjunctive, and by *quamquam* with the verb in the indicative. Thus: —

*Quamvis sis molestus, dolor, numquam tē esse cōfitebor malum*, though you be tormenting, pain, I will never admit that you are a real evil.

*Licet omnēs mē relinquant, nōn dēspērābō*, though all abandon me, I shall not despair.

*Licet fortūna iis nōn fāverit, virtūtis memorēs fuerint*, though fortune should not have favored them, they will have been mindful of their valor.

*Ut nēminem alium rogāssēs scīre potuistī*, though you had asked no one else, you might have known.

**Sōcratēs, cum facile posset ēdūcī ē cūstōdiā, nōluit,** though Socrates might easily have been rescued from prison, he would not.

**Rōmānī, quamquam itinere fessī erant, tamen fortiter pūgnāront,** although the Romans were weary from the march, they yet fought bravely.

**Quamquam utrīque librī ūtilēs sunt, hīc tamen iūcundior est,** although both books are valuable, this one is the pleasanter reading.

### Exercise.

**297. Translate into English : —**

1. Quod crēbrō vidēmus nōn mīrāmur, etiam sī cūr fiat nescīmus. 2. Ista vērītās, etiam sī iūcunda nōn est, ūtilissima tamen est. 3. Catilīnae crūdēlis animus perniciem cīvitātis mōliēbātur, tametsī praesidia ā cōnsule parābantur. 4. Quamquam omnis virtūs nōs ad sē adlicit, tamen iūstitia et liberālītās id māximē efficit. 5. Nōn possunt tibi auxilium ferre, quamvis premāris periculīs. 6. Caesar etsī nōndum hostium cōnsilium cōgnōverat, tamen ē certīs causīs fore id quod accidit suspicābātur. 7. Licet tōtus senātus fremat, dīcam tamen quod dē hāc rē sentiō.

**298. Translate into Latin : —**

1. The delay will not be great, even if you are in a hurry. 2. Although we had a great thirst, we could not drink that water. 3. Even though they do not come tomorrow, I shall have no fear. 4. Although the enemy's forces were much larger, the Roman general, relying upon the bravery of his soldiers, led out his men and drew them up in line of battle. 5. Having heard this message, Caesar ordered the cavalry to cross the river, although the sun had already set. 6. Even if you had been here, you could not have prevented this disaster. 7. This island is so beautiful that we should hardly be happier even if we were at Naples.

## Exercise.

299. Translate into English: —

## THE CHARACTER OF ALCIBIADES.

Alcibiadēs, Cliniae filius, Athēniēnsis.<sup>1</sup> In hōc nātūra quid efficere possit vidētur experta. Cōstat enim inter omnēs, quī dē eō memoriae prōdidērunt, nihil illō fuisse excellentius vel in vitīs vel in virtūtibus. Nātus in amplissimā civitāte summō genere, omnium aetātis suae multō fōrmōsissimus, dīves; ad omnēs rēs aptus cōsilīque plēnus (namque imperātor fuit summus et mari et terrā); disertus, ut in primīs dicendō valēret, quod tanta erat commendātiō ōris atque ōratiōnis, ut nēmō eī posset resistere; cum tempus pōsceret, labōriōsus, patiēns; liberālis, splendidus nōn minus in vitā quam victū; adfābilis, blandus, temporibus callidissimē serviēns: Idem, simulāc sē remisserat neque causa suberat quārē animī labōrem perferret, lūxuriōsus, dissolutus, libidinōsus, intemperāns reperiēbātur, ut omnēs admirārentur in ūnō homine tantam esse dissimilitūdinem tamque diversam nātūrā. — *Corn. Nep. Alci. 1.*

## LESSON XLIV.

## INDIRECT DISCOURSE.

300. When a person's words (or thoughts) are stated not in their original form, but in dependence upon some expression of saying (or thinking) the construction is called INDIRECT DISCOURSE or INDIRECT QUOTATION (ŌRATIŌ OBLIQUA).

301. In turning direct into indirect discourse in English we have to change the persons of most of the pronouns and verbs, and, if the verb of saying is past, the tenses also. Thus: —

<sup>1</sup> Sc. fuit. Forms of the verb *esse* are often omitted if they can easily be understood. In the next sentence *esse* must be supplied with *experta*; and other instances occur in this selection.

## DIRECT.

*I will* come to-morrow if it *does* not rain. *You may* expect *me* by the five-o'clock train, but *please do* not take the trouble to meet *me*.

## INDIRECT.

HE SAID that *he would* come to-morrow if it *did* not rain. *They might* expect *him* by the five-o'clock train, but *would please* not take the trouble to meet *him*.

302. In turning direct into indirect discourse in Latin the same natural changes of person and tense take place as in English. The moods are regulated in the following way : —

303. The *main verb* is put in the INFINITIVE, unless it asks a question or represents an imperative or hortatory subjunctive. Thus : —

## DIRECT.

I will come to-morrow, *crās veniam*.

The town has been taken, *oppidum captum est*.

Father is reading, *legit pater*.

## INDIRECT.

You say you will come to-morrow, *dīcis tē crās ventūrum esse*.

We said the town had been taken, *dīximus oppidum captum esse*.

He said father was reading, *dīxit legere patrem*.

304. A *main verb* asking a *question* \* or representing an *imperative* or *hortatory subjunctive* is put in the SUBJUNCTIVE. Thus : —

## DIRECT.

Can you come to-morrow, *potesne crās venīre* ?

Close the gates at once, *statim claude portās*.

Let him come on when he pleases, *cum velit, congregiātur*.

\* Cf. § 119 on Indirect Questions.

## INDIRECT.

I ask whether you can come to-morrow, *rogō utrum possis crās venire*.

He said they were to close the gates at once, *dixit statim clauderent portās*.

They said he might come on whenever he pleased, *dixerunt cum vellet congredērētur*.

NOTE. When a question is asked simply for effect, and needs no answer, its verb is sometimes put in the *infinitive* instead of the *subjunctive*. Thus: *Lēgātī ōrant nē sē dēserat*. Quō enim sē repulsōs ab Rōmānīs itūrōs esse, the ambassadors beg him not to abandon them. For where shall they go if repulsed by the Romans? — In such cases the verb of asking is regularly omitted. See A. & S. 515, Example 2; A. & G. 338; G. 654, R. 1; H. 523, ii. 2.

305. All subordinate verbs are put in the subjunctive.  
Thus: —

## DIRECT.

They will hardly arrive before night even if they started at dawn, because the bridge which used to span the river near the old temple has recently been destroyed, while the other road is so bad that they cannot go fast there.

*Etiam sī primā lūce profectī sunt vix ante noctem advenient, quod pōns ille quī ad antiquum templum flūmen iungēbat nūper est dēlētus, altera autem via tam mala est ut eā celeriter prōcēdere nōn possint.*

## INDIRECT.

He said they would hardly arrive before night even if they started at dawn, because the bridge which used to span the river near the old temple had recently been destroyed, while the other road was so bad that they could not go fast there.

*Dixit etiam sī primā lūce profectī essent vix ante noctem adventūrōs esse, quod pōns ille quī ad antiquum templum flūmen iungeret nūper esset dēlētus, altera autem via tam mala esset ut eā celeriter prōcēdere nōn possent.*

**NOTE.** A subordinate clause with its verb in the indicative is sometimes inserted in an indirect quotation. Such clauses are not really a part of the indirect discourse, but are like parentheses, explaining some word in a sentence, and true independently of it. Thus:—

**Quis potest esse tam praeceps qui neget haec omnia QUAE VIDEMUS deorum potestate administrari**, who can be so rash as to deny that all these things which we see (that is, the world about us) are regulated by the power of gods?

**306.** The verb of the main clause of a condition contrary to fact in past time, when put into the infinitive of indirect discourse suffers a further slight change in order to keep such conditions distinct from simple past conditions. This change is merely the substitution of the future participle with *fuisse* for the perfect infinitive of the verb in question. Thus:—

#### CONTRARY TO FACT.

He said that if Caesar had arrived before night they would have routed the foe, *dixit si Caesar ante noctem advēnisset hostem fugātūrōs fuisse*.

#### SIMPLE CONDITION.

He said that if Caesar arrived before night they routed the enemy, *dixit si Caesar ante noctem advēnisset hostem eōs fugāvisse*.

**NOTE 1.** If the main verb of the past condition contrary to fact is passive, a resort is had to the circumlocution *futūrum fuisse ut* with the imperfect subjunctive, as: He said that if Caesar had been there the camp would have been saved, *dixit si Caesar adfuisset, futūrum fuisse ut castra servārentur*. The same form is sometimes used in the active.

**NOTE 2.** Present conditions contrary to fact tend to assume the forms which properly belong only to past conditions, because the whole situation naturally appears as past to the person quoting. Occasionally, however, the simple future infinitive is used in the main clause. Thus:—

*Clāmitābat illōs si Caesar adesset nōn in castra nostra ventūrōs esse*, he kept crying out that if Caesar were there they would n't be coming into our camp.

307. Study the above rules of indirect discourse as applied in the following selections : —

#### A. DIRECT.

*a. Māgnam tū, Caesar, iniūriam facis, quī tuō adventū vectīgālia mihi dēteriōra facis. Haeduīs obsidēs nōn reddam, neque iīs neque eōrum sociīs iniuriā bellum inlātūrus sum, sī in eō manēbunt quod convēnērunt stipendiumque quotannis pendent; sī hōc nōn fēcērint, longē iīs frāternum nōmen populi Rōmānī aberit.*

You do a great wrong, Caesar, who by your arrival diminish my revenues. I am not going to return the hostages to the Haeduans, nor am I going to make war wrongfully upon them or their allies (as I should be doing in case I attacked them) if they abide by what they have agreed to and pay their tribute yearly; if they do not do this, the name of brothers given them by the Roman people will be far from doing them any good.

#### B. INDIRECT.

*a. [Dixit] māgnam Caesarem iniūriam facere, quī suō adventū vectīgālia sibi dēteriōra faceret. Haeduīs sē obsidēs redditūrum nōn esse, neque iīs neque eōrum sociīs iniuriā bellum inlātūrum, sī in eō manērent quod convēnissent stipendiumque quotannis penderent; sī illud nōn fēcissent, longē iīs frāternum nōmen populi Rōmānī āfutūrum.*

*b. Helvētiōrum lēgātī dixerunt sibi esse in animō sine illō maleficiō iter per prōvinciam facere proptereā quod aliud iter habērent nullum.*

*c. His rēbus cōgnitis, Caesar Gallōrum animōs verbīs cōnfirmāvit pollicitusque est sibi eam rem cūrae futūram; māgnam sē habēre spem et beneficiō suō et auctōritāte adductum Ariovistum finem iniuriīs factūrum.*

*d. Eī lēgātiōnī Ariovistus respondit, sī quid ipsī ā Caesare opus esset, sēsē ad eum ventūrum fuisse: sī quid ille ā sē velit,<sup>1</sup>*

<sup>1</sup> The tense which a verb would have in the direct discourse is thus sometimes retained after a past verb of saying, and has the effect of making the situation more real by seeming to bring it into the present. See A. & S. 516 *a*; A. & G. 336 *a*; G. 657; H. 525, 1.

illum ad sē venīre oportēre : praetereā sē neque sine exercitū in eas partēs Galliae venīre audēre quās Caesar possidēret neque exercitum sine māgnō commeātū atque mōlimentō in ūnum locum contrahere posse : sibi autem mīrum vidēri quid in suā Galliā quam bellō vicisset aut Caesarī aut omnīnō populō Rōmānō negōtī esset.

### Exercise.

#### 308. Translate into Latin : —

1. The messenger said that all the troops had fought most bravely, and many thousands of the enemy had been slain. 2. Did you say this was the boy whom your brother sent to you with the letter and books? 3. They told me that there were two roads that we could take. By one of them we could avoid the hill, but it was so much longer that we should not reach the town before night; if we wished to arrive as soon as possible we ought to take the shorter road. 4. Caesar replied that if they had surrendered before the battle was begun he would have spared their city, but now they must accept the terms of peace which it pleased the Romans to give them.

### Grammatical References.

A. & S. 514–517; A. & G. 335–342; G. 651–664; H. 522–527, 530, 531.

## LESSON XLV.

### CAUSAL CLAUSES INTRODUCED BY QUOD, QUIA, OR QUONIAM. — CORRELATIVES.

309. Clauses indicating a *cause* or *reason* are frequently introduced by *quod*, less often by *quia* or *quoniam*. When such clauses have the indicative they state some fact which the *speaker* gives as the ground of the thing said in the main clause; when they have the subjunctive they indicate a motive in the mind of some one *other*



*than the speaker* \* (generally the subject of the main clause) which led him to do what is stated in the main clause. Such subjunctive clauses of cause are thus a sort of indirect discourse.

310. The difference between the indicative and the subjunctive in causal clauses with *quod*, *quia*, or *quoniam*, is best seen by comparing examples like the following : —

Hōc dīcit, quod vērūm est, he says this because it is true.	Hōc dīcit, quod vērūm sit, he says this because (he thinks) it is true.
Laudat Āfricānum Panætius, quod fuit abstīnēns, Panaetius praises Africanus because he exercised self-control.	Laudat Āfricānum Panætius, quod fuerit abstīnēns, Panaetius praises Africanus for having displayed self-control.
Quod spirātis, quod vōcem mittitis, quod fōrmās hominū habētis, indignantur, they are angry because you breathe and speak and have the shapes of men.	An paenitet vōs quod salvom exercitum trādūxerim, are ye sorry because (ye feel that) I have brought the army over in safety?
Vōs, Quirītēs, quoniam iam nox est, in vestra tēcta discēdite, do you, fellow citizens, since night is now come, depart to your houses.	Bene māiōrēs accubitiōnem epulārem amīcōrum, quia vītāe coniūctiōnem habēret, convīvium nōmināvērunt, our ancestors did well to give to the reclining of friends together at a banquet the name "convivium," a living together, from its involving a community of life.
Hōc tibi suādēō, quia honestum est, I give you this advice because the thing is the right thing to do.	

\* Except in the uncommon case of his giving some past motive of his own where the facts of the situation were not clear to him.

## 311. Study and compare the following

## Correlatives.

<i>Relative.</i>	<i>Demonstrative.</i>	<i>Interrogative.</i>	<i>Indefinite.</i>
uter, which (of two).	uterque, each (of two).	uter, which (of two)?	
qui, who.	is (hic, ille, etc.), he, this, that.	quis, who?	aliquis, some one.
quantus, as great as.	tantus, so great.	quantus, how great?	aliquantus, of some extent.
quālis, of which sort.	tālis, such.	quālis, of what sort?	
quot, as many as.	tot, so many.	quot, how many?	aliquot, several.
ubi, where, when.	ibi, there, then.	ubi, where, when?	alicubi, some-where.
quō, whither.	eō (hūc, illūc), thither.	quō, whither?	aliquō, to some place.
quā, where.	eā, there.	quā, where?	aliquā, at some place.
unde, whence.	inde, thence.	unde, whence?	alicunde, from some place.
cum, when.	tum, then. nunc, now.	quandō, when?	aliquandō, at some time.
quam, as (much).	tam, so (much).	quam, how (much)?	
ut, as.	ita, sic, so, thus.	ut, how?	

You will see that interrogative words generally have, as in English, the same form as their corresponding relatives. Remember, however, that English "as" is used as the correlative of several different interrogatives and demonstratives, and be careful to translate it by *quantus* when it means "(as great) as," by *quālis* when it means "(such) as," etc. "The same as" is *Idem . . . qui* in Latin.

## Exercise.

## 312. Translate into English: —

Tandem, C. Lutātiō Catulō, A. Postumiō cōsulibus,<sup>1</sup> annō

<sup>1</sup> That is, 241 B. C.

belli Pūnici vicēsimo tertiō māgnū proelium nāvāle commissum est contrā Lilybaeum,<sup>1</sup> prōmunturium Siciliae. In eō proeliō septuāgintā trēs Karthāginiēnsium nāvēs captae,<sup>2</sup> centum viginti quinque dēmersae,<sup>2</sup> trīgintā duo mīlia hostium capta,<sup>2</sup> tredecim mīlia occisa<sup>2</sup> sunt. Statim Karthāginiēnsēs pācem petiērunt iisque pāx tribūta est. Captīvi Rōmānōrum quī tenēbantur ā Karthāginiēnsibus redditī sunt. Poenī Siciliā, Sardinia<sup>3</sup> et cēteris insulis quae inter Italiam Africamque iacent decēssērunt omnemque Hispaniam quae citrā Ibērum<sup>4</sup> est Rōmānis permīsērunt.

Post<sup>5</sup> Pūnicū bellum renovātum est per Hannibalem, Karthāginiēnsium ducem, quem pater Hamilcar novem annōs<sup>6</sup> nātum ārīs admōverat ut odium perenne in Rōmānōs iūrāret. Hic annū agēs vicēsimum aetātis Saguntum,<sup>7</sup> Hispaniae civitatem, Rōmānis amicam, oppugnāre adgressus est. Huic Rōmānī per lēgātōs dēnūntiāverunt ut bellō abstinēret. Quī cum lēgātōs admittere nōllet, Rōmānī Karthāginem misērunt ut mandārētur Hannibali nē bellum contrā sociōs populī Rōmānī gerreret. Dūra respōnsa ā Karthāginiēnsibus reddita; Saguntīnis intereā famē victis, Rōmānī Karthāginiēnsibus bellum indixērunt.

<sup>1</sup> Lilybaeum is the most western promontory of Sicily, and had a town of the same name upon it. See Frontispiece, 7 K.

<sup>2</sup> In classical Latin a series of words or statements coördinately connected (like *men, women, and children*) either has a conjunction between each two members of the series, or, as in the present instance, omits the conjunction altogether. Occasionally, however, the last two members are connected by *que*, the others having no connective. Thus: *a et b et c; a, b, c; or, a, b, cque.*

<sup>3</sup> See Frontispiece, 3 G.

<sup>4</sup> This is the river Ebro, which flows into the Mediterranean at about the 41st parallel of latitude, in the northeast part of Spain, that is, about a hundred and eighty miles southwest of the coast of France (Gallia).

<sup>5</sup> Some time after, namely, 219 B. C.

<sup>6</sup> When was Hannibal born if this account is correct?

<sup>7</sup> Saguntum was an important commercial town on a little river about sixty-five miles south of the mouth of the Ebro and about three miles from the coast. It was said to have been founded by Greeks from the island of Zacynthus.

## 313. Translate into Latin : —

1. We did not see many things in Rome last year because my brother was ill. 2. The Haeduans immediately sent ambassadors to beg for peace, because their own land had been invaded by enemies. 3. He is unwilling to sell this house, because the price you offer is (he thinks) very low. 4. When asked which of the two books he wanted, he said "Neither," because one he could not read and the other he already owned. 5. Such a journey as we made yesterday is very burdensome, but it could be endured because there was good food and rest at the end of it. 6. We believe that the horses of the Germans were not so large as the Gallic horses, because Caesar says so. 7. He sent the letter to Athens because you were still there.

## Grammatical References.

A. & S. 187, 519 ; A. & G. 106, 107, 321 ; G. 106, 107, 539-542 ; H. 191, 516.

## LESSON XLVI.

## RELATIVE CLAUSES OF PURPOSE. — CLAUSES WITH QUŌ, QUŌMINUS, OR QUĪN.

## 314. Examine the following sentences : —

## I.

Lēgātōs quī pācem peterent ad Rōmānōs mīsērunt, they sent ambassadors to the Romans to ask for peace.

Nūllum nūntium habeo cui hanc epistulam commitam, I have no messenger to whom to trust this letter.

Gladium rapuit quō Gallum occideret, he seized a sword to kill the Gaul with.

Post hūius mortem nēmō erat unde discerem, after his death there was no one for me to learn from.

Locum ubi stētis reperire nōn poteritis, you will not be able to find a place to stand in.

## II.

Posterō diē castra mōvit quō sociōs propius esset, the next day he moved his camp in order to be nearer the allies.

**Inrītant ad pūgnandum quō fiant ācriōrēs**, they goad them on to battle to make them the fiercer.

### III.

**Nēmō fuit militum quīn volnerārētur**, there was no one of the soldiers but was wounded.

**Aegrē sunt retentī militēs quīn oppidum inrumperent**, the soldiers were with difficulty restrained from bursting into the town.

**Nōn vidēbātur esse dubium quīn Caesar ventūrus esset**, there seemed to be no doubt that Caesar would come.

**Nōn recūsābō quōminus omnēs mea legant**, I shall not object to everybody's reading what I have written.

**Epaminōndās nōn recūsāvit quōminus lēgis poenam subīret**, Epaminondas did not refuse to suffer the penalty of the law.

**Multīs dē causīs, quōminus dīmicāre vellet, movēbātur**, for many reasons he was inclined not to fight.

315. You will see that the first group of sentences above contains clauses of purpose introduced by the relative pronoun **quī** in different cases or by a relative adverb (**unde, ubi**). The second group contains two sentences in which the pronoun **quō** has become a conjunction. In such purpose clauses there is regularly a comparative, as in the examples; and in translating into Latin **quō** is to be used rather than **ut** to express purpose when the clause contains a comparative. The third group contains substantive clauses of purpose introduced by **quīn** (*i. e.* **quī + nē**) or **quōminus** (*i. e.* **quō + minus**). You will see that these clauses nearly all depend upon negative main verbs. The use of **quōminus** is confined to clauses dependent upon words of *opposing* or *hindering*, as in the examples.

### Exercise.

316. Translate into English: —

Hannibal, frātre Hasdrubale in Hispāniā relictō, Pŷrēnaeum<sup>1</sup> et Alpēs<sup>1</sup> trānsiit.<sup>2</sup> Trāditur in Ītaliā octōgintā milia pedittum et vīgintī milia equitum, septem et trīgintā elephantōs abdūxisse. Intereā multī Ligurēs et Galli Hannibali sē coniūxērunt. Prīmus eī occurrit P. Cornēlius Scīpiō, quī, proeliō ad Ticīnum<sup>3</sup> commissō, superātus est et volnere acceptō in castra ređiit. Tum Semprōnius Gracchus<sup>4</sup> cōnflīxit ad Trebiam<sup>5</sup> amnem. Is quoque vincitur, multī populi sē Hannibali dēdidērunt. Inde in Tūsciam prōgressus Flāminius<sup>6</sup> cōnsulem ad Trasumennum lacum<sup>6</sup> superat; ipse Flāminius interemptus. Rōmānōrum vīgintī quīnque milia caesa sunt.

Quīngentēsīmō et quadrāgēsīmō annō<sup>7</sup> post urbem conditam L. Aemilius Paullus et P. Terentius Varrō contrā Hannibalem mittuntur. Quamquam intellēctum erat Hannibalem nōn aliter vīcī posse quam morā, Varrō tamen morae impatiēns apud vīcum quī Cannae<sup>8</sup> appellātur in Apūliā<sup>9</sup> pūgnāvit; ambō cōnsulēs victī, Paullus interemptus est. In eā pūgnā cōsulārēs aut praetōrii vīgintī, senātōrēs trīgintā captī aut occīsī; mīlitum quadrāgintā milia, equitum tria milia et quīngentī periērunt. In hīs tantīs malīs nēmō tamen pācis mentiōnem facere dignātus est. Servi, quod numquam ante factum, manūmissī et mīlitēs factī sunt.

### 317. Translate into Latin :—

1. The next day two cohorts were sent to guard the river. Thus we prevented the enemy from crossing, and also caused them to believe that our army was a large one. 2. About sunset they arrived at a place where they could encamp and sleep

<sup>1</sup> The Pyrenees are the mountain chain between Spain and France (Hispania and Gallia); the Alps are the chain between France and Italy.

<sup>2</sup> B. C. 218.

<sup>3</sup> See Frontispiece, 4 B.

<sup>4</sup> Gracchus and Scipio were the two consuls for the year B. C. 218.

<sup>5</sup> B. C. 217.

<sup>6</sup> See Frontispiece, 6 D.

<sup>7</sup> This date is six years too late; it should be B. C. 216.

<sup>8</sup> See Frontispiece, 10 F.

<sup>9</sup> Bound Apulia. See Frontispiece, 10 F.

without fear. There they found wood with which to make a fire, and water to quench their thirst. 3. Two consuls were then appointed instead of one king, that the liberty of the people might be better preserved. 4. Let us promise these soldiers a large reward if they win the battle, that they may fight the more bravely. 5. The prisoner said that if they should take a two days' journey up \* the river they would find a place where the horses and luggage might be taken across without difficulty.

### Grammatical References.

A. & S. 482 (2), 484, 493 (2), 499; A. & G. 317, 2, & b, 331 e, 2, 332 g; G. 545, 1 & 2, 547, 549-551, 556; H. 497, 499, 3, 504, 505.

## LESSON XLVII.

**CLAUSES WITH THE PARTICLES OF TIME, ANTEQUAM, PRIUSQUAM, POSTQUAM, UBI, DUM, ETC.**  
**—CLAUSES OF PROVISIO WITH DUM, MODO, DUM-MODO.**

318. When temporal clauses have the *indicative* they serve to date the occurrence mentioned in the main clause; when they have the *subjunctive* they call attention to something in the character of the situation which explains the main clause more fully (frequently indicating the *purpose* or the *cause* of its action). With *antequam* and *priusquam*, “before,” and with *dum* when it means “until,” both kinds of clauses are used. Thus:—

<p>Inde ante profectus es          quam tē vēnisse cō-          gnōvī, you went away from          there before I learned you          had come.</p>	<p>Inde ante profectus es          quam tē vēnisse cōgnō-          vissem, you went away from          there before I had a chance          to learn that you had come.</p>
--	---

\* Up the river is *adversō flūmine*, down the river, *secundō flūmine*. What use of the ablative is this?

**Scrībam antequam veni-**  
ent, I will write before  
they come.

**Neque prius fugere dē-**  
stitērunt quam ad Rhē-  
num pervēnērunt, nor  
did they stop fleeing be-  
fore they reached the  
Rhine.

**Priusquam rogātur, re-**  
spondet, he answers be-  
fore he is asked.

**Manē dum librum per-**  
legō, wait till I finish the  
book.

**Scrībam antequam veniant,**  
I will write to forewarn you  
of their coming.

**Neque prius fugere dēstitē-**  
runt quam ad Rhēnum  
pervēnissent, nor did they  
stop fleeing before the Rhine  
barred their flight.

**Priusquam rogētur, respon-**  
det, he answers without wait-  
ing to be asked.

**Manē dum librum perle-**  
gam, wait for me to finish  
the book.

**319.** **Postquam**, after, **ubī**, after, when, as soon as, **simul atque** (or **āo**), as soon as, **dum**, while or so long as, and the less common particles **ut**, after, when, **dōnec** and **quoad**, while, until, are used in classical Latin almost exclusively to date occurrences, and so take the indicative. Thus : —

**Postquam castra capta sunt**, in urbem impetum facere coepērunt, after the camp was taken, they began to make an attack upon the city.

**Postquam militēs in aciē instructī sunt ē praetōriō vēnimus**, after the soldiers were drawn up in line we came from the general's tent.

**Ubi dē tuō adventū certior factus sum, hūc mātūrābam**, as soon as (after) I was informed of your arrival, I began to hasten hither.

**Simul atque occāsiō illi vīsa est, cōnsulem dēseruit**, as soon as he thought the occasion favorable, he abandoned his consul.

**Dum scrībō tibi, iam ācta est rēs**, while I write you the matter is already settled.



**Dum** haec Rōmae geruntur, Capua capta est, while this was going on at Rome Capua was taken.

NOTE 1. The two parts of *antequam*, *priusquam*, and *postquam* are frequently separated by one or more words, as in some of the above examples. When thus separated, *ante* or *prius* appears in the main clause and *quam* introduces the subordinate clause.

NOTE 2. *Postquam*, *ubi*, and *simul atque* commonly take the *perfect* tense, and *dum* with the indicative almost always takes the *present*, even when some other tense would mark the time more exactly.

### Clauses of Proviso.

**320.** From its temporal meaning *dum* passes into the meanings "if only," "provided that." The words *modo* and *dummodo* are used in the same sense, and the verb is always subjunctive. Thus:—

*Ōderint, dum metuant*, let them hate, provided they fear.

*Manent ingenia senibus, modo permaneat studium et industria*, the mental faculties of the old do not become impaired, provided their interest and energy hold out.

*Sī cui videor sēgnior fuisse dum nē tibi videar nōn labōrō*, if I do seem to anybody to have been rather sluggish, I do not care provided I do not seem so to you.

*Omnia nihili aestimāvi, dummodo praeceptis patris pārērem*, I counted all else as naught, if only I obeyed my father's instructions.

NOTE. The negative for clauses of proviso is *nē*, as in the third example.

### Exercise.

**321.** Translate into English:—

#### THE DYING SPEECH OF CYRUS THE ELDER.

*Apud Xenophontem*<sup>1</sup> *moriēns Cŷrus*<sup>2</sup> *māior haec dicit*:

<sup>1</sup> Xenophon was a celebrated Athenian writer and general, who lived from about 445 B. C. to about 355 B. C.

<sup>2</sup> Cyrus the Elder was the founder of the Persian monarchy, over which he reigned B. C. 559–529. The more common account is that he was killed in battle.

“Nōlīte<sup>1</sup> arbitrārī, ō meī cārissimī filiī, mē, cum ā vōbīs discēsserō, nūsq̄uam aut nūllum fore; nec enim dum eram vōbīscum animum meum vidēbātis, sed eum esse in hōc corpore ex iīs rēbus quās gerēbam intellegēbātis. Eundem<sup>2</sup> igitur esse crēditōte, etiam sī nūllum vidēbitis. Nec vērō clārōrum virōrum post mortem honōrēs permanērent, sī nihil eōrum ipsōrum animī efficerent, quō diūtius memoriā suī tenērēmus. Mihi quidem persuādērī numquam potuit animōs dum in corporibus essent mortālibus vīvere, cum excēssissent ex iīs ēmorī. . . . Atque etiam, cum hominis nātūra morte dissolvitur, cēterārum rērum perspicuum est quō quaeque discēdat; abeunt enim illūc omnia unde orta sunt; animus autem sōlus nec cum adest nec cum discēdit adpāret. Iam vērō vidētis nihil esse mortī tam simile quam somnum. Atquī dormientium animī māximē dēclārant divīnitātem suā; multa enim, cum remissī et liberī sunt, futūra prōspiciunt; ex quō intellegitur quālēs futūrī sint, cum sē plānē corporis vīculis relāxāverint. Quā rē, sī haec ita sunt, sic mē colitōte,” inquit, “ut deum; sīn ūnā est interitūrus animus cum corpore, vōs tamen, deōs verentēs, quī hanc omnem pulchritūdinem<sup>3</sup> tuentur et regunt, memoriā nostrī piē inviolātēque servābitis.” — *Cic. Sen. xxii. 79.*

### 322. Translate into Latin: —

1. After Caesar arrived at the camp, the Gauls kept themselves within their own fortifications and sent out no \* more soldiers to lay waste the fields of our allies. 2. As soon as he was told that his wound was mortal, he called his lieutenants together and ordered them to swear that they would obey the new leader with the same faithfulness which they had shown him. 3. While the battle was going on sharply on this side of

<sup>1</sup> This use of *nōlī* or *nōlīte* with the infinitive is the regular Latin way of expressing our “do not,” etc. See A. & S. 529 (1) c; A. & G. 269 a 2; G. 264 II; H. 489, D.

<sup>2</sup> Notice the gender of this word, and thus guard against taking it for a neuter referring to the statement just made.

<sup>3</sup> *I. e.* the beautiful world about us.

\* And . . . no = *neque* . . .

the town, five ships set out from the harbor to carry the news to the king. All felt that the town could be saved, if only the aid which the king had promised arrived before night. 4. In this battle the leader was slain, but did not die before the announcement had been made that the enemy had been conquered. 5. After I received your letter I only waited till a boat arrived to bring me here.

### Grammatical References.

A. & S. 502-508; A. & G. 314, 324, 327, 328; G. 561-579; H. 513, I. 518-520.

## LESSON XLVIII.\*

### ROOTS AND COMMON SUFFIXES. — WORDS IN -NUS, -NA, -NUM.

323. Stems usually consist of two parts. The first part is called the **ROOT**, the second part the **SUFFIX**. Sometimes a root serves also as the stem of a word, taking no suffix. Words formed from the same root are called **KINDRED** words; if they are formed directly from a root they are called **PRIMITIVE** words or **PRIMITIVES**; if from a stem by the addition of a further suffix they are called **DERIVATIVE** words or **DERIVATIVES**. Thus: —

ROOT.	SUFFIX.	PRIMITIVE WORDS.	STEM.	SUFFIX.	DERIVATIVE WORDS.
bell-	+ o-	bellum, war	bello-	+ ā-	bellāre, to make war.
			bellā-	+ tōr-	bellātor, warrior.
			bello-	+ co-	bellicus,† belonging to war.

\* This lesson and the others marked with an \* are designed for those who have time and inclination to make a beginning in that branch of Latin study which teaches how the words of the language grew. The lessons so marked can be omitted without destroying the continuity of the rest of the book.

† For the change of o to i see A. & S. 59; A. & G. 10 a; H. 22.

		bello-	+ nā-	Bellōna, the war goddess.	
ar-	+ vo-	arvom,	arā-	+ tro-	arātrum, plough.
		ploughed field			
	+ ā-	arāre, to plough	arā-	+ to-	arātus, ploughed.
ōr-		ōs, mouth	ōr-	+ ā-	ōrāre, to beg, ask.
			ōrā-	+ tōr-	ōrātor, speaker.
			ōrātōr-	+ io-	ōrātōrius, be- longing to oratory.
{ rēg-*	regere, to rule	rēg-	+ io-	rēgius,†	royal.
{ rēg-	rēx, king				
	+ no-	rēgnum, king- dom			

324. Among the most common suffixes used singly or in combinations to form nouns or adjectives, are the following: —

- I. a-, cā-, iā-, nā-, lā-, rā-, tā-, sā-;
- II. o-, co-, io-, no-, lo-, ro-, to-, so-;
- III. i-, li-, ri-, ōr-, or-, er-, ōn-, min-, ent-, tōr-, sōr-;
- IV. u-, tu-, su-.

325. Examine the following words: —

	Stem.	
pater, father	patr-	paternus, belonging to a father.
Rōma, Rome	Rōmā-	Rōmānūs, Roman.
fagus, beech-tree	fago-	faginus, beechen.
collis, hill	colli-	collinus, hilly.
mare, sea	mari-	marīnus, of the sea.
bellum, war	bello-	Bellōna, goddess of war.

\* Many roots thus have two forms, differing generally in the quantity of the vowel.

† There is, of course, nothing in the appearance of this word to make us call it a derivative rather than a primitive, but we are led to do so by noting its meaning and comparing it with other words.

tribus, tribe	tribu-	tribūnus, tribune.
lacus, lake	lacu-	lacūna, pool.
piscis, fish	pisci-	piscīna, fish-pond.

326. You will see that when the suffix is added to the above stems all of them except *Rōmā-* undergo a slight change. In most of them the stem vowel is lengthened, but in *fago-*, the *o* is weakened to *i*, and the consonant stem *patr-* develops an *e* just as is done in the noun *pater*, because it is almost, if not quite, impossible to pronounce such combinations of sounds as *patr-* and *patrnus*. Other stems like the above suffer the same changes when suffixes are added; the *o*-stems regularly changing the vowel to *i*, as in *faginus*, or to *u*, rather than lengthening it, as in *Bellōna*.

327. From what stems are the following words formed?

<i>Insulānus</i> , an islander.	<i>annōna</i> , a year's produce.
<i>Sullānus</i> , belonging to Sulla.	<i>frāternus</i> , brotherly.
<i>canīnus</i> , of a dog.	<i>Portūnus</i> , god of harbors.

328. Notice also the following common primitives formed with the suffixes *no-*, *nā-* :—

*Āgnus*, lamb; *cēna*, dinner; *dōnum*, gift; *gena*, cheek; *lāna*, wool; *lūna*, moon; *māgnus*, great; *pīnus*, f., pine-tree; *plēnus*, full; *pūgna*, battle; *rāna*, frog; *sānus*, sound, sane; *sīgnum*, sign; *somnus*, sleep; *vīnum*, wine.

329. Having words like the above the Romans formed others like them by analogy (that is, like *bearable* after the fashion of *portable*. See 243, p. 119). Thus :—

<i>montānus</i> , -a, -um, mountainous, from <i>mōns</i> .
<i>Gracchānus</i> , -a, -um, of Gracchus, from <i>Gracchus</i> .
<i>terrēnus</i> , -a, -um, earthy, from <i>terra</i> .
<i>vīcīnus</i> , -a, -um, neighboring, from <i>vīcus</i> .
<i>membrāna</i> , -ae, membrane, from <i>membrum</i> .
<i>habēna</i> , -ae, rein, from root of <i>habēre</i> .

regīna, -ae, queen, from rēx.

salinum, -i, salt-cellar, from sāl.

NOTE. Thus -ānus, -ēnus, -īnus, -āna, -ēna, -īna, -ānum, -ēnum, -īnum, came to be regarded as ready-made endings.

### Exercise.

#### 330. Translate into English : —

##### A. THE DEATH OF EPAMINONDAS.

Epaminōndās<sup>1</sup> extrēmō tempore imperātor apud Mantinēam<sup>2</sup> cum aciē instructā audācius instāret hostēs, cōgnitus ā Lacedaemoniis, quod in ūnūs perniciē eius patriae sitam<sup>3</sup> putābant salūtem, ūniversi in ūnum impetum fecērunt neque prius abscēsērunt, quam māgnā caede ēditā multisque occisis fortissimē ipsum Epaminōndam pūgnantem, sparō ēminus percutsum, concidere vidērunt. Hūius cāsū aliquantum retardāti sunt Boeōtīi,<sup>4</sup> neque tamen prius pūgnā excēssērunt, quam repūgnantēs prōfigārunt. At Epaminōndās, cum animadverteret mortiferum sē volnus accēpisse simulque, sī ferrum, quod ex hastili in corpore remānserat, extrāxisset, animam statim ēmissūrum, ūsque eō retinuit, quoad renūtiātum est viciisse Boeōtiōs. Id postquam audīvit, "Satis," inquit, "vixī;<sup>5</sup> invictus enim morior." Tum ferrō extrāctō cōnfestim exanimātus est. — *Corn. Nep. Epam. 9.*

##### B. THE INCORRUPTIBILITY OF EPAMINONDAS.

Tentāta Epaminōndae est abstinētia ā Diomedonte Cȳzicēnō.<sup>6</sup> Namque is rogātū Artaxerxis<sup>7</sup> rēgis Epaminōndam pecūniā

<sup>1</sup> Epaminondas was the greatest of Theban generals. He won the battle of Leuctra in B. C. 371, and the battle of Mantinea in B. C. 362, but fell in this latter battle.

<sup>2</sup> The battle was fought in 362 B. C.; for the situation of this town see map, p. 180, 4 E.

<sup>3</sup> From sinere.

<sup>4</sup> Bound Boeotia. See map, p. 180, 4 D.

<sup>5</sup> From vīvere, to live.

<sup>6</sup> See map, p. 180, 9 B.

<sup>7</sup> This was Artaxerxes Mnemon, king of Persia from 405 to 359 B. C. It was against him that his younger brother Cyrus revolted in the famous expedition which forms the subject of Xenophon's *Anabasis*.

corrumpendum susceperat. Hic māgnō cum pondere auri Thēbās vēnit et Micythum adulēscēntulum, quem tum Epaminōndās plūrimum diligēbat, quīque talentis ad suam perdūxit voluntātem. Micythus Epaminōndam convēnit et causam adventūs Diomedontis ostendit. At ille Diomedontī cōram,<sup>1</sup> “Nihil,” inquit, “opus pecūniā est : nam sī rēx ea volt, quae Thēbānīs sunt ūtilia, grātiis facere sum parātus, sīn autem contrāria, nōn habet auri atque argentī satis. Namque orbis terrārūm divitiās accipere nōlō prō patriae caritāte. Tū quod mē incōgnitum tentāstī tuique similem existimāstī, nōn mīror tibiue ignōscō ; sed ēgredere properē, nē aliōs corrumpās, cum <sup>2</sup> mē nōn potueris. Et tū, Micythe, argentum huic redde, aut, nisi id cōnfestim facis, ego tē trādam magistratū.” Hunc Diomedōn cum rogāret, ut tūtō exīre suaque, quae attulerat, liceret efferre, “Istud quidem,” inquit, “faciam, neque tuā causā, sed meā, nē, sī tibi sit pecūnia adempta, aliquis dicat id ad mē ēreptum pervēnisse, quod delātum accipere nōluissem.” Ā quō cum quaesisset, quō sē dēdūci vellet, et ille Athēnās dixisset, praesidium dedit, ut tūtō perveniret. Neque vērō id satis habuit, sed etiam, ut inviolātus in nāvem ēscenderet, per Chabriam Athēniēnsem effecit.

*Cor. Nep. Epam. 4.*

### Grammatical References.

A. & S. 57, 251–255, 263–265 ; A. & G. 22, 23, 160, 161, 164 c ; G. 780–784, 785, 12, 786, 11 ; H. 314–320, 330, 331.

## LESSON XLIX.

### RELATIVE CLAUSES OTHER THAN THOSE OF PURPOSE.

331. The difference between the subjunctive in relative clauses (other than those of purpose), and the indicative in relative clauses, is best learned through the study of parallel examples like the following : —

<sup>1</sup> That is, “in the presence of Micythus.”

<sup>2</sup> Cum = “since,” or, more strictly, “now that.”

- |  |   |
|--|---|
| <p>1. Puer quī hunc librum legēbat obdormīvit, the (particular) boy who was reading this book fell asleep.</p> <p>2. Nōn is es quī hōc fēcit, you are not the person who did this.</p> <p>3. Fēlicēs sunt iī, quī prō patriā moriuntur, happy are they, who (for they) die for their country.</p> <p>4. Quī diligenter labōrat, haec omnia facile intelleget, he (the one) who really works industriously will easily understand all these things.</p> | <p>Puer quī hunc librum legeret obdormīvit, the boy (any boy) who read this book fell asleep.</p> <p>Nōn is es quī hōc fēcērit, you are not the (kind of) person to have done this.</p> <p>Fēlicēs sunt iī quī prō patriā moriantur, happy are those who die for their country.</p> <p>Quī diligenter labōret, haec omnia facile intelleget, he who works industriously will easily understand all these things (that is, if any one does so work, he will, etc.)</p> |
|--|---|

You will see that the parallel sentences in these two columns differ from each other only in the mood of the verb of their relative clauses. In the first column the mood is indicative and each relative clause states some *fact* about the antecedent. The antecedent is always a *particular* person (or persons), that is, he is always thought of as an *individual*, even when, as in the last example, he stands as the type of a class. Now turn to the subjunctive column. Here you observe that the relative clause does not state a fact at all and does not speak of an individual person, but indicates something in the *character* or circumstances of a class of persons or things, the possession of which by the antecedent makes him one of that class and therefore makes the statement of the main clause true of him. Such relative clauses are called clauses of CHARACTERISTIC. You will see that they are sometimes equivalent to a clause of result, as in the second



example ; a conditional clause, as in the last example ; or a causal clause, as in the third example. So the indicative relative clause may be equivalent to a conditional clause or a causal clause, as in the fifth and third examples, but there the *fact* stated by the relative clause is the thing prominently marked, and the condition or cause is a secondary matter, while in the subjunctive clause there is no *fact* stated, and the conditional or causal nature of the clause is therefore more prominent.

### Exercise.

#### 332. Translate into English : —

1. *Ō fortunāte adulēscēns, quī tuae virtūtis Homērum praecō-nem invēneris. Haec verba olim ad Achillis tūmulum ēdidit ille māgnus Alexander.* 2. *Catōnem vērō quis nostrōrum orātōrum, quī quidem nunc sunt, legit? Cūius sunt illa verba? Cicerō quidem in librō suō quī Brūtus inscribitur sē ipsum hōc dicentem facit. Hōc quoque in aliō locō eiusdem librī scribit : Omnium quidem orātōrum, quōs quidem ego cōgnōverim, acūtissimum iūdicō Quīntum Sertōrium.* 3. *Quaecumque causa vōs hūc attulisset, laetārer.* 4. *Māximum ornāmentum amīci-tiae tollit quī ex eā tollit verēcundiam.* 5. *Numquam igitur satis laudārī dignē poterit philosophia, cui quī pāreat, omne tempus aetātis sine molestiā possit dēgere. Ita scribit idem Cicerō in principiō librī dē senectūte quem ad amīcum Atticum mīsit.* 6. *Cūrāt Chrysogonus, ut Rōsci bona vēneant<sup>1</sup> statim, quī nōn nōrat<sup>2</sup> hominem aut rem.*

#### 333. Translate into Latin : —

Of all the virtues which mankind holds dear, there were two that the Romans especially praised and honored. One was the bravery which leads the soldier unflinchingly into the very jaws of death for his country or his general, the other was the incor-

<sup>1</sup> From *vēnīre*, not *venīre*.

<sup>2</sup> Shorter form for *nōverat* from *nōscere*.

ruptible honesty which is illustrated by the deeds of Curius Dentatus whom the Samnites tried to bribe, and of many others among the citizens of the Eternal City. Epaminondas among the Greeks is an example of this same virtue, who declared that if the Persian king wanted what was of injury to his countrymen not all the gold and silver in the world was enough to persuade him to do it.

### Grammatical References.

A. & S. 500, 501 ; A. & G. 316-321 ; G. 626-640 ; H. 503, 507, 2, 515 III, and note 4, 517.

## LESSON L.\*

### WORDS IN -CUS, -CA, -CUM, -ĀX, -IUS, -IA, -IUM.

334. Examine the following words : —

cīvi-cus, -a, -um, of a citizen, from cīvis.

belli-cus, -a, -um, warlike, “ bellum.

Āfri-cus, -a, -um, African, “ Āfer.

vēnāti-cus, -a, -um, of hunting, “ vērātus (-ūs).

patri-cus, -a, -um, of a father, “ pater.

335. These adjectives are formed from various kinds of stems, though they all have i before the suffix. In words like cīvicus this i belongs to the stem of the primitive ; in words like bellicus and Āfricus it is weakened from the short stem vowel o ; in words like vērāticus from the short stem vowel u. In patricus the i is inserted to make the pronunciation easy.

NOTE. A few adjectives in -cus are found with long vowels before the c, as merācus, unmixed, from merus, -a, -um ; pudīcus, modest, with the same root as pudor, shame, and pudēre, to be ashamed ; cadūcus, ready to fall, with the same root as cadere, to fall. It is, however, impossible to trace the intervening steps in these words.

336. Most adjectives in -cus from ā-stems passed over

\* See Lesson xlviii.

into the third declension, as **pūgnāx** [**pūgnā-** + **c(o)**], and the ending **-āx** was thence used to form various adjectives denoting a (mostly aggressive) tendency. Thus : —

<b>pūgnāx</b> (gen. <b>pūgnācis</b> ), inclined to fight,	from <b>pūgna</b> .
<b>fugāx</b> , inclined to flee	“ <b>fuga</b> .
<b>audāx</b> , daring	from root of <b>audēre</b> .
<b>tenāx</b> , tenacious	“ “ “ <b>tenēre</b> .
<b>ferāx</b> , fertile	“ “ “ <b>ferre</b> .
<b>vērāx</b> , truthful	“ “ “ <b>vērū</b> .

337. Examine also the following words : —

<b>rēg-ius</b> , -a, -um, royal	from <b>rēx</b> .
<b>uxōr-ius</b> , -a, -um, devoted to one's wife	“ <b>uxor</b> .
<b>patr-ius</b> , -a, -um, of a father	“ <b>pater</b> .
<b>ōrātōr-ius</b> , -a, -um, oratorical	“ <b>ōrātor</b> .
<b>Ephes-ius</b> , -a, -um, Ephesian	“ <b>Ephesus</b> .
<b>patric-ius</b> , -a, -um, patrician	“ <b>patricus</b> .
<b>audāc-ia</b> , f., boldness	“ <b>audāx</b> .
<b>cūstōd-ia</b> , f., custody, a guard	“ <b>cūstōs</b> .
<b>victōr-ia</b> , f., victory	“ <b>victor</b> .
<b>sapient-ia</b> , f., wisdom	“ <b>sapiēns</b> .
<b>mīlit-ia</b> , f., military service	“ <b>mīles</b> .
<b>grāt-ia</b> , f., influence	“ <b>grātus</b> .
<b>mendāc-ium</b> , n., lie	“ <b>mendāx</b> .
<b>sacerdōt-ium</b> , n., priesthood	“ <b>sacerdōs</b> .
<b>hospit-ium</b> , n., guest-friendship	“ <b>hospes</b> .
<b>praetōr-ium</b> , n., general's tent	“ <b>praetor</b> .

338. After the analogy of words like **mīlitia** and **hospitium** were formed words like the following : —

<b>amīci-tia</b> , f., friendship,	from <b>amīcus</b> .
<b>avāri-tia</b> , f., greed	“ <b>avārus</b> .
<b>trīsti-tia</b> , f., sadness	“ <b>trīstis</b> .
<b>servi-tium</b> , n., slavery	“ <b>servos</b> .

339. Among primitive words formed with the suffixes -io, -iā, are *sērius*, -a, -um, earnest; *genius*, guardian spirit; *radius*, rod; *avia*, grandmother; *glōria*, glory; *gaudium*, joy; *folium*, leaf; *odium*, hate; *studium*, zeal.

### Exercise.

340. Translate into English: —

#### HANNIBAL'S HATRED OF THE ROMANS.

Hannibal velut hērēditātē relictum odium paternum ergā Rōmānōs sic cōservāvit, ut prius animam quam id dēposuerit, quī quidem, cum patriā pulsus esset et aliēnārū opum indigēret, numquam dēstiterit animō bellāre cum Rōmānīs. Nam ut ōmit-tam Philippum,<sup>1</sup> quem absēns hostem reddidit Rōmānīs, omnium iīs temporibus potentissimus rēx Antiochus<sup>2</sup> fuit. Hunc tantā cupiditātē incendit bellandī, ut ūsque ā rubrō marī arma cōnātus sit inferre Ītaliae. Ad quem cum lēgātī vēnissent Rōmānī, quī dē eius voluntātē explōrārent darentque operam cōsiliis clande-stīnis ut Hannibalem<sup>3</sup> in suspiciōnem rēgī addūcerent, tamquam ab ipsis corruptus alia atque<sup>4</sup> antea sentīret, neque id frūstrā fēcissent idque Hannibal comperisset sēque ab interiōribus cōsiliis sēgregārī vīdisset, tempore datō adiit ad rēgem, eīque cum multa dē fidē suā et odiō in Rōmānōs commemorāset, hōc adiūnxit: "Pater meus," inquit, "Hamilcar puerulō mē, utpote nōn amplius novem annōs nātō, in Hispāniam imperātor profici-scēns Karthāgine Iovī optimō māximō hostiās immolāvit. Quae<sup>5</sup>

<sup>1</sup> This Philip was king of Macedonia at the time of the Second Punic War.

<sup>2</sup> Antiochus surnamed the Great, king of Syria 223-187 B. C.

<sup>3</sup> Hannibal had gone into exile and was stirring up Antiochus against the Romans (195 B. C.).

<sup>4</sup> Atque is thus often used with words implying a comparison where we say "than."

<sup>5</sup> The relative is often thus used to connect an independent sentence with the preceding. It is then equivalent to *et is*, *nam is*, or the like; that is, to a conjunction with a demonstrative or a personal pronoun.

divina rēs dum cōficiēbātur, quaesivit ā mē vellemne sēcum in castra proficisci. Id cum libenter accēpissēm atque ab eō petere coepissēm nē dubitāret dūcere, tum ille : ‘ Faciam,’ inquit, ‘ sī mihi fidem quam pōstulō dederis.’ Simul mē ad āram addūxit, apud quam sacrificāre Instituerat, eamque cēteris remōtis tenentem iūrāre iūssit numquam mē in amicitia cum Rōmānis fore. Id ego iūsiurandum patri datum ūsque ad hanc aetātem ita cōservāvī, ut nēminī dubium esse dēbeat, quā reliquō tempore eādē mente sim futūrus. Quārē sī quid amīcē dē Rōmānis cōgitābis, nōn imprūdenter fēceris, sī mē cēlāris ;<sup>1</sup> cum quidem bellum parābis, tē ipsum frūstrāberis, sī nōn mē in eō principem posueris.” — *Corn. Nep. Han.* 1, 3, and 2.

### Grammatical References.

A. & S. 266–269, 273 ; A. & G. 163 *e*, 164 *e*, *g*, *h*, *i*, 1–5, 9 ; G. 785, 3, 7, 13 *b*, 15 *b*, 786, 3, 7, 12 *c*, 13 *d* ; H. 324, 325, 327, 329–331.

## LESSON LI.

### CUM INTRODUCING TEMPORAL CLAUSES.

341. Clauses introduced by the relative adverb *cum*, when, take the indicative or the subjunctive mood under the same circumstances as do the relative clauses studied in Lesson xlix, *i. e.* the subjunctive with *cum* is a *subjunctive of characteristic*. Examine the following sentences : —

Cum calamitās venit, hominēs stultitiam suam cōgnōscunt, when the disaster comes, men recognize their folly.

Cum trāns flūmen cōservābātur pūgna, in urbe

Cum ita lēnis sit aura caelumque serēnum, librisne tē dēdere potes? can you give yourself up to your books (at a time) when the breeze is thus gentle and the sky clear?

<sup>1</sup> Contracted from what ?

**dē pāce agēbant**, when the battle was going on across the river, they were talking about peace in town.

**Cum hanc epistulam recipiēs, iam Rōmae erō**, when you receive this letter, I shall be already in Rome.

**Cum domum vēnī, illud mihi prīma erat cūra**, when I came home, that was my very first care.

**Cum iam abierat nauta, errōrem percēpimus**, when the sailor had gone away we perceived our mistake.

**Cum frātre m viderō et quid ille cēseat audīverō, ad tē veniam**, when I shall have seen my brother and learned what he thinks I will come to you.

**Cum iam portum intrārēmus naufragium paene fēcimus**, when we were already entering the harbor, we were almost shipwrecked.

**Cum in Ītaliā essēmus, rēgem saepe vīdimus**, when we were in Italy, we often saw the king.

**Cum tanta calamitās tibi acciderit, tē relinquere nōlim**, I should not wish to leave you when such a disaster has fallen upon you.

**Hōc cum frūstrā cōnātī essēmus, ad omnia nōs parābāmus**, when we had tried this thing in vain, we began to prepare ourselves for the worst.

**Cum haec dīxisset, nūntium venientem vīdit**, when he had said this, he saw the messenger coming.

**342.** It will perhaps be easier to understand these cum-clauses if you observe that the indicative in the cum-clause serves to fix the actual time or date at which the thing said in the main clause takes place, while the subjunctive in the cum-clause calls attention to something in the character of the situation which gives the hearer a better understanding of the thought in the speaker's mind as he utters the main clause. The imperfect and pluperfect tenses of the subjunctive for some reason do not characterize the situation so strongly as the other tenses, and by contrast these tenses in the indicative seem to date an occurrence with

especial sharpness. The Romans thus came to use the subjunctive in the imperfect and pluperfect much more commonly than the indicative, even where we foreigners can hardly appreciate the shade of thought thus indicated, as in the third and the last examples above. In writing Latin, therefore, it is best to put your imperfects and pluperfects with *cum* in the subjunctive unless you wish to bring out the date-fixing quality of the clause very strongly indeed.

NOTE. The pupil must not expect to be able all at once to get a clear notion of the difference between the indicative and the subjunctive as used in clauses introduced by the relative pronouns or by the relative adverb *cum*. On the other hand, he should begin very early to attempt to understand the distinction, which he may fairly expect to arrive at as his mind matures.

By comparing each new example with similar ones which he has already met in his studies, and by making an effort to *feel* the thought expressed in its Latin shape, instead of first translating it into English, a pupil may greatly simplify the difficulty of acquiring clear notions of the subtlest distinctions in Latin expression.

### Exercise.

#### 343. Translate into English:—

Flūmen est Arar,<sup>1</sup> quod per finēs Haeduōrum et Sēquanōrum<sup>2</sup> in Rhodanum influit incredibilī lēnitāte, ita ut oculis, in utram partem fluat, iūdicārī nōn possit. Id Helvētī<sup>3</sup> ratibus ac lintribus iūctis trānsībant. Ubi per explōrātōrēs Caesar certior factus est, trēs iam partēs cōpiārum Helvētiōs id flūmien trādūxisse, quārtam ferē partem citrā flūmen Ararim reliquam esse, dē tertiā vigiliā cum legiōnibus tribus ē castris profectus,

<sup>1</sup> The modern river Saône in southeastern France, joining the Rhone at Lyons.

<sup>2</sup> The Haeduan dwelt on the right or western side of the Arar; the Sequani on the eastern side.

<sup>3</sup> The Helvetians occupied most of what is now Switzerland, and that country is still sometimes called by their name (on its postage stamps, for example).

ad eam partem pervēnit, quae nōndum flūmen trānsierat. Eōs impeditōs et inopināntēs adgressus, māgnam partem eōrum concidit: reliquī sēsē fugae mandārunt atque in proximās silvās abdidērunt. Is pāgus appellābātur Tigurinūs: nam omnia civitās Helvētia in quattuor pāgōs dīvisa est. Hīc pāgus ūnus, cum domō exisset, patrum nostrōrum memoriā L. Cassium cōnsulem interfēcerat<sup>1</sup> et ēius exercitum sub iugum<sup>2</sup> miserat. Ita sive cāsū, sive cōnsiliō deōrum immortalīum, quae pars civitātis Helvētia insignem calamitātem populō Rōmānō intulerat, ea princeps poenās persolvit. Quā in rē Caesar nōn solum publicās sed etiam privātās iniūriās ultus est; quod ēius socerī L. Pisōnis<sup>3</sup> avom, L. Pisōnem lēgātum, Tigurinī eōdem proeliō quō Cassium interfēcerant. — *Caes. B. G. i. 12.*

344. Write a Latin account in your own words of the events described above by Caesar, making it as short as you can without leaving out anything important.

### Grammatical References.

A. & S. 509–511; A. & G. 322, 323, 325; G. 580–586; H. 521.

## LESSON LII.\*

### DIMINUTIVES.

345. Examine the following words:—

I. filius, son	filiolus, a little son.
gladius, sword	gladiolus, a little sword.

<sup>1</sup> This was in the year 107 B. C., when the Cimbrians and Teutons invaded Italy. Caesar is writing of the year 58 B. C.

<sup>2</sup> It was the Roman custom to compel a conquered army to pass under a "yoke" (consisting of a spear laid horizontally across two upright spears), as a sign of complete humiliation.

<sup>3</sup> Caesar's second wife was Calpurnia, daughter of L. Calpurnius Piso; his first wife was Cornelia, daughter of L. Cornelius Cinna, a famous leader of the Marian party. Cornelia had died in 68 B. C.

\* See Lesson xlviii.



	nīdus, nest	nīdulus, a little nest.
	oppidum, town	oppidulum, a small town.
	servos, slave	servolus, a young slave.
	parvos, -a, -om, small	parvolus, -a, -um, very small.
II.	cēna, dinner	cēnula, a small dinner.
	rēx, king	rēgulus, a petty king.
	vōx, voice	vōcula, a small voice.
	caput, head	capitulum, a little head.
	mercēs, pay	mercēdula, small pay.
III.	sermō, speech	sermunculus, a little speech.
	arbor, tree	arbuscula, a small tree.
	bōs, cow	būcula, heifer.
	māter, mother	mātercula, a little mother.
	nāvis, ship	nāvicula, a small boat.
	cornū, horn	corniculum, a little horn.
	diēs, day	diēcula, a short day.
IV.	ager, field	agellus, a little field.
	capra, goat	capella, kid.
	patera, saucer	patella, a little saucer.
	asinus, ass	asellus, a small ass.
	corōna, wreath	corōlla, a little wreath.
	baculum, staff	bacillum, a small staff.
	oculus, eye	ocellus, a little eye.
	tabula, tablet	tabella, a little tablet.

346. You will see that the words above formed with the endings -lus, -la, -lum, have a diminutive meaning.\* Such words regularly have the gender of the words from which they are derived. The formation seems to have started with o-stems, as in the first group above. The o weakened to u was then transferred with the ending to

\* The pupil must not suppose that all words ending in -lus, -la, -lum, are diminutives. Let him consider baculum, oculus, tabula (in group iv. above), and words like iaculum, javelin, and cingulum, girdle. The endings had acquired the diminutive meaning in many instances just as "ish" and "y" have done in English. Compare "bluish," "bookish," "sonny," "sunny."

*ā*-stems, and to stems in *c*, *g*, *d*, or *t*, as in the second group. With stems in other consonants, or in *i*, *u*, or *ē*, an intervening form in *co*- seems to have disappeared as in the third group. Finally, most *o*-stems and *ā*-stems, with *l*, *n*, or *r* before the stem vowel, suffered a sort of assimilation, as in the fourth group.

### Exercise.

347. Translate into English :—

#### THE CAPTURE OF LEMNOS BY MILTIADES.

Miltiadēs, Cīmōnis filius, Athēniēnsis, cum et antiquitāte generis et glōriā māiōrum et suā modestiā ūnus omnium māximē flōrēret eāque esset aetāte,<sup>1</sup> ut nōn iam solum dē eō bene spē-rāre, sed etiam cōfidere cīvēs possent suī, tālem eum futūrum, quālem<sup>2</sup> cōgnitum iūdicārunt, accidit ut Athēniēnsēs Chersonē-sum<sup>3</sup> colōnōs vellent mittere. Cūius generis cum māgnus numerus esset et multī eiūs dēmigrātiōnis peterent societātem, ex iis dēlectī Delphōs<sup>4</sup> dēliberātum<sup>5</sup> missī sunt, quō potissimum<sup>6</sup> duce ūterentur. Namque tum Thraeces eās regiōnēs tenēbant, cum quibus<sup>7</sup> armīs erat dīmicandum. Cōsulentibus nōminātīm Pŷ-thia<sup>8</sup> praecēpit, ut Miltiadem imperātōrem sibi sūmerent: id sī

<sup>1</sup> *Eāque aetāte*. When a phrase containing some form of the pronoun *is* is followed by a subjunctive clause with *ut*, it is generally safe to assume that the clause is one of result, and to translate the pronoun by "such" or "so." Thus *eāque aetāte* here equals *tālīque aetāte*.

<sup>2</sup> Translate by "as," but notice that the word is predicate accusative with *cōgnitum* (*eum esse* being understood).

<sup>3</sup> *Chersonēsus* is the Greek word for the Latin *paeninsula* (*paēne*, almost, + *insula*, island), and was used especially for the Thracian peninsula at the west of the Hellespont (the modern Dardanelles). This strait connects the Propontis (Sea of Marmora) with the Aegean.

<sup>4</sup> See map, p. 181, 4 D.

<sup>5</sup> *Dēliberāre* is used in this sense of "consult an oracle" only by Nepos.

<sup>6</sup> Do not mistake this word for *potentissimum*.

<sup>7</sup> How are these two words regularly written?

<sup>8</sup> *Pŷthia* means the priestess who uttered the responses of Apollo's oracle at Delphi, the older name of which was *Pŷthō*.

fēcissent,<sup>1</sup> incepta prōsp̄ra futūra. Hōc ōrāculi respōnsō Miltiadēs cum dēlēctā manū clāsse Chersonēsūm profectus cum accēsisset Lēmnum<sup>2</sup> et incolās ēius insulae sub potestātem redigere vellet Athēniēnsium, idque ut Lēmniī suā sponte facerent pōstulāset, illi irridentēs respondērunt tum id sē factūrōs, cum ille domō nāvibus profectus ventō aquilōne vēnisset Lēmnum. Hic enim ventus ab septemtriōnibus oriēns adversum tenet Athēnis profieiscentibus. Miltiadēs morandī tempus nōn habēns cursum dirēxit, quō tendēbat, pervēnitque Chersonēsūm.

Ibi brevī tempore barbarōrum cōpiis disiectis, tōtā regiōne, quam petierat, potitus, loca castellis idōnea commūniit, multitudinem, quam sēcum dūxerat, in agris conlocāvit crēbrisque excursiōnibus locuplētāvit. Neque minus in eā rē prūdentiā quam fēlicitāte adiūtus est. Nam cum virtūte mīlitum dēvīcisset hostium exercitūs, summā aequitāte rēs cōstituit atque ipse ibīdem manēre dēcrēvit.<sup>3</sup> Erat enim inter eōs dignitāte regiā, quamquam carēbat nōmine, neque id magis imperiō quam iūstitiā cōsecūtus. Neque eō<sup>4</sup> sētius Athēniēnsibus, ā quibus erat profectus officia praestābat. Quibus rēbus fiēbat ut nōn minus eōrum voluntāte perpetuum imperium obtinēret, quī miserant, quam illōrum, cum quibus erat profectus. Chersonēsō tālī modō cōstitūtā Lēmnum revertitur et ex pactō pōstulat ut sibi urbem trādant: sē enim domum Chersonēsī habēre. Cārēs,<sup>5</sup> quī tum Lēmnum incolēbant, etsī praeter opīniōnem rēs ceciderat, tamen nōn dictō, sed secundā fortūnā adversāriōrum capti resistere ausi nōn sunt atque ex insulā dēmigrārunt. Parī fēlicitāte cēterās

<sup>1</sup> This would be, in the direct discourse, *hōc sī fēcēritis, incepta prōsp̄ra erunt*.

<sup>2</sup> Lemnus, an island in the Aegean Sea, said to be the abode of Vulcan, about seventy miles west of Troy, and some hundred and seventy north-east of Athens. See map, p. 181, 6 C.

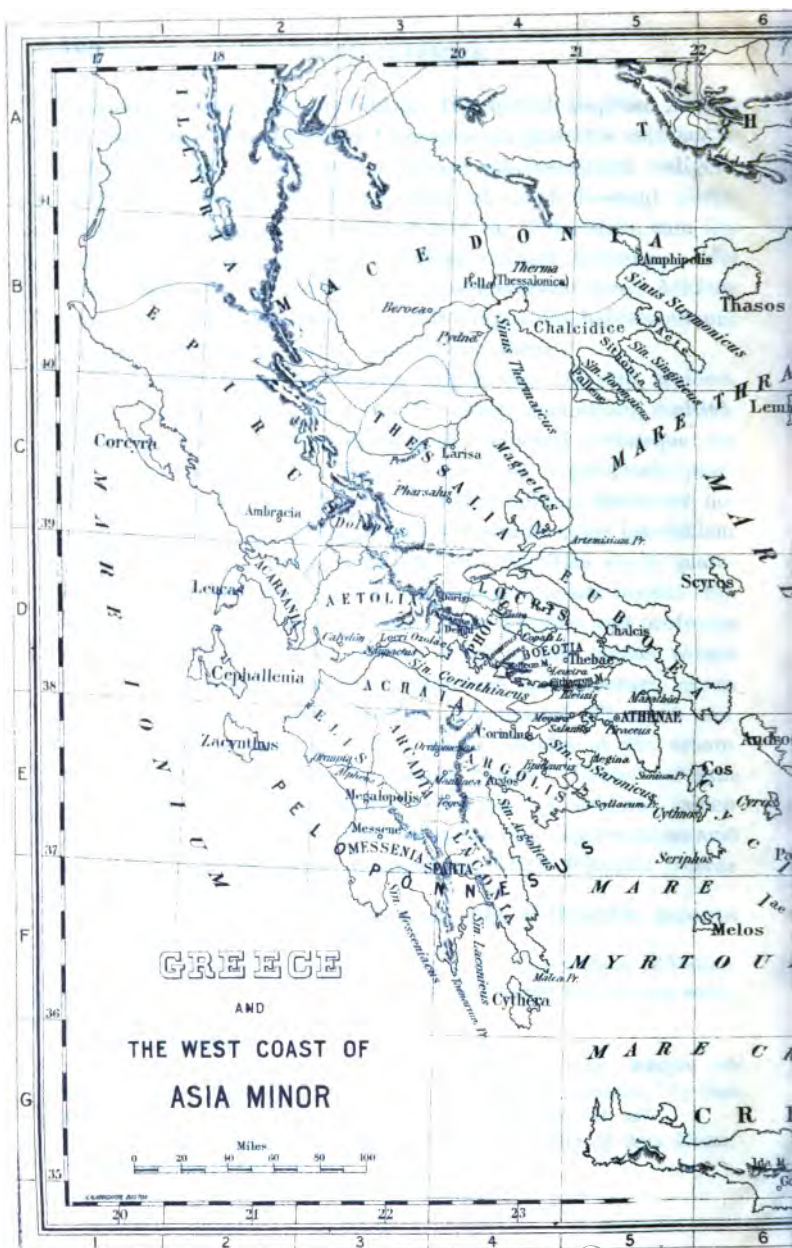
<sup>3</sup> From dēcernere.

<sup>4</sup> We translate this pronoun with a comparative by "the," *neque eō sētius*, "none the less." It is really an ablative of measure, "by that amount." See A. & S. 415; A. & G. 250, note; G. 400; H. 423.

<sup>5</sup> Caria was the country at the southwest extremity of Asia Minor. See map, p. 181, 9 E.

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insulās, quae Cycladēs<sup>1</sup> nōminantur, sub Athēniēnsium redēgit potestātem. — *Corn. Nep. Mil.* 1 & 2.

### Grammatical References.

A. & S. 257, 259; A. & G. 164 *a, l*; G. 785 7 *d, 10, 786 7 b, 9 a & b*; H. 321, 332.

## LESSON LIII.

### CAUSAL AND CONCESSIVE CLAUSES WITH CUM.

348. Cum, like the English temporal words *when, since, while*, often passes from the temporal sense into a causal (*now that, since*), or a concessive sense (*while, although*). The easiest distinction to grasp between the indicative and the subjunctive in such clauses with cum is that with the indicative the *fact* of the occurrence of the thing mentioned in the cum-clause is strongly marked, while with the subjunctive the causal or concessive relation is the prominent thing. Thus: —

<p>Dē tē, Catilīna, cum quiēscunt, probant; cum ta-cent, clāmant, in your case, Catiline, when (in that) they keep still, they approve; in that they are silent, they applaud.</p>	<p>Fāmā et multitudinis iū-diciō moventur cum id honestum putent quod ā plērisque laudētur, they are influenced by what men say and by the judgment of the crowd when (in that) they imagine the thing to be right which is approved by the majority.</p>
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<p>Grātulor tibi cum tantum valēs apud Dolābellam, I congratulate you in that (now that) you have so</p>	<p>Quae cum ita sint, Catilīna, perge quō coepistī, since (now that) this is so, Catiline,</p>
--	--

<sup>1</sup> Cyclades, islands in the Aegean Sea, so called because they lie in a circle about Delos, the traditional birthplace of Apollo. See map, p. 181, 6 E.



much influence with Dola-bella.

Utinam tam in periculō fuisset! cum ego iis quibus meam salutem cārissimam esse arbitrābar, inimicissimīs crūdēlissimisque ūsus sum, oh that it had been in such danger! since (now that) I have found those most hostile and cruel to whom I thought my safety was most dear.

Cum adfinitāte vestrā mē arbitrāmini dignum, habeo vobis māgnam grātiā, since (now that) your family think me worthy of their alliance I am very grateful.

Hoc est Rōmā dēcēdere? Quos ego hominēs effūgī, cum in hōs incidī? Is this getting away from Rome? Who are the men I have escaped, when (now that) I have stumbled upon these?

Nīl cum est, nīl dēfit tamen, although (while) I have nothing, still there is nothing lacking.

go on to the goal for which you have started.

Dionysius, cum in commūnibus suggestīs cōnsistere nōn auderet, cōntiōnārī ex turri altā solēbat, Dionysius, not daring (in that he did not dare) to take his place on the general platform, used to speak from a high tower.

Sōcratēs, cum facile posset ēdūcī ē cūstōdiā, nōluit, although (when) Socrates might easily have been rescued from prison, he would not.

Dubium habēbis etiam sāctē cum ego iūrem tibi? Shall you still be in doubt when (even though) I give you my solemn oath?

Cum māius esse videātur quam insānia, tamen ēiusmodī est ut, although (while) it seems to be greater than insanity, yet it is of such a kind that, etc.

NOTE 1. Cum-clauses with the indicative where there is a concession implied, as in the last example, are very rare except in early Latin.

NOTE 2. For other kinds of concessive clauses turn back to Lesson xliii., page 146; for other causal clauses turn back to Lesson xlv., p. 153.

## Exercise.

## 349. Translate into English : —

## CHARACTER OF AGESILAUS.

Āgēsilāus<sup>1</sup> cum iam animō meditatētur proficisci in Persās et ipsum rēgem adoriri, nūntius ei domō vēnit ephorōrum<sup>2</sup> missū, bellum Athēniēnsēs et Boeōtiōs indixisse Lacedaemoniis : quārē venire nē dubitāret. In hōc nōn minus eius pietās sūspicienda est quam virtūs bellica : quī cum victōri praeesset exercituī māximamque habēret fidūciam rēgni Persārum potiundi,<sup>3</sup> tantā modestiā<sup>4</sup> dictō<sup>5</sup> audiēns fuit iūssis<sup>6</sup> absentium magistrātuum, ut si privātus in comitiō esset Spartaē. Cūius exemplum utinam imperātōrēs nostrī sequi voluissent ! Sed illūc<sup>7</sup> redeāmus. Āgēsilāus opulentissimō rēgnō praeposuit bonam existimātiōnem multōque glōriōsius dūxit, si institūtis patriae pāruiisset, quam si bellō superāssēt Asiā. Hāc igitur mente Hellēspontum<sup>8</sup> cōpiās trāiēcit tantāque ūsus est celeritāte, ut, quod iter Xerxēs annō vertente cōnfecerat, hic trānsierit trigintā diēbus. Cum iam haud ita longē abesset ā Peloponnēsō, obsistere ei cōnātī sunt Athēniēnsēs et Boeōtiī cēterique eōrum socii apud Corōnēam ;<sup>9</sup> quōs omnēs gravī proeliō vicit. Hūius victōriae vel māxima fuit laus, quod, cum plērīque ex fugā sē in templum Minervae

<sup>1</sup> King of Sparta 398–360 B. C.

<sup>2</sup> The ephors were a body of five magistrates at Sparta, whose power, modest at first, had grown into supremacy over the state and even over the kings themselves.

<sup>3</sup> Gerundive of *potiri* ; for the form see A. & S. 227 *g* ; A. & G. 12 *d* ; G. 151, 5 ; H. 239.

<sup>4</sup> *Tantā modestiā* is abl. of manner. See A. & S. 410 (2) ; A. & G. 248 ; G. 401 ; H. 419, III.

<sup>5</sup> *Dictō* is dat. with *audiēns*.

<sup>6</sup> *Iūssis* is dat. with the compound expression *dictō audiēns*, which is equivalent to the English word "obedient." See A. & S. 391 (4) ; H. 390, note 3.

<sup>7</sup> To what does Nepos propose to return ?

<sup>8</sup> See map, p. 181, 8 B.

<sup>9</sup> A town in the western part of Boeotia. See map, p. 181, 4 D.

coniēcissent quaerereturque ab eō, quid iis vellet fieri, etsi aliquot volnera accēperat eō proeliō et irātus vidēbatur omnibus, qui adversus arma tulerant, tamen antetulit irae religiōnem et eōs vetuit violārī. Neque vērō hōc solum in Graeciā fēcit, ut templa deōrum sāncta habēret, sed etiam apud barbarōs summā religiōne omnia simulācra ārāsque cōservāvit. Itaque praedicābat mirārī sē, nōn sacrilegōrum numerō habērī, qui supplicibus deōrum nocuissent, aut nōn graviōribus poenīs adfici, qui religiōnem minuerent, quam qui fāna spoliārent.

Post hōc proelium conlātum omne bellum est circā Corinthum ideōque Corinthium est appellātum. Hīc cum ūnā pūgnā decem milia hostium Āgēsilāo duce cecidissent eōque factō opēs adversāriōrum dēbilitātae vidērentur, tantum āfuit ab insolentiā glōriae, ut commiserātus sit fortūnam Graeciae, quod tam multi ā sē victi vitiō adversāriōrum concidissent : namque illā multitudine, si sāna mēns esset, Graeciae supplicium Persās dare potuisset. Īdem cum adversāriōs intrā moenia compulisset et ut Corinthum oppūgnāret multī hortārentur, negāvit id suae virtūtī convenīre : sē enim eum esse, qui ad officium peccantēs redire cōgeret, nōn qui urbēs nōbilissimās expūgnāret Graeciae. “Nam, si” inquit, “eōs exstinguere voluerimus, qui nōbiscum adversus barbarōs steterunt, nōsmet ipsi nōs expūgnāverimus illis quiescentibus. Quō factō sine negōtiō, cum voluerint, nōs oppriment.”

*Corn. Nep. Ages. 4 & 5.*

### 350. Translate into Latin : —

At a time when men pursue so eagerly the things which most please themselves, it is worth while to read of a man like Agesilaus, who, though a general and a king, preferred his country's wishes to his own. Although he already had hopes of conquering the king of the Persians, he returned at once to Greece when summoned by the ephors. Nor did he yield to his anger and utterly destroy his Greek adversaries, since he thought that, even though they were at the time fighting against him, they were still Greeks, and might afterwards become brave allies against the Persians, who were by inheritance their common foe.

# LESSON LIV.\*

**WORDS IN -LIS AND -RIS ; -BULUM, -CULUM, -BRUM, -CRUM, -TRUM ; -MEN, -MENTUM, -MŌNIUM, -MŌNIA.**

351. Many adjectives formed with the suffixes *lo-*, *lā-*, passed into the third declension, the ending thus appearing as *-lis*, *-le*, or slightly varied as *-ris*, *-re*. Thus : —

<i>humilis</i> , -e, low	from <i>humus</i> , ground.
<i>nātūrālis</i> , -e, natural	“ <i>nātūra</i> , nature.
<i>lūnāris</i> , -e, of the moon	“ <i>lūna</i> , the moon.
<i>fidēlis</i> , -e, faithful	“ <i>fidēs</i> , faithfulness.
<i>hostīlis</i> , -e, hostile	“ <i>hostis</i> , enemy.
<i>tribūlis</i> , -e, of the same tribe	“ <i>tribus</i> , tribe.

352. The ending *-ris* is used to form adjectives from *ā*-stems, and the ending *-lis* from various kinds of stems. By analogy thence arise the endings *-āris*, *-ālis*, *-ēlis*, *-īlis*, *-ūlis*. Thus : —

<i>mīles</i> , soldier	<i>mīlitāris</i> , military.
<i>populus</i> , people	<i>populāris</i> , of the people.
<i>nāvis</i> , ship	<i>nāvālis</i> , naval.
<i>caput</i> , head	<i>capitālis</i> , deadly, capital.
<i>crūdus</i> , bloody, crude	<i>crūdēlis</i> , cruel.
<i>vir</i> , man	<i>virīlis</i> , manly.
<i>pēs</i> , foot.	<i>pedūlis</i> , of the feet.

353. The adjectives in *-ilis* are mostly from obsolete primitives or formed by analogy. Thus : —

<i>agilis</i> , nimble, from an obsolete	<i>agus</i>	cf.	<i>agere</i>
<i>nōbilis</i> , famous, as if from	<i>nōbus</i>	“	<i>nōscere</i>
<i>ūtilis</i> , useful, “ “ “	<i>ūtus</i>	“	<i>ūtī</i>
<i>facilis</i> , easy, “ “ “	<i>facus</i>	“	<i>facere</i>

\* See Lesson *xlviil*.

**354.** Such adjectives came to be regarded as derived from verbs, and -bilis and -tilis were then added to verb-stems to form adjectives of (generally passive) TENDENCY. Thus : —

amābilis, lovable.

terribilis, terrible.

flēbilis, lamentable, tearful.

versātilis, movable.

**355.** Nouns formed with the endings -bulum, -culum, -brum, -crum, -trum, -men, -mentum, -mōnia, -mōnium, often denote the MEANS or RESULT of an act or the ACT ITSELF. Examine the following : —

stabulum, n., stall	cf.	stāre (root STA), to stand.
tūribulum, n., censer	"	tūs, frankincense.
vocābulum, n., word	"	vocāre, to call.
poculum, n., cup	"	pōtāre, to drink.
vehiculum, n., vehicle	"	vehere, to draw.
perīculum, n., trial, danger	"	ex-perīrī, to try.
crībrum, n., sieve	"	cernere, to sift, distinguish.
dēlūbrum, n., shrine	"	luere, to atone for.
candēlābrum, n., candlestick	"	candēla, candle, candēre, to shine.
sepulorum, n., tomb	"	sepelīre, to bury.
simulācrum, n., image	"	simulāre, to make like, pretend.
rāstrum, n., rake	"	rādere, to scrape.
arātrum, n., plough	"	arāre, to plough.
tēgmen, } tegumen, } n., covering tegimen, }	from	tegere, to cover.
certāmen, n., contest	"	certāre, to fight.
frāgmentum, n., fragment	"	frangere, to break.
ōrnāmentum, n., ornament	"	ōrnāre, to adorn.
argumentum, n., argument	"	arguere, to assert.
monumentum, n., memorial, cf.	"	monēre, to remind.
condīmentum, n., seasoning, from		condire, to preserve.



mūrōs dispōnenda, ut obsidērentur tamen prius, quam expūgnārentur, nūntiōsque mitterent ad praetōrem Rōmānum. L. Fūrius Purpuriō tum prōvinciae praeerat cēterō ex senātūs cōsultō exercitū dīmissō praeter quīnque mīlia sociūm<sup>1</sup> ac Latīnī nōminis<sup>2</sup>; cum iis cōpiis in proximā regiōne prōvinciae circā Arīminum<sup>3</sup> substiterat. Is tum senātui scrīpsit, quō in tumultū prōvincia esset. Duārum colōniārum, quae ingentem illam tempestātem Pūnici bellī<sup>4</sup> subterfūgissent, alteram captam ac direptam ab hostibus, alteram oppūgnārī. Nec in exercitū suō satis praesidiū<sup>5</sup> colōnis labōrantibus fore, nisi quīnque mīlia sociūm quadrāgintā mīlibus hostium — tot enim in armīs esse — trucidanda obicere velit, et tantā suā clāde iam inflātōs excidiō colōniae Rōmānae augērī hostium animōs. His litterīs recitātis dēcrēverunt, ut C. Aurēlius cōsul exercitum, cui in Etrūriam ad conveniendum diem ēdixerat, Arīmini eādē diē<sup>6</sup> adesse iubēret, et aut ipse, si per commodum rei pūblīcae posset, ad opprimendum Gallicum tumultum proficiscerētur, aut L. Fūriō praetōri scrīberet, ut, cum ad eum legiōnēs ex Etrūriā vēnissent, missis in vicem eārum quīnque mīlibus sociōrum, quae interim Etrūriae praesidiō essent, proficiscerētur ipse ad colōniam liberandam obsidiōne. — *Livy*, xxxi. ch. 10–11.

### Grammatical References.

A. & S. 258, 260–262, 275; A. & G. 163 *c, d*, 164 *d, m*; G. 785, 6, 7 *e*, 15 *h*, 11 *a & b*, 786, 6 *b*, 9 *a, c*, 13 *e*; H. 326, 327, 330, 333.

<sup>1</sup> Contracted for *sociōrum*. See A. & S. 97 (7) *a*; A. & G. 40 *e*; G. 29, R. 3; H. 52, 3.

<sup>2</sup> The soldiers from the cities of Latium who fought in the Roman army were distinguished from the other allies by this name.

<sup>3</sup> See Frontispiece, 7 C.

<sup>4</sup> What war was this?

<sup>5</sup> You will see that this genitive has *ī* instead of the single *i* to which you have been accustomed. The change crept into use in common nouns about 45 B. C. (Livy's life was 59 B. C. to A. D. 17.) In proper names the single *i* was retained much longer.

<sup>6</sup> Observe that *diē* here, denoting a particular day, is feminine. See A. & S. 132 *a*; A. & G. 73; G. 70; H. 123.

## LESSON LV.

## THE PERIOD.

357. Examine the two arrangements of the following sentence : —

Cicerō, cum cōsul esset, ōrātiōnēs illās in Catilī- nam quae etiam nunc leguntur, ut omnēs con- trā patriam cīvēsque ne- fāriam hunc facere con- iūrātiōnem intellegerent, aut in senātū aut apud populum habuit.	Cum cōsul esset, Cicerō habuit, aut in senātū aut apud populum, ōrā- tiōnēs illās in Catilīnam quae etiam nunc legun- tur, ut omnēs intellege- rent hunc facere nefāri- am coniūrātiōnem con- trā patriam cīvēsque.
---	---

Cicero, when consul, delivered, either in the senate or before the people, those famous orations against Catiline which are still read, and he did so in order that everybody might understand that Catiline was making a wicked conspiracy against his country and his countrymen.

358. Here we have a rather long sentence, containing a main clause and two or three subordinate clauses, arranged in two different ways. The first arrangement is called a PERIOD (from two Greek words: περί, around, and ὁδός, way), because it begins with some part of the main clause and then goes around the subordinate clauses to the main verb at the end of the sentence. In the second or non-periodic arrangement, on the other hand, the main verb comes early in the sentence and the subordinate clauses are strung along afterwards, like the pieces of the tail of a kite. The Romans had a fancy for the periodic arrangement ; which arrangement is more like English ?



**359.** A chief quality of a periodic sentence is that the sense is not complete until the last word is spoken or written. This last word is apt to be the main verb, because a verb completes a sentence unless something shows that more words are to come, as when *ita*, *tantus*, *tālis*, or some such word indicates that a result clause is coming, or when the verb is transitive, needing an object which has not yet appeared. Every part of the thought in a period thus leads up to the main verb, and the subordinate clauses are apt to be arranged with their verbs at the end in the same way.

**NOTE.** The pupil should observe the differences of emphasis upon the parts of a sentence according as it is arranged periodically or not. The thought expressed by the sentence as a whole is, roughly speaking, the same in both arrangements, but the different points of view from which its details are presented according to the differences of emphasis influence greatly the beauty and effectiveness of the presentation. These differences frequently disappear in translating, even correctly, into a language which, like the English, cannot use word-arrangement to any great extent to mark them. Hence the importance, for the full appreciation of a Latin sentence, of the power to understand it without translating it.

**360.** Arrange the following sentence as a period, changing the emphasis as little as possible : —

*Scīpiōnī nepōtī illius ducis quī superāverat Hannibalem, inditum cōgnōmen est Āfricānus minor, cum, Karthāgine ipsā dēlētā, fēcisset finem tertii Pūnici bellī post ācrēs pūgnās redissetque Rōmam cum māgnā glōriā.*

### Exercise.

**361.** Translate into English : —

**A. THE HELVETIANS SEND AMBASSADORS TO CAESAR.**

*Hōc proeliō factō, reliquās cōpiās Helvētiōrum ut cōnsequi posset, pontem in Arare<sup>1</sup> faciendum cūrat atque ita exercitum*

<sup>1</sup> For the geography, see notes 1 and 2 on the exercise in Lesson li.

trādūcit. Helvētīi, repentinō ēius adventū commōtī, cum id quod ipsī diēbus XX aegerrumē<sup>1</sup> cōnfēcerant, ut flūmen trānsīrent, illum ūnō diē fēcisse intellegerent, lēgātōs ad eum mittunt; cūius lēgātiōnis Divicō<sup>2</sup> princeps fuit, qui bellō Cassiānō dux Helvētiōrum fuerat. Is ita cum Caesare ēgit: Sī pācem populus Rōmānus cum Helvētiis faceret, in eam partem itūrōs atque ibi futūrōs Helvētiōs, ubi eōs Caesar cōstituisset atque esse voluisset; sīn bellō persequī persevērāret, reminiscerētur et veteris incommodī populi Rōmānī et pristinae virtūtis Helvētiōrum. Quod imprōvisā ūnum pāgum adortus esset, cum ī quī flūmen trānsīssent suis auxilium ferre nōn possent, nē ob eam rem aut suae māgnoperē virtūtī tribueret aut ipsōs dēspiceret; sē ita ā patribus māiōribusque suis didicisse ut magis virtūte quam dolō contenderent<sup>3</sup> aut insidiis niterentur. Quārē nē committeret, ut is locus ubi cōstitissent ex calamitāte populi Rōmānī et inter-neciōne exercitūs nōmen caperet aut memoriam prōderet.

*Caes. B. G. I. 13.*

#### B. THE VISION OF A CERTAIN CORNELIUS.

Quō C. Caesar et Cn. Pompēius diē<sup>4</sup> per cīvile bellum signīs cōnlātīs in Thessaliā cōnfixērunt, rēs accidit Patavi<sup>5</sup> in trāns-pādānā Italiā memorārī digna. Cornēlius quīdam sacerdos, et locō

<sup>1</sup> Superlatives, like this word, and a number of other words, such as *aestumāre* and *lubet*, which in earlier Latin were spelled with *u* were later spelled with *i* — *aegerrimē*, *optimē*, *libet*, *aestimāre*. The change took place in Caesar's time, and has been attributed by tradition to Caesar himself.

<sup>2</sup> Divico must have been by this time a tolerably old man. See note 1, on page 177.

<sup>3</sup> Observe how with verbs of learning, warning, etc., the Romans used *ut* or *nē* with the subjunctive to mean "learn or warn *to* do or *not* to do something," while they used the infinitive to mean "learn or warn *that* something is so and so."

<sup>4</sup> This was the battle of Pharsalia, June 6th, 48 B. C. (August 9th, according to the calendar before Caesar's reform of it). For the position of Pharsalia and of Thessaly see map, p. 181, 4 C. For the historical situation see Smith's *Smaller History of Rome*, ch. 35, especially pages 243-245.

<sup>5</sup> See Frontispiece, 6 B.

nōbilis et sacerdoti<sup>1</sup> religiōnibus venerandus et castitāte vitāe sāctus, repente mōtā mente <sup>2</sup> cōspicere sē procul dixit pūgnam ācerrimam pūgnārī āc deinde aliōs cēdere, aliōs urgēre, caedem, fugam, tēla volantia, instaurātiōnem pūgnae, impressiōnem, gemitūs, vulnera,<sup>3</sup> proinde ut si ipse in proeliō versārētur, cōram vidēre sēsē vōciferātus est, āc postea subitō exclāmāvit Caesarem viciisse.

Ea Cornēlii<sup>1</sup> sacerdotis hariolātiō levis tum quidem visa et vēcors, māgnae mox admirātiōnī fuit, quoniam nōn modo pūgnae diēs, quae in Thessaliā pūgnāta est, neque proeli<sup>1</sup> exitus, qui erat praedictus, idem fuit, sed omnēs quoque pūgnandī reciprocae vicēs et ipsa exercituum duōrum cōffictātiō vāticinantis mōtū atque verbis repraesentāta est. — *Aulus Gellius*, xv. 78.

NOTE. Let the pupil observe how the periodic and non-periodic arrangements of sentences are combined with each other in the above extracts so as to produce an agreeable variety.

### Exercise.

362. Write the above speech of Divico (361, A) in the direct form, and account for each change in passing into indirect discourse.

### Grammatical References.

A. & S. 594–596; A. & G. 346; G. 685–687; H. 573.

## LESSON LVI.\*

### ABSTRACT NOUNS.—NOUNS IN -TOR.

363. Examine the following words:—

legiō (-ōnis),	f.,	(a gathering),	legion,	cf. legere.
regiō	“	f.,	a direction, region	“ regere.
mentiō	“	f.,	mention	“ mēns, mentis.

<sup>1</sup> For the *if* in these genitives, see note 5, p. 188. *Aulus Gellius*, from whose works this extract is taken, lived at the end of the first century A. D.

<sup>2</sup> That is, in a trance or vision.

<sup>3</sup> Notice the spelling *vulnera*, where you would expect *volnera*. The change crept in during the first part of the first century A. D.

<b>lēctiō</b> (-ōnis), f., a reading	cf. <b>legere</b> , <b>lēctus</b> .
<b>scriptiō</b> " f., a writing	" <b>scribere</b> , <b>scriptus</b> .
<b>quaestiō</b> " f., an investigation	" <b>quaerere</b> , <b>quaesitus</b> .
<b>mānsiō</b> " f., a staying	" <b>manēre</b> , <b>mānsum</b> .
<b>monitiō</b> " f., a warning	" <b>monēre</b> , <b>monitus</b> .
<b>cōgitātiō</b> " f., a thinking	" <b>cōgitāre</b> , <b>cōgitatus</b> .
<b>auditiō</b> " f., a hearing	" <b>audire</b> , <b>auditus</b> .
<b>currus</b> (-ūs), m., chariot	" <b>currere</b> .
<b>gradus</b> " m., step	" <b>gradī</b> , to walk.
<b>mōtus</b> " m., motion	" <b>movēre</b> , <b>mōtus</b> .
<b>sēnsus</b> " m., feeling	" <b>sentire</b> , <b>sēnsus</b> .
<b>cēnsus</b> " m., census	" <b>cēnsēre</b> , <b>cēnsus</b> .
<b>āctus</b> " m., act (of a play)	" <b>agere</b> , <b>āctus</b> .
<b>gemitus</b> " m., groan	" <b>gemere</b> , <b>gemitum</b> .
<b>monitus</b> " m., warning	" <b>monēre</b> , <b>monitus</b> .
<b>habitus</b> " m., custom	" <b>habēre</b> , <b>habitus</b> .
<b>comitātus</b> " m., retinue	" <b>comitārī</b> , <b>comitātus</b> .
<b>auditus</b> (-ūs), m., sense of hearing	" <b>audire</b> , <b>auditus</b> .
<b>figūra</b> (-ae), f., shape	" <b>figere</b> (√ <b>fig</b> ).
<b>nātūra</b> " f., nature	" <b>nāscī</b> , <b>nātus</b> .
<b>pictūra</b> " f., painting	" <b>pingere</b> , <b>pictus</b> .
<b>cēnsūra</b> " f., censorship	" <b>cēnsus</b> & <b>cēnsor</b> .
<b>praetūra</b> " f., praetorship	" <b>praetor</b> .

You see that most of these nouns denote an action in the abstract, like **scriptiō**, the act of writing, and then pass over into a concrete meaning. So **scriptiō** also means "the writing," "the thing written," just as many of our English nouns in "-ing" become concrete, as *writing*, *hearing*, *feeling*.

NOTE 1. **Legiō** has only the concrete meaning; words in -**tūra**, -**sūra**, often came to denote office, like **cēnsūra** and **praetūra** above.

NOTE 2. Words with the endings -tiō, -tus, -tura, -siō, -sus, -tura, may be regarded as formed by analogy, through the addition of -iō, -us, -ura, to stems containing a t, as mēns (mentis), mentiō, or an s, or they may have been formed directly from participial stems. In the last case scriptiō would mean strictly "a having written."

364. Words with the endings -tās, -tūs, -tūdō, are formed from noun or adjective stems, and denote qualities (another variety of abstract nouns). Thus :

cīvitās (-ātis), f., citizenship, state	from cīvis.
bonitās " f., goodness	" bonus.
māiestās " f., majesty	" māior, māius.
honestās " f., respectability	" honor (honōs).
paupertās " f., narrow circumstances	" pauper.
societās " f., alliance	" socius.
senectūs (-ūtis), f., old age	" senex.
virtūs " f., manliness, bravery	" vir.
servitūs " f., slavery	" servos.
habitūdō (-inis), f., custom	" habitus(-ūs).
valētūdō " f., health	cf. valēre.
fortitūdō " f., endurance	" fortis.
māgnitūdō " f., size	" māgnus.

NOTE. Other abstract nouns end in -ia or -ium, as was learned on page 172. It will be seen that almost all these abstract nouns are feminine, and have a tendency as in English to pass over into concrete meanings.

365. The endings -tor, -sor, -ter, m., and -trīx, f., form nouns of agency (that is, doers of an action). Thus :

dator, m., giver	from dare.
rēctor, m., ruler	" regere.
cursor, m., runner	" currere.
tōnsor, m., barber	" tondēre.
frāter, m., brother (supporter)	" ferre.
amātor, m., lover	" amāre.
monitor, m., warner	" monēre.

auditor, m., hearer	from audire.
victrix, f., conqueress	" root of vincere.
vēnātrix, f., huntress	" vēnārī.

### Exercise.

366. Translate into English: —

#### THE MACHINATIONS OF HANNIBAL'S ENEMIES.

Adversae Hannibali factiōnis hominēs principibus Rōmānīs, hospitibus quisque suis, identidem scribēbant nūntiōs litterāsque ab Hannibale ad Antiochum<sup>1</sup> missās,<sup>2</sup> et ab rēge ad eum clam lēgātōs vēnisse; ut ferās quāsdam nullā mītēscere arte, sic immitēm et implacābilem eius viri animum esse; marcēscere oīū sitū quērī civitātem et inertīā sōpīrī, nec sine armōrum sonitū excitārī posse. Haec probābilia memoria priōris bellī, per ūnum illum nōn magis gestī quam mōtī, faciēbat. Irritāverat etiam recentī factō multōrum potentiōrum animōs. Adiēcit et aliud, quō bonō publicō sibi propriās simultātēs irritāvit. Vectīgālīa pūblica partim negligentīā dilābēbantur, partim praedae ac<sup>3</sup> divisui et principum quibusdam et magistrātibus erant: quīn et pecūnia, quae in stipendium Rōmānīs suō quōque<sup>4</sup> annō penderetur, deerat, tribūtumque grave privātīs imminere vidēbātur.

Hannibal postquam vectīgālīa, quanta terrestria maritimaque essent et in quās rēs erogārentur, animadvertit, et quid eōrum ordinārī rei pūblīcae ūsūs cōnsūmerent, quantum peculātus averteret, omnibus residuis pecūniīs exāctīs, tribūtō privātīs remissō, satis locuplēm rem pūblicam fore ad vectīgāl praestandum Rōmānīs prōnūntiāvit in cōntiōne, et praestitit prōmissum. Tum vērō ī quōs pāverat<sup>5</sup> per aliquot annōs pūblīcus peculātus velut

<sup>1</sup> See note 2, on the exercise in Lesson 1.

<sup>2</sup> Sc. esse.

<sup>3</sup> Ac tends to call special attention to the word after it. See how clear and graceful a Latin sentence can be made by merely varying the conjunctions where we must repeat "and," or change the construction.

<sup>4</sup> Suō quōque annō means properly "each in his own year," which in this case was each and every year.

<sup>5</sup> From pāscere.

bonis ereptis, nōn furtōrum manubiis extortis infēnsi et irātī Rōmānōs in Hannibalem, et ipsōs causam odiī quaerentis, instigābant. Ita diū repūgnante P. Scīpiōne Āfricānō, quī parum ex dignitatē populī Rōmānī esse dūcēbat subscribere odiis accūsātōrum Hannibalis, et factiōnibus Carthāginiēnsium inserere pūblicam auctōritatē, nec satis habēre bellō viciisse Hannibalem, nisi velut accūsātōrēs calumniam in eum iūrārent ac nōmen dēferrent, tandem pervicērunt, ut lēgātī Carthāginem mitterentur, quī ad senātum eōrum arguerent Hannibalem cum Antiochō rēge cōnsilia belli faciendī inīre. — *Livy*, xxxiii. chs. 46–47.

### Grammatical References.

A. & S. 270, 272–274; A. & G. 162 *a*, 163 *a*, *b*, *e*, *f*; G. 785, 3, 9, 10, 11, 14 *b*, 15 *b*, *d*, *e*, *f*, *g*; H. 324–327.

## LESSON LVII.\*

### ENGLISH WORDS BORROWED FROM LATIN, AND ENGLISH WORDS KINDRED WITH LATIN WORDS.

367. Examine the following words : —

LATIN.	ENGLISH.	LATIN.	ENGLISH.
rēgālis	regal.	pietās	piety.
militāris	military.	māiestās	majesty.
frāgmentum	fragment.	crūdēlitās	cruelty.
legiō	legion.	honestus	honest.
vehiculum	vehicle.	glōriōsus	glorious.
adversārius	adversary.	servitium	service.
figūra	figure.	officium	office.
cōnsentīre	consent.	postpōnere	postpone.
probāre	prove.	experientia	experience.
victōria	victory.	superbus	superb.

These English words have been borrowed, as it is called, from the Latin words opposite them. Some of them retain the classical meaning of the corresponding Latin

word, as *regal*, *figure*, *victory*, *postpone* ; others have wandered to a greater or less extent away from that meaning, as *office* (*officium* meaning "duty"), *superb* (*superbus* meaning "proud"), *honest* (*honestus* meaning "respectable"), *piety* (*pietās* meaning "loyalty," or "filial affection," oftener than "piety"). You will see that these borrowed words suffer some mutilation in coming into English, usually losing or weakening their Latin ending, sometimes undergoing some internal change. Some borrowed words, especially such as have come to us through French from Latin, suffer greater change than any of the words given above, as *reason*, Latin *ratio* ; *city*, Latin *civitas*.

368. Words borrowed from Latin are commonly derivative or compound words, but there are many primitive English words which have a different kind of relation to Latin words. These were not borrowed from the Latin, but were inherited, like the Latin words themselves, from that ancient Eastern tongue which was the parent language of both Latin and English, as well as of German, Greek, Sanskrit, and other languages. The relation between these "kindred" words in Latin and English is such that when *s* or one of the liquids (*l*, *m*, *n*, *r*) is found in the Latin word the same letter appears in the corresponding English word, and where other consonants appear in the Latin word certain particular consonants appear in the English word, according to the following table : —

LATIN.		ENGLISH.	
c	canis, rēctus	h or gh	hound, right
g	genus	k	kin
t	trēs	th	three
d	decem	t	ten
p	pater	f	father
f	ferre	b	bear
l	lūx	l	light



m	mēns	m	mind
n	novos	n	new
r	rēctus	r	right
s	suāvis	s	sweet
i	iuvenis	y	young
v	volnus	w	wound

NOTE 1. If the mutes be arranged in rows as follows : —

c = k	g	(c)h, gh	c = k	g	(c)h, gh
t	d	th	t	d	th
p	b	ph = f	p	b	ph = f

it will be found that the English word regularly has the mute which stands horizontally in these rows immediately *before* the mute found in the corresponding Latin word. This is called Grimm's Law of the Permutation of Mutes.

NOTE 2. It will be seen that no such relation exists between the vowels as between the consonants of kindred words in Latin and English. Sometimes, also, consonants show exceptions to the rules, but the conformity to the rules is great enough to make the study of them both interesting and profitable.

### Exercise.

369. Point out the pairs of kindred words among the following : —

LATIN.		ENGLISH.	
cor (cordis)	labrum	break	mother
cornū	māter	brother	night
dentēs	nox (noctis)	drag	wind
domāre	pedēs	feet	seat
duo	sēdēs	heart	tame
frangere (√ frag)	trahere	horn	teeth
frāter	ventus	knee	two
genū	via	lip	way

370. Write out the English word borrowed from each of the following Latin words : —

antīquus	cīvīlis	dēscendere
capitālis	clārus	dīgnārī
cēdere	cōsulātus	dīvidere
cisterna	dēcrēscere	dīvīnus

domesticus	maritimus	pertinēre
domicilium	membrāna	pictūra
ēmissārius	moderātus	requirere
facultās	mōnstrum	rivālis
ingere	montānus	senātus
flōrēscere	nātūra	sepulcrum
generōsus	nūtricius	singulāris
honestās	ōrātiō	solvere
hostilis	ōrnāmentum	stabulum
humilis	pāgānus	territōrium
māgnanimus	patrōnus	tribūnus

NOTE. It is a good habit in translating from Latin into English to use "kindred" words, but it is a very bad habit to use freely the "borrowed" words mentioned above, partly because many of them, as we have seen, do not retain their classical Latin meanings, and partly because, especially with long words, it often happens that a pupil who has not a clear enough idea of the meaning of the Latin word to express it by English terms from other roots, has not a very clear idea of the meaning of the borrowed English word either, and so does not really understand what he is translating.

## RECAPITULATION OF RULES FOR REVIEW.

1. Every Latin word has as many syllables as it contains vowels or diphthongs (9).
2. A word of two syllables is accented on the first. Words of more than two syllables are accented on the penult if that is long ; otherwise on the antepenult (11).
3. A vowel before another vowel or *h* is short; so also before *nt* and *nd*. A vowel is long before *nf*, *ns*, *gm*, *gn*, or the consonant *i* (14-16).
4. In words of more than one syllable : final *a*, *e*, and *y* are short, final *i*, *o*, and *u* are long ; final *as*, *es*, and *os* are long, final *is*, *us*, and *ys* are short. Final syllables ending in any other consonant than *s* or *c* are short (17-19).
5. The First Declension includes all nouns whose stems end in *ā*. They are all feminine excepting a few which are masculine by their meaning (25-27, 29).
6. The Second Declension includes all nouns whose stems end in *o*. Those ending in *er*, *ir*, *os*, or *us* are masculine ; those in *om* or *um* are neuter. The nominative singular is formed from the stem by changing *o* to *u*, and adding *s* for masculines, *m* for neuters ; but *o* is retained after *v*, and stems in *ro* drop *o* and sometimes insert *e* before *r* (32-35).
7. Adjectives, Adjective Pronouns, and Participles agree with their nouns in *gender*, *number*, and *case* (38-39).
8. A noun modifying another noun meaning a different thing from itself is put in the *genitive* (38-39, 229, (3)).
9. The Subject of a Finite verb is put in the *nominative* (44-45).
10. The Direct Object of a verb is put in the *accusative* (44-45).
11. The Third Declension includes all nouns whose stems end in *i* or a *consonant*.
  - (a) If the stem ends in *i*, the nominative singular of masculines and feminines is formed by adding *s* to the stem, though some nouns also change *i* to *ē*. Neuter nouns with *i*-stems form the nominative singular from the stem by changing *i* to *e*, but most stems in *āli* and *āri* drop the final *i* outright, and shorten the *ā* (48-49).
  - (b) If the stem ends in a *mute*, the nominative singular is regularly formed by adding *s* to the stem, *t* or *d* being dropped before *s*, and *o* or *g* uniting with *s* to form *x*. The vowel *i*

before the final mute of the stem often becomes *e* in the nominative singular.

- (c) If the stem ends in a *liquid*, the nominative singular is usually like the stem; but stems in *ōn* drop *n*; stems in *din* and *gin* change *n* to *ō*; stems in *min* change *i* to *e*; stems in *tr* insert *e* before *r*; and neuter stems in *er* and *or* change these endings to *us* (48-49).

12. The chief nouns having stems ending in *i* are:—

- (a) Parisyllabic masculines and feminines in *ēs* or *is*.  
(b) Neuters in *al* or *ar*, and parisyllabic neuters in *e*.

13. The following nouns have consonant stems in the singular and *i*-stems in the plural:—

- (a) Nouns ending in *ās* or in two consonants.  
(b) *Nix*, snow; *nox*, night; *dōs*, dowry; and a few less common nouns.

14. Nouns having *i*-stem forms show the *i* as follows:—

- (a) Always :  
1. In the genitive plural of all genders.  
2. In the nominative, accusative, and vocative plural of neuters.  
3. In the ablative singular of neuters.

- (b) Sometimes :  
1. In the accusative plural of all masculines and feminines.  
2. In the ablative singular of some masculines and feminines.  
3. In the accusative singular of a few masculines and feminines.

15. In arranging the words in a Latin sentence, place the important word first and let the others follow in the order of their importance (54-55).

NOTE. If your sentence then seems clumsy, or lacking in euphony, the trouble is not with the arrangement of the words. It is because, instead of taking the *thought* of your English sentence into your mind, and then expressing *this thought* in Latin, you have tried to turn the *grammatical parts* of the English sentence too directly into Latin and have thus made an undesirable choice of words or constructions.

16. The four conjugations of the verb are distinguished by the letters that precede the ending *re* in the Present Infinitive Active. These letters are as follows: in the *First* conjugation, *a*; in the *Second*, *e*; in the *Third*, *i*; in the *Fourth*, *i*.

17. The INDIRECT OBJECT of an action (that to or for which something is done) is put in the *Dative* (62-63).

18. MEANS or INSTRUMENT is expressed by the *Ablative* (62-63).

19. **CAUSE** is expressed by the *Ablative* with or without a preposition (62-63).
20. Adjectives of the Third Declension are classified as follows :  
 1, those with three forms in the nominative singular ; 2, those with two forms ; and 3, those with one form. The first two classes have stems ending in *i*. Those that belong to the third class have consonant stems, but, with the exception of comparatives, they usually have *i* in the ablative singular, *ium* in the genitive plural, *is* or *es* in the accusative plural, masculine and feminine, and *ia* in the nominative, accusative and vocative plural neuter ; but there are numerous exceptions which must be learned as the cases arise (67-68).
21. **PREPOSITIONS** govern the *Accusative* or the *Ablative* (69-73).
22. The Fourth Declension includes all nouns whose stems end in *u*, except *sūs* and *grūs*. The nominative singular is formed by adding *s* to the stem, if the noun is masculine or feminine ; by lengthening the final vowel, if the noun is neuter. Nouns in *us*, with a few feminine exceptions, are masculine ; those in *ū* are neuter (77-78).
23. The Fifth Declension includes all nouns whose stems end in *ē*. The nominative singular is formed by adding *s* to the stem. The nouns are all of the feminine gender, except *diēs* and *meridiēs*. Only *diēs* and *rēs* are declined throughout (79, 81-82).
24. Verbs in *io* of the Third Conjugation have the forms of the Fourth Conjugation wherever in that conjugation *i* is followed by a vowel (85).
25. The **PERFECT STEM** may be formed from the Present Stem regularly in the *First* and *Fourth* conjugations by adding *v* ; in the *Second* conjugation by changing *ē* to *u* ; in the *Third* conjugation in various ways :—
1. By adding *s* ; e. g.: *carp* — *carps*.
  2. By lengthening the stem vowel ; e. g.: *leg* — *lēg*.
  3. By both adding *s* and lengthening the vowel ; e. g.: *reg* — *rēx*.
  4. By reduplication ; e. g.: *cad* — *cecid*.
  5. By adding *u* ; e. g.: *col* — *colu*.
  6. By using the stem unchanged ; e. g.: *solv* — *solv* (86, note).
26. To describe **INCOMPLETE ACTION** in—
- |        |   |   |                  |   |
|--------|---|---|------------------|---|
|        | Present Time, the <i>Present Tense</i> is used. |   |                  |   |
| Past   | "   | " | <i>Imperfect</i> | " |
| Future | "   | " | <i>Future</i>    | " |

To describe COMPLETED ACTION in —

Present Time, the *Perfect Definite Tense* is used.

Past “ “ “ *Indefinite* “ “

“ “ “ *Pluperfect* “ “

Future “ “ *Future Perfect* “ “ (89).

27. The Personal Pronouns are *ego* and *tū*. They are never expressed in the nominative except for emphasis or contrast, or to avoid ambiguity (90).
28. The Reflexive Pronouns (*suī* and *suus*) refer regularly to the subject of the clause in which they stand; but sometimes in a subordinate clause they refer to the subject of the main clause (89-90).
29. The Possessive Pronouns are formed from the Personal or Reflexive Pronouns (91).
30. The Demonstrative Pronouns of the *First*, *Second*, and *Third* Persons respectively are *hic*, *iste*, and *ille*. *Is* is commonly used as the antecedent of *quī*, or in constructions where we should employ an unemphatic personal pronoun of the third person. *Ipse* is an *Intensive* pronoun, and shows a preference for the subject of the sentence. *Idem* means “the same” (94-96, 124).
31. The common IRREGULAR VERBS are *esse* (98), *dare*, *ferre*, *ferī*, *ire*, *velle*, *nōlle*, *mālle*, *posse* (170).
32. A noun qualifying another noun or pronoun denoting the same person or thing agrees with it in case (APPOSITIVE or PREDICATE Noun) (100).
33. The Relative Pronoun is *quī*, the Interrogative is *quis*. Either of them may be used as an adjective in accordance with the ordinary rule (38-39). When employed as pronouns they must agree in *gender*, *number*, and (impliedly) *person* with the noun to which they refer; but their *case* depends upon the construction of the clause in which they stand. This applies to pronouns of any kind when used as substantives, though the agreement in person may not always be shown in the sentence (104).
34. Verbs compounded with *trans-* or *circum-* and a transitive verb, also certain other verbs, especially *rogāre*, *docēre*, and *cōlāre*, regularly take TWO ACCUSATIVES (105).
35. Simple Direct Questions are introduced by *nōne*, *num*, or *ne* (106).
36. The Active Voice represents the subject as acting, the Passive as being acted upon.

37. The *Ablative* with **ā** or **ab** is used with passive verbs to denote the AGENT or the person who voluntarily performs the act indicated by the verb (114).
38. Indirect Questions require the *Subjunctive* (119).
39. The *Subjunctive* is used to supply the place of a first or third person imperative, that is, to express a command, exhortation, entreaty, concession, or challenge (HORTATORY) (127).
40. The *Subjunctive of Purpose* is introduced :—
  1. By the conjunctions **ut** and **nē**.
  2. By a relative pronoun or adverb.
  3. By **quō** (= **ut eō**), if the purpose clause contains a comparative (135–136, 314–315).
41. The *Ablative* is used with nouns, adjectives, and verbs to denote in what respect a thing is true (ABLATIVE OF SPECIFICATION) (140).
42. The *Ablative* is used without a preposition to denote parentage on the father's side, with the preposition **ex** to designate the mother, with **ab** to designate ancestors. **Locō**, **genere** and **familiā** are used without a preposition to denote station. This ablative is called the ABLATIVE OF SOURCE (141).
43. A Substantive Clause of Purpose may be used with verbs meaning to *wish, determine, strive, ask, allow, advise, persuade, warn, command, compel*, and the like (142).
44. A noun and a participle, a noun and an adjective, a noun and a pronoun, or two nouns, may be used in the *Ablative* in such a way as to be grammatically independent of the rest of the sentence, but to define the time, reason, or circumstances of the action (ABLATIVE ABSOLUTE) (147–148).
45. The Supine in **um** is used chiefly to express *Purpose* with verbs of motion ; the Supine in **ū** is used as an ABLATIVE OF SPECIFICATION with a few adjectives (157).
46. The Gerund has four cases, whose commonest uses are as follows :—
  1. The Genitive is used with nouns and adjectives.
  2. The Dative is used with a few adjectives, nouns, and verbs to express *purpose*.
  3. The Accusative is used with a few prepositions.
  4. The Ablative is used with a few prepositions, or to express *means, cause, or manner* (158).
47. The Gerundive has two common uses :—

1. In place of the Gerund with a direct object. The object is put in the case that the *Gerund* would have had, and the *Gerundive* is made to agree with the object thus changed (158, and note).
2. With the verb *sum*, to make the Second Periphrastic Conjugation, denoting *necessity*, *obligation*, or *propriety* (275).
48. The Infinitive, *with* or *without* a subject, may be used as the subject of a verb, especially of *esse* and impersonal verbs (163).
49. The Infinitive, *without* a subject, may be used to complete the meaning of many verbs (COMPLEMENTARY INFINITIVE) (164).
50. The Infinitive, *with* a subject, is used with words and phrases of *knowing*, *thinking*, *saying*, and *perceiving* (INFINITIVE IN INDIRECT DISCOURSE) (165).
51. The Infinitive may be used with verbs of *determining* and *wishing*:  
(a) *with* a subject, if this is different from that of the governing verb;  
(b) *without* a subject, if the subject does not change (166).
52. The Dative is used with many verbs to denote the *end* or *purpose* of an action (DATIVE OF SERVICE). This dative is commonly joined with another dative, especially a DATIVE OF ADVANTAGE or a DATIVE OF POSSESSOR (62-63, 173-174, 220).
53. A DEPONENT VERB has the forms of the Passive Voice, but the meaning of the Active Voice. Deponent Verbs have all the forms of the Passive Voice save the *future infinitive*, though the *gerundive* of an intransitive deponent is used only impersonally; and they have also the *participles*, *gerund*, *supine*, and *future infinitive* of the active voice (177-178).
54. An IMPERSONAL VERB is used only in the third person singular of the indicative and the subjunctive and in the infinitive. It is so called from the fact that it has no personal subject (179).
55. The Dative is used with most verbs meaning to *favor*, *please*, *trust*, *believe*, *help*, and their opposites; also to *command*, *obey*, *serve*, *resist*, *envy*, *threaten*, *spare*, *pardon*, and *be angry* (180).
56. Intransitive verbs cannot be used in the passive except when they are used *impersonally* (181).
57. DURATION OF TIME AND EXTENT OF SPACE are expressed by the *Accusative* (196 and 230 (1)).
58. TIME AT WHICH or WITHIN WHICH is expressed by the *Ablative* (196).
59. The Locative case in the First Declension ends in *ae* in the singular, in *is* in the plural; in the Second Declension, in *i* in the singular, in *is* in the plural; in the Third Declension, in *e* or *i* in



the singular, in *ibus* in the plural ; in the Fourth and Fifth Declensions, is virtually wanting (197-198).

60. Relations of Place are expressed by prepositions : with the *accusative* for place TO WHICH and the *ablative* for place AT, IN, or FROM WHICH. — But

(a) With names of towns and small islands :—

1. No preposition is used.

2. The place IN or AT WHICH has the *locative* form.

(b) Like names of towns are used *domus* and *rūs*, and the forms *belli*, *militiæ*, *humī*, *foris*, *locō*, *locis*, *terrā* *marique* (197-199).

61. Adverbs are formed from adjectives of the *first* and *second* declensions generally by substituting *ē* for the final vowel of the stem ; from adjectives of the *third* declension, and occasionally from the others, by adding *ter* to the stem, before which *ā* and *o* are weakened to *i*. The *COMPARATIVE* degree of the adverb is the *accusative singular neuter* of the adjective ; the *SUPERLATIVE* degree is formed from the superlative degree of the adjective as from a regular adjective of the first and second declensions (203-204).

62. The *COMPARATIVE* degree of the adjective is formed by adding *ior*, neuter *ius*, to the stem of the positive, which loses a final vowel ; the *SUPERLATIVE* is formed in the same way by adding *issimus*, *a*, *um*.

1. Adjectives in *er* form the *SUPERLATIVE* by adding *rimus* to the *nominative singular masculine* of the positive.

2. Six adjectives in *ilis* form the *SUPERLATIVE* by adding *limus* to the stem, which loses its final vowel (204-207).

63. When the comparative degree is followed by *quam*, the two objects compared are put in the same case ; when *quam* is omitted, the second object is put in the *ablative* (208).

64. The Genitive is used to denote the whole of which a part is taken (*PARTITIVE GENITIVE*) (217).

65. The Genitive is used in the predicate with *sum* and some other verbs to denote the *owner of something*, or the person whose *duty*, *characteristic*, or *business* a given thing is (*PREDICATE GENITIVE*) (220, 222).

66. The Dative is used with *sum* to denote the *possessor* (*DATIVE OF POSSESSOR*) (220).

67. The Genitive, with an adjective agreeing with it, is used to denote a *property*, *quality*, or *characteristic* (*GENITIVE OF CHARACTERISTIC*) (221).

68. The Ablative, with an adjective agreeing with it, or a genitive depending on it, is used to denote a *quality*, or *characteristic* (ABLATIVE OF CHARACTERISTIC) (221).
69. DEGREE OF DIFFERENCE is expressed by the Ablative (230 (2)).
70. The Ablative is used to express *separation* and *privation*, *want of a thing*, or *freedom from it* (ABLATIVE OF SEPARATION OR WANT) (237).
71. Many compounds of *ab*, *de*, or *ex* take the *dative* when the action applies to a *person*, occasionally also when it applies to a *thing* (DATIVE OF SEPARATION) (238).
72. Words derived from noun and adjective stems are called **DE-NOMINATIVES** ; those derived from verb stems are called **VERBALS** (241-246).
73. The *subjunctive of result* is introduced : —
  1. By *ut* or *ut nōn*.
  2. By a relative pronoun or a relative adverb.
  3. By *quīn* (= *quī*, *quae*, *quod* + *nōn*) when the main clause contains or implies a *negative*.

(a) The clause upon which such a subjunctive depends often contains some word like *ita*, *sic*, *tam*, *tantus*, or *tālis* (247).
74. From clauses of result are developed Substantive clauses used with impersonal verbs meaning *to be*, *to happen*, and the like ; also with personal verbs meaning *to cause*, *to accomplish*, *to obtain*, and the like (250-251).
75. With verbs of fearing *nē* is translated by *lest* or *that*, *ut* or *nē nōn* by *that not* (252).
76. DEFINITE PRICE is expressed by the *ablative* ; INDEFINITE VALUE by the *genitive* (253).
77. Many adjectives take a genitive to complete their meaning (258).
78. With adjectives the object TOWARD WHICH the quality is directed is put in the Dative (259).
79. The Genitive is used with certain verbs : —
  1. *Miseret*, *paenitet*, *piget*, *pudet*, and *taedet*.
  2. Verbs of *pitying*, *remembering*, or *forgetting*, *reminding*, or *warning*, *accusing*, *convicting*, or *acquitting*.
  3. *Interest* and *rēfert* (262-263).
80. The Subjunctive is used to express a *wish* (OPTATIVE SUBJUNCTIVE) ; the imperfect and pluperfect indicating the non-fulfilment of the wish in *present* or *past* time respectively (265).
81. The Ablative is used with : —
  1. *Ūtī*, *frūī*, *fungī*, *potīrī*, *vescī*, and their compounds.

2. **NITĪ, innitĪ, fidere, cōnfidere.**
3. **Dignus, indignus, contentus, and frētus.**
4. **Opus and ūsus (268).**
82. A *physical possibility* is expressed by means of **posse**, a *moral possibility* or *permission* by means of **licet** (272).
83. The Subjunctive is sometimes used to express a mild possibility (POTENTIAL SUBJUNCTIVE) (273).
84. **Dēbēre, oportet, and decet** describe a *moral obligation* or *propriety*; **necesse est** and **nōn posse quā**, a *physical necessity* (274).
85. The Second Periphrastic Conjugation expresses *necessity, obligation, or propriety* (275).
86. The Dative is used with the Gerundive to express the *agent*, or the person by whom the work is to be done (DATIVE OF AGENT) (276).
87. Ordinary Conditional Sentences may be classified as follows : —
  - I. THOSE IN WHICH THE INDICATIVE IS USED. Here the conclusion states what *is, was, has been, will be, or will have been* the result, in case the condition be fulfilled.
  - II. THOSE IN WHICH THE PRESENT OR THE PERFECT SUBJUNCTIVE IS USED. Here the conclusion states what *would be or would have been* the result if the condition *should be or should have been* fulfilled.
  - III. THOSE IN WHICH THE IMPERFECT OR THE PLUPERFECT SUBJUNCTIVE IS USED. Here the condition is distinctly assumed as *contrary to reality*; and the conclusion states what *would be or would have been* the result, if the condition *were or had been* fulfilled (280–283).
88. Concessive Clauses may be classified as follows : —
  - I. CLAUSES WITH THE COMPOUNDS of **sī** (as **etsī, tametsī, etiam sī**). These have the same moods and tenses as conditional clauses with **sī**.
  - II. CLAUSES WITH **quāvis, licet, ut, or cum** (meaning *although*). These have their verbs in the subjunctive.
  - III. CLAUSES WITH **quāquam**. These take the indicative (295–296).
89. In passing from Direct to Indirect Discourse the main rules to remember are the following : —
  - I. The verb of the main clause, if **DECLARATIVE**, becomes an *infinitive*, with its subject in the accusative; if **INTERROGATIVE, IMPERATIVE, or EXCLAMATORY**, it becomes or remains *subjunctive*.

*tive*. But the verb of a **RHETORICAL QUESTION** is put in the *infinitive*.

- II. All **SUBORDINATE** verbs become, or remain, *subjunctives* ; though sometimes an *indicative* may be employed in the indirect discourse, if the sentence to which it belongs is parenthetical or states a fact which is true without reference to its connection.
- III. When the verb of saying is **PAST**, the tenses of the indirect discourse are changed to harmonize with the verb of saying, as they are in English.
- IV. **PRONOUNS** of the *first* and *second* persons are usually changed to those of the *third* person. References to the **SUBJECT** of the verb on which the indirect discourse depends are usually made by means of *ipse* or the *reflexive pronouns*.
- V. Adverbs meaning *now* and *here* are usually changed to those meaning *then* and *there* (300–306).
90. **Quod**, **quia**, and **quoniam** are used with the *indicative* to state a reason as a **POSITIVE FACT** ; but when the reason is given as the **MOTIVE** in somebody's mind, they require the *subjunctive* (309–310).
91. Clauses of **Purpose** may be introduced by relative words like **quī**, **quō**, **quīn**, **quōminus**, **ubi**, and **unde**. **Quō** is used as a substitute for **ut** when the final clause contains a *comparative*. **Quīn** and **quōminus** are used chiefly after negative expressions of *doubt*, *hindrance*, or *resistance* (314–315).
92. When clauses with **antequam**, **priusquam**, and **dum** (in the sense of *until*) serve simply to define the **TIME** of the main action, they require the *indicative* ; but when they emphasize some additional thought, such as the **PURPOSE OF THE ACTION**, they require the *subjunctive* (318).
93. The temporal conjunctions **postquam**, **ubi**, **simul atque** (**āc**), **dum** (meaning *while*), **ut**, **dōnec**, and **quoad** take the *indicative* (319).
94. **Dum**, **modo**, and **dummodo**, with clauses of **PROVISO**, require the *subjunctive* (320).
95. Words formed from the same root are called **KINDRED WORDS**. If they are formed directly from a root, they are called **PRIMITIVES** ; if from a stem by the addition of a further suffix, they are called **DERIVATIVES** (323).
96. If an ordinary relative clause simply states or emphasizes a **FACT**, the *indicative* is required ; but if some additional thought, such as **PURPOSE**, **RESULT**, **CAUSE**, **CONCESSION**, or **CONDITION**, is to be made prominent, the mood must be *subjunctive*. In the latter case the

relative word is equivalent to the corresponding *demonstrative* (see table, 311), preceded by the appropriate conjunction of purpose, result, etc. (331).

97. **Cum** TEMPORAL takes the *subjunctive* when used with the imperfect or the pluperfect, unless the idea of TIME is especially to be emphasized ; with other tenses it takes the *indicative* (341-342).
98. **Cum** CAUSAL or CONCESSIVE regularly requires the *subjunctive*, unless strong emphasis is to be laid upon the FACT mentioned in the clause (348).

## PART II.

### LESSON LVIII.

NOTE TO THE STUDENT. — The following passages contain about seventy words that you have not yet met. Half a dozen of them are proper names of a character to cause you no trouble. More than forty of the others are so related to English words or to Latin words already known to you as to help you greatly toward their meanings. Thus there are only about two dozen really strange words for you to master. Do not be afraid of the length of the first sentence. Take the words as they come in a straightforward fashion, and you will find the sentence unraveling itself as easily as a long English sentence.

#### 371. Translate into English : —

##### A. THE HEAVENS DECLARE THE GLORY OF GOD.

Praeclārē Aristotelēs : <sup>1</sup> “ Sī essent,” inquit, “ quī sub terrā semper habitāvissent <sup>2</sup> bonīs et inlūstribus domiciliīs, quae essent <sup>2</sup> ōrnāta signīs atque pictūrīs instructaeque rēbus iīs omnibus, quibus abundant iī, quī beātī putantur, nec tamen exīssent <sup>2</sup> umquam suprā terram, accēpissent <sup>2</sup> autem fāmā et auditiōne esse quoddam nūmen et vim deōrum, deinde aliquō tempore patefactīs terrae faucibus ex illīs abditīs sēdibus ēvādere in haec loca, quae nōs incolimus, atque exīre potuissent : <sup>2</sup> cum repente terram et maria caelumque vīdissent, nūbium māgnitūdinem ventōrumque vim cōgnōvissent aspexissentque sōlem eiusque cum māgnitūdinem pulchritūdinemque tum etiam efficientiam cōgnōvissent, quod is diem efficeret tōtō caelō lūce diffūsā, cum autem terrās nox opācāsset, tum caelum tōtum cernerent astrīs distinctum et ōrnātum lūnaeque lūminum varietātem tum crēscen-

<sup>1</sup> Aristotle was a pupil of Plato's, and one of the most distinguished of Greek philosophers. He was born at Stagira, in Macedonia, in B. C. 384, and was the tutor of Alexander the Great.

<sup>2</sup> These verbs are subjunctive because they are part of the condition contrary to fact, beginning with *sī essent*.

tis, tum senēscēntis, eōrumque omnium ortūs et occāsūs atque in omni aeternitāte ratōs immūtābilēsque cursūs: quae cum vidērent, profectō et esse deōs et haec tanta opera deōrum esse arbitrārentur.” — *Cic., N. D.*, ii., 37, 38.

#### B. SOME ANECDOTES IN NATURAL HISTORY.

Rānae marīnae dicuntur obruere sēsē harēnā solēre et movērī prope aquam, ad quās quasi ad ēscam piscēs cum accēsserint, cōnfici ā rānis atque cōnsūmī. Miluō est quoddam bellum quasi nātūrāle cum corvō: ergō alter alterius ubicumque nactus est ōva frangit. Illud vērō ab Aristotele animadversum, ā quō plēraque, quis potest nōn mirārī? Gruēs cum loca calidiōra petentēs maria trāsmittant, triangulī efficere fōrmam, ēius autem summō angulō aēr adversus pellitur, deinde sēnsim ab utrōque latere, tamquam rēmīs, ita pennīs cursus avium levātur. Basis autem triangulī, quem efficiunt gruēs, ea tamquam ā puppi ventis adiuvātur, eaeque in tergō praevolantium colla et capita repōnunt; quod quia ipse dux facere nōn potest, quia nōn habet ubi nītātur, revolat, ut ipse quoque quiēscat. In ēius locum succēdit ex iis, quae adquiērunt, eaque vicissitūdō in omni cursū cōservātur. — *Cic., N. D.*, ii., 49, 125.

#### C. ALEXANDER'S NOBLE HORSE.

Equus Alexandrī<sup>1</sup> rēgis et capite et nōmine Būcephalās<sup>2</sup> fuit. Emptum Charēs<sup>3</sup> scrīpsit talentis tredecim et rēgi Philippō dōnātum; hōc autem aeris nostrī summa est sēstertia trecenta duodecim. Super hōc equō dignum memoriā vīsum, quod ubi ōrnātus erat armātusque ad proelium, haud umquam inscendī sēsē ab aliō nisi ab rēge passus sit. Id etiam dē istō equō memorātum est, quod cum, insidēs in eō Alexander bellō Indicō et facinora faciēs fortia, in hostium cuneum eum nōn satis sibi prōvidēs

<sup>1</sup> *I. e.*, Alexander the Great, who succeeded his father Philip as king of Macedonia in B. C. 336, and soon became the greatest general that the world had seen.

<sup>2</sup> *I. e.*, broad-headed like an ox; from two Greek words.

<sup>3</sup> Chares was a courtier of Alexander's, and wrote a voluminous history of him.

inmisisset, coniectisque undique in Alexandrum tēlis, vulneribus altis in cervice atque in latere equus perfossus esset, moribundus tamen ac prope iam exsanguis ē mediis hostibus rēgem vivācissimō cursū retulit atque, ubi eum extrā tēla extulerat, ilicō concidit et dominī iam superstitis sēcūrus quasi cum sēnsūs hūmāni sōlāciō animam exspirāvit. Tum rēx Alexander, partā eius bellī victōriā, oppidum in iisdem locis condidit idque ob equi honōrēs Bucephalon appellāvit. — *Aulus Gellius*, v., 2.

### 372. Translate into Latin : —

G. I don't think I should want to live under the earth even in such beautiful dwellings as those which Aristotle describes. C. Nor I, but it is easy to believe that people who had lived so would admire the beauty of the earth and sea and heavens when they first saw them. I like very much what Aristotle says, when he writes that though night has darkened the earth the sky is bright with stars. I never separated the heavens from the earth in that way before. G. If I could read Greek I should like to read that in Aristotle's own book. That horse of Alexander's was a fine one, but he could n't have been handsome, with a head like that of an ox. C. And why could n't he have had a better name? G. Perhaps the Macedonians liked the name.

## LESSON LIX.

### 373. Translate into English : —

#### DESCRIPTION OF BRITAIN AND THE BRITONS.

Britanniae pars interior ab iis incolitur quōs nātōs in Insulā ipsī memoriā prōditum dicunt, maritima pars ab iis quī praedae ac bellī inferendī causā ex Belgio trānsierant (quī omnēs ferē iis nōminibus civitātum appellantur quibus orti ex civitatibus eō pervēnerunt) et bellō inlātō ibi permānsērunt atque agrōs colere coepērunt. Hominum est infinita multitūdō crēberrimaeque aedificia ferē Gallicis cōnsimilia, pecorum māgnus numerus. Utuntur aut aere aut tāleis ferreis ad certum pondus examinātis



prō nummō. Nāscitur ibi plumbum album in mediterrāneis regiōnibus, in maritimis ferrum<sup>1</sup> sed eius exigua est cōpia; aere ūtuntur importātō. Māteria cūiusque generis ut in Galliā est, praeter fāgum atque abietem.<sup>2</sup> Leporem et gallinam et āuserem gūstāre fās nōn putant; haec tamen alunt animi voluptātisque causā. Loca sunt temperātiōra quam in Galliā remissiōribus frigoribus. Īnsula nātūrā triquetra, cūius ūnum latus est contrā Galliam. Hūius lateris alter angulus, quī est ad Cantium, quō ferē omnēs ex Galliā nāvēs adpelluntur, ad orientem sōlem, inferior ad meridiem spectat. Hōc pertinet circiter milia passuum quīngenta. Alterum vergit ad Hispāniam<sup>3</sup> atque occidentem sōlem; quā ex parte est Hibernia, dimidiō minor, ut aestimātur, quam Britannia, sed parī spatiō trāsmisissus atque ex Galliā est in Britanniam. In hōc mediō cursū est īnsula quae appellātur Mona; complūrēs praeterea minōrēs obiectae īnsulae existimantur, dē quibus īnsulis nōnnūllī scripsērunt diēs continuōs xxx sub brūma esse noctem. Nōs nihil dē eō percontātiōnibus reperiēbāmus, nisi certīs ex aquā<sup>4</sup> mēnsūrīs breviōrēs esse quam in continentī noctēs vidēbāmus. Hūius est longitūdō lateris, ut fert illōrum opīniō, septingentōrum milium. Tertium est contrā septentrionēs,<sup>5</sup> cui partī nūlla est obiecta terra sed eius angulus lateris māximē ad Germāniam spectat. Hōc milia passuum octingenta in longitūdinem esse existimātur. Ita omnis īnsula est in circuitū viciēs centum milium passuum. Ex his omnibus longē sunt hūmānissimī quī Cantium incolunt, quae regiō est maritima omnis, neque multum ā Gallicā differunt cōnsuetūdine. Interiōrēs plērique frūmenta nōn serunt sed lacte et carne

<sup>1</sup> Caesar should have said, ferrum in mediterrāneis regiōnibus, in maritimis plumbum album.

<sup>2</sup> Caesar is wrong in saying that these two trees are not native in Britain.

<sup>3</sup> Caesar seems to have here a peculiar notion of the position of Spain.

<sup>4</sup> That is, by means of a clepsydra, or water-clock, an instrument somewhat like our sand-glasses.

<sup>5</sup> This is another mistaken statement. If Britain can be called a triangle at all, this third side looks *east*, and towards Germany, rather than *north*; it is the *angulus* which looks north.

vivunt pellibusque sunt vestiti. Omnēs vērō sē Britannī vitrō inficiunt, quod caeruleum efficit colōrem, atque hōc horridiōre sunt in pūgnā adspectū. — *Caes. B. G. v. 12-14.*

### 374. Translate into Latin : —

Caesar had heard that the island of Britain was three-cornered, but really it has four sides. One side looks, as he says, nearly south, a second west, and a third north. The fourth side looks towards the east, but inclines somewhat towards the north. It is, however, very pleasant to read what Caesar says about the island and its people, and to see in what he seems to have known the truth as we know it, and in what he was mistaken. He writes that the Britons thought it unlawful to eat geese or chickens as well as hares, and that the inland tribes generally planted no grain. Certainly their descendants have greatly increased the number of things with which to adorn their banquets. How should we like to live upon meat and milk, and to dress in skins? Caesar found these same people, however, very brave soldiers, and their country very hard to conquer.

## LESSON LX.

### 375. Translate into English : —

#### CUSTOMS OF THE SUEVI.

Suēvōrum <sup>1</sup> gēns est longē māxima et bellicōsissima Germānōrum omnium. Hī centum pāgōs habēre dicuntur, ex quibus quotannis singula milia armātōrum bellandī causā ex finibus edūcunt. Reliquī, quī domī mānsērunt, sē atque illōs alunt. Hī rūsus in vicem annō post in armīs sunt, illi domī remanent. Sic neque agrī cultūra, nec ratiō atque ūsus <sup>2</sup> bellī intermittitur. Sed privātī ac sēparātī agrī apud eōs nihil est, neque longius

<sup>1</sup> The Suevi dwelt in the central part of what is now Germany.

<sup>2</sup> *Ratiō* is the knowledge that comes from thinking and study, i. e., the science of a subject (from *rōrī*, to think); *ūsus*, the knowledge that comes from practice and experience, i. e., the art.

annō remanēre ūnō in locō incolendī causā licet. Neque multum frūmentō, sed māximam partem<sup>1</sup> lacte atque pecore vivunt, multumque sunt in vēnātiōnibus; quae rēs et cibī genere et cottidiānā exercitātiōne et libertāte vitae, cum ā pueris nullō officiō aut disciplinā adsuēfactī nihil omnīnō contrā voluntātem faciant, et virēs alit et immānī corporum māgnitudine hominēs efficit. Atque in eam sē cōnsuētūdinem addūxērunt, ut locis frigidissimis<sup>2</sup> neque vestitūs praeter pellis habērent quicquam, quārum propter exiguitātem māgna est corporis pars aperta, et lavārentur in flūminibus.

Mercātōribus est aditus magis eō, ut quae bellō cōperint quibus vēndant habeant, quam quō ūllam rem ad sē importārī dēsiderent. Quin etiam iūmentis, quibus māximē Gallia dēlectātur, quaeque impēnsō parant pretiō, Germānī importātis nōn ūtuntur, sed quae sunt apud eōs nāta, parva atque dēfōrmia, haec cottidiānā exercitātiōne summī ut sint labōris, efficiunt. Equestribus proeliis saepe ex equis dēsiliunt ac pedibus proeliantur, equōsque eōdem remanēre vēstigiō adsuēfēcērunt, ad quōs sē celeriter, cum ūsus est, recipiunt; neque eōrum mōribus turpius quicquam aut inertius habētur, quam ephippiis ūtī. Itaque ad quemvis numerum ephippiātōrum equitum quamvis paucī adire audent. Vinum ad sē omnīnō importārī nōn sinunt, quod eā rē ad labōrem ferendum remollēscere hominēs atque effēmīnārī arbitrantur.

Pūblicē māximam putant esse laudem quam lātissimē ā suis finibus vacāre agrōs: hāc rē significārī māgnū numerum civitātium suam vim sustinēre nōn posse. — *Caes., B. G., iv. 1-3.*

### 376. Translate into Latin: —

G. Would n't it be jolly to return to the life of these ancient Suevi, and not worry one's self with books any more? We should n't need half so many clothes, and could buy everything for much less than now. C. I don't think, though, that I should

<sup>1</sup> **Māximam partem** = chiefly (adverbial accusative). See A. & S. 397; A. & G. 240 b; G. 331, s; H. 378, s.

<sup>2</sup> **Locis frigidissimis** does not mean in the coldest places (abl. of place), but even in their very cold climate (abl. abs.; lit., their regions being very cold).

like living on milk and meat, nor would it be easy to endure our winter's cold in a costume of skins only. G. But everything has some unpleasant side, and it certainly would be agreeable not to do anything you did n't want to, and to be able to ride a spirited charger bareback. C. Yes, I should like that, but it is n't necessary to live as the Suevi lived for that. In some of the western parts of our own country they ride without saddles, and have something besides meat and milk to eat. G. Besides, the Suevi did n't play tennis.\* Perhaps our life is pleasanter, if you look † at it from all sides. I wonder whether the Gallic rivers were as cold to bathe in as our sea is.

## LESSON LXI.

## 377. Translate into English:—

THE STORY OF KING TARQUIN AND THE SIBYLLINE BOOKS.

In antiquis annalibus memoria super libris Sibyllinis haec prodita est. Anus hospita atque incognita ad Tarquinium regem adiit, novem libros ferens, quos esse dicebat divina oracula; eos velle vendicare. Tarquinius pretium percontatus est. Mulier nimium atque inmensum poposcit; rex, quasi anus aetate desiperet, derisit. Tum illa foculum coram cum igni adponit, tres libros ex novem deurit et, ecquid reliquos sex eodem pretio emere vellet, regem interrogavit. Sed enim<sup>1</sup> Tarquinius id multo risit magis dixitque anum iam procul dubio<sup>2</sup> delirare. Mulier ibidem statim tres alios libros exussit atque id ipsum denique placide rogat ut tres reliquos eodem illo pretio emat. Tarquinius ore iam serio atque attentiore animo fit, eam constantiam confidentiamque non insuper<sup>3</sup> habendam intellegit, libros tres

\* Use the ablative (of means). A. & S. 407 b; H. 420, 1, 2).

† The subjunctive is regularly used in a condition when the second person singular has a general application, i. e., where "you" means anybody. See A. & S. 477 d (1); A. & G. 309 a; G. 597, R. 3; H. 508, 5, 2).

<sup>1</sup> Sed enim = but you see, but as you may imagine.

<sup>2</sup> Ablative used with procul as if it were a preposition.

<sup>3</sup> Insuper means above; hence, insuper habere = to hold as above what is necessary, to regard as superfluous, to scorn.

reliquōs mercātur, nihilō minōre pretiō quam quod erat petītum prō omnibus. Sed eam mulierem tunc ā Tarquiniō digressam posteā nūquam loci<sup>1</sup> visam cōstitit; librī trēs, in sacrārium conditī, Sibyllinī appellātī. Ad eōs, quasi ad ōrāculum quīdecimvirī adeunt, cum dī immortalēs publicē cōsulendī sunt.

*Aulus Gellius, i. 19.*

### 378. Translate into English : —

#### AVOID ANTIQUATED LANGUAGE.

Favōrinus<sup>2</sup> philosophus adulēscētī veterum verbōrum cupidissimō et plērāsque vōcēs nimis priscās et ignōtās in cotidiānis commūnibusque sermōnibus exprōmentī : “Curius,” inquit, “et Fabricius et Coruncānius, antiquissimī virī, et hīs antiquiōrēs, Horātiū illi trigeminī,<sup>3</sup> plānē ac dilucidē cum suis fābulātī sunt neque Auruncōrum aut Sicānōrum aut Pelasgōrum, quī primī coluisse Ītaliā dicuntur, sed aetātis suae verbis locūtī sunt; tū autem, proinde quasi cum mātře Euandri<sup>4</sup> nunc loquāre, sermōne abhinc multis annis iam dēsītō ūteris, quod scire atque intellegere nēminem vīs quae dicās. Nōnne,<sup>5</sup> homo inepte, ut quod vīs abundē cōsequāris, tacēs? Sed antiquitātem tibi placēre ais, quod honesta et bona et sōbria et modesta sit. Vive ergō mōribus praeteritis, loquere verbis praesentibus atque id quod ā C. Caesare,<sup>6</sup> excellentis ingenii ac prūdentiae virō, in primō dē analogiā librō scriptum est, habē semper in memoriā atque in pec-

<sup>1</sup> **Nūquam locī** = *nowhere of place, i. e., nowhere at all.*

<sup>2</sup> Favorinus was a philosopher, born at Arles (**Arelās**), in the south of France (Gaul), who spent much of his life in Rome during the reign of the emperor Hadrian, and was a friend and teacher of Aulus Gellius.

<sup>3</sup> These were the three Roman brothers who fought with the three Alban brothers (**Cūriātī**) to decide which state should rule the other. **Tullus Hostilius**, the king of the victorious Romans, moved the Albans to Rome, and destroyed Alba.

<sup>4</sup> Evander was an Arcadian hero, who, according to the legend, founded a city in Italy, from which the Palatine hill got its name, and established the worship of Hercules in that country. He is supposed to have lived in the time of Aeneas.

<sup>5</sup> Such a question is equivalent to our “why don’t you?”

<sup>6</sup> Thus you see that the great dictator was not above studying and writing about language. Unfortunately his book has perished.

tore, 'ut tamquam scopulum sic fugiās inaudītum atque insolēns verbum.'” — *Aulus Gellius*, i. 10.

### 379. Translate into Latin : —

A. What a fool Tarquin was about those Sibylline books! A wise king ought either to have understood that the woman was not selling him books that were worth nothing, or to have shown the same persistency in not buying the books that the old woman showed in burning them. S. At least he might have asked her to let him look at the books, so that he could decide whether he wanted them before he let himself be caught in that way. But, then, if he had done differently, the story would n't have been handed down for us to read. A. That was a good remark that Favorinus made to the young fellow who imitated the long abandoned language of his ancestors, even if it was a little rough. S. Yes, and Aulus Gellius seems not to be wholly free himself from that same fault. Where can you find words like “fabulari” and “insuper habere” in Cicero? A. When did Aulus Gellius live? Do you know? S. I think he was born about a hundred years after the Christian era.

## LESSON LXII.

### 380. Translate into English : —

#### HORATIUS AT THE BRIDGE.<sup>1</sup>

Cum hostēs adessent, prō sē quisque<sup>2</sup> in urbem ex agris dēmigrant, urbem ipsam saepiunt praesidiīs. Alia mūrīs, alia Tiberī obiectō vidēbantur tūta. Pōns sublicius iter paene hostibus dedit,<sup>3</sup> nī ūnus vir fuisset, Horātius Cocles : id mūnimentum illō

<sup>1</sup> Cf. the Latin selection in Lesson xxxvii., p. 134.

<sup>2</sup> *Quisque* is in apposition with the unexpressed subject of *dēmigrant*.

<sup>3</sup> We should expect *dedisset* to correspond with *fuisset* in the conditional clause, but Livy makes his statement more lively by using the indicative, just as in English we can say, “I had caught that boat if I had had two seconds more,” instead of “I should have caught,” etc.

diē fortūna urbis Rōmānae habuit. Quī positus forte in statīōne pontis,<sup>1</sup> cum captum repentinō impetū Iāniculum<sup>2</sup> atque inde citātōs dēcurrere hostēs vidisset, trepidamque turbam suōrum arma ordinēsque relinquere, reprehēnsāns singulōs, obsistēns ob-tēstānsque deūm et hominum fidem tēstābātur, nēquīquam dē-sertō praesidiō eōs fugere. Sī trānsitum<sup>3</sup> pontem ā tergō reli-quissent, iam plūs hostium in Palātiō Capitoliōque quam in Iāniculō fore. Itaque monēre, praedicere, ut pontem ferrō, ignī, quācumque vī possint, interrumpant: sē impetum hostium, quan-tum corpore ūnō posset obsistī, exceptūrum. Vādīt inde in primum aditum pontis, insignisque inter cōnspecta cēdentium pūgnae terga, obversis comminus ad ineundum proelium armīs, ipsō mirāculō audāciae obstupēfēcīt hostis. Duōs tamen cum eō pudōr tenuit, Sp. Larcium ac T. Herminium, ambōs clārōs genere factisque. Cum hīs primam periculi procellam et quod-tumultuosissimum pūgnae erat parumper sustinuit. Deinde eōs quoque ipsōs, exiguā parte pontis relictā, revocantibus quī re-scindēbant, cēdere in tūtum coēgit. Circumferēns inde trucēs mināciter oculōs ad procerēs Etruscōrum, nunc singulōs prōvo-cāre,<sup>4</sup> nunc increpāre omnēs, servitiā<sup>5</sup> rēgum superbōrum, suae libertātis inmemorēs aliēnam oppūgnātum venīre. Cunctātī ali-quamdiū sunt, dum alius alium,<sup>6</sup> ut proelium incipiant, circum-

<sup>1</sup> *Positus forte in statīōne pontis* means *happened to be captain of the guard of the bridge*; what is the literal meaning of the phrase?

<sup>2</sup> *Ianiculum* is the hill on the right bank of the Tiber, opposite the Rome of that day, and a little southeast of the hill on which St. Peter's and the Vatican now stand (Monte Vaticano).

<sup>3</sup> *Trānsitum* is a noun here, and in predicate apposition with *pontem*, not a participle.

<sup>4</sup> *Prōvocāre* and *increpāre* are "historical" infinitives, i. e., infinitives used for a past tense of the indicative. If they had a subject expressed, its case would be nominative. See A. & S. 530 a; A. & G. 275; G. 650; H. 536 (1).

<sup>5</sup> *Servitiā*, *slaveries*, is used here for *servōs*, *slaves*. The clause *servitiā . . . venīre* is indirect discourse, depending upon the idea of saying in *increpāre*, = *he reviled them with the taunt that they were the slaves of haughty kings, and came, etc.*

<sup>6</sup> *Alius* is in apposition with the unexpressed subject of *circumspectant*, *alium* is the object of this verb, = *they look round at one another*,

spectant.<sup>1</sup> Pudor deinde commōvit aciem, et clāmōre sublātō undique in ūnum hostem tēla coniciunt. Quae cum in obiectō cūncta scūtō haesissent, neque ille minus obstinātus ingenti pontem obtinēret gradū, iam impetū cōnābantur dētrūdere virum, cum simul fragor ruptī pontis simul clāmōr Rōmānōrum, alacritāte perfectī operis sublātus, pavōre subitō impetum sustinuit.<sup>2</sup> Tum Cocles, "Tiberine pater," inquit, "tē sānctē precor, haec arma et hunc militem propitiō flūmine accipiās!" Ita sic<sup>3</sup> armātus in Tiberim dēsiliuit, multisque superincidentibus tēlis, incolumis ad suōs trānāvit, rem ausus plūs fāmae habitūram ad posterōs quam fidei. Grāta ergā tantam virtūtem cīvitas fuit: statua in comitiō posita, agrī quantum ūnō diē circumarāvit datum. Prīvata quoque inter pūblicōs honōrēs studia ēminēbant: nam in māgnā inopiā, prō domesticis cōpiis ūnusquisque ei aliquid, fraudāns sē ipse victū suō, contulit. — *Livy*, ii. 10.

### 381. Translate into Latin : —

In this war King Tarquin, who had been driven out of Rome by Brutus and his companions, was trying to recover his kingdom, and Porsena with the Etruscans was helping him. It was indeed good fortune for the Romans to have such brave soldiers as Horatius and Larcius and Herminius. If the Etruscans had conquered, Rome would again have come under the sway of kings, and have suffered for many more years the

*each waiting to see some one else begin the battle.* For this use of *alius* to express the reciprocal notion "each other," see A. & S. 449 (2); A. & G. 203; G. 306; H. 459.

<sup>1</sup> *Circumspectant*, like *dēmigrant* and *saeplunt*, in the first sentence above, is "historical" present, i. e., present used for the imperfect or perfect in order to give a lively tone to the thing said. See A. & S. 466; A. & G. 276 *d*; G. 220; H. 467 III. It may be translated by the past or the (historical) present in English, but the historical present in English produces a weak effect when used often.

<sup>2</sup> *Sustinuit*. — For this inversion by which the *cum*-clause is made to contain what is really the principal statement, while the main clause expresses an accompanying circumstance, see A. & S. 512; A. & G. 325 *b*; G. 581, III. 2, *R*.

<sup>3</sup> Notice that *ita* belongs with *dēsiliuit*, while *sic* modifies *armātus*, = "thus he leaped down, etc., all armed as he was."



cruelty and arrogance of others like Tarquin. But no doubt when the state had become stronger, other leaders like Brutus would have come forth and led the people once more to liberty. Then perhaps the Roman republic would have lasted still longer, and the Romans might have guarded more steadfastly the freedom which they had won at so high a price. But when the old-fashioned virtues had become changed into the bad customs which afterwards sprang up, there was need only of a man like Caesar to reduce the state to slavery, and, even if the names belonging to freedom were left, to banish utterly the thing itself.

### LESSON LXIII.

#### 382. Translate into English : —

##### THE DEED OF MUCIUS SCAEVOla.<sup>1</sup>

C.<sup>2</sup> Mūcius, adulēscēns nōbilis, cui indīgnūm vidēbātur populum Rōmānum servientem, cum sub rēgibus esset,<sup>3</sup> nūllō bellō nec ab hostibus ūllis obsessum esse, liberum eundem populum ab iisdem Etrūscis obsidērī quōrum saepe exercitūs fūderit, māgnō audācīque aliquō facinore eam indignitātem vindicandam ratus, primō suā sponte penetrāre in hostium castra cōstituit,<sup>4</sup> dein metuēns, nē, sī cōsulum iniūssū et ignārīs omnibus irēt, forte dēprehēnsus ā cūstōdibus Rōmānīs retraherētur ut trāns-fuga, fortūnā tum urbis crīmen adfirmante, senātum adit. “Trānsīre Tiberim,” inquit, “patrēs, et intrāre, sī possim, castra hostium volō, nōn praedō nec populātiōnum in vicem ultor :

<sup>1</sup> Cf. the Latin exercise in Lesson xxxvii., p. 134.

<sup>2</sup> You will see that Livy gives the praenōmen as Gāius, while the writer quoted in Lesson xxxvii. gives it wrongly as Quīntus.

<sup>3</sup> Cum sub rēgibus esset. — This is simply explanatory of servientem. We should say in English, “during their period of slavery, that is, when they were under the kings.”

<sup>4</sup> We have thought it wise to simplify Livy's first sentence somewhat, by omitting some words before C. Mūcius, and later omitting itaque before māgnō audācīque, which Livy uses to resume the thought begun in the early part of his sentence, and interrupted by the statement of Mucius's reason for his deed.

māius, sī dī iuvant, in animō est facinus.” Adprobant patrēs. Abditō intrā vestem ferrō proficiscitur. Ubi eō vēnit, in cōnfertissimā turbā prope rēgiū tribunal cōstitit. Ibi cum stipendium militibus forte darētur, et scriba cum rēge sedēns parī ferē ōrnatū multa ageret, eum<sup>1</sup> milites volgō adirent, timēns sciscitārī, uter Porsena esset, nē ignōrandō rēgem sēmet<sup>2</sup> ipse aperīret quis esset, quō<sup>3</sup> temere trāxit fortūna facinus, scribam prō rēge obtruncat. Vādentem inde, quā per trepidam turbam cruentō mūcrōne sibi ipse fēcerat viam, cum concursū ad clāmōrem factō comprehēnsū rēgī<sup>4</sup> satellitēs retrāxissent, ante tribunal rēgis dēstitūtus, tum quoque inter tantās fortunāe minās metuendus magis quam metuēns, “Rōmānus sum,” inquit, “civis, C. Mūcium vocant. Hostis hostem occidere voluī, nec ad mortem minus animī est quam fuit ad caedem : et facere et patī fortia Rōmānum est. Nec ūnus in tē ego hōs animōs gessi ; longus post mē ōrdō est idem petentium decus. Proinde in hōc discrīmen, sī iuvat, accingere, ut in singulās hōrās capite dīmīcēs tuō, ferrum hostemque in vēstibulō habeās rēgiae. Hōc tibi iuventūs Rōmāna indicimus bellum. Nullam aciem, nūllum proelium timueris ; ūnī tibi et cum singulis rēs erit.” Cum rēx, simul irā infēnsus periculōque conterritus, circumdarī ignis minitābundus iubēret, nisi exprōmeret properē, quās insidiarum sibi minās per ambāgēs<sup>5</sup> iaceret, “Ēn tibi,” inquit, “ut sentiās, quam vile corpus sit iīs, quī māgnam glōriam vident ;” dextramque accēnsō

<sup>1</sup> In English we should connect this clause with the preceding one by “and.”

<sup>2</sup> Sēmet is an emphatic form of sē. The word is here used redundantly as the object of aperīret, thus anticipating quis esset (*lest he should himself disclose himself, who he was*).

<sup>3</sup> This clause points forward to the main verb, not, as is usual in English, back to what has been said. The meaning is, *he followed at random the guidance of fate, and slew the secretary for the king* (lit. [*following*] *whither fortune accidentally drew his deed, he slew, etc.*).

<sup>4</sup> You will see that it is much more natural to emphasize rēgī here than in Lesson xxxvii. Probably the account given there was “adapted” from this one at a time when Latin had already fallen into decay, and the writer carelessly used Livy’s phrase ready made, without noticing that he had injured its proper emphasis by changing some of the other words.

<sup>5</sup> This noun is hardly used in the singular.

ad sacrificium foculō inicit. Quam cum velut aliēnātō ab sēnsū torrēret animō, prope attonitus mirāculō rēx cum ab sēde suā prōsiluisset, āmovērique ab altāribus iuvenem iūssisset, "Tū vērō abī," inquit, "in tē magis quam in mē hostīlia ausus. Iubērem mācte virtūte<sup>1</sup> esse, sī prō meā patriā ista virtūs stāret: nunc iūre<sup>2</sup> bellī liberum tē intāctum inviolātumque hinc dīmīttō." Tunc Mūcius quasi remūnerāns meritum, "Quandō quidem," inquit, "est apud tē virtūtī honōs, ut beneficiō tuleris ā mē, quod minīs nequīstī: trecentī coniūrāvimus principēs iuventūtis Rōmānae, ut in tē hāc viā grassārēmur. Mea prīma sors fuit; cēterī, utcumque ceciderit primī, quoad tē opportūnum fortūna dederit, suō quisque tempore aderunt." — *Livy*, ii. 12, 2.

### 383. Translate into Latin : —

From this deed of Scaevola's it can be easily seen how different Roman honor was, in some things, from that which we call honor. In a war between two nations a soldier would not now be regarded as worthy of great honor who should enter the enemy's camp in order thus to slay their king, though his design were bold and even more difficult than Scaevola's.\* Yet Scaevola was, without any doubt, an honorable soldier, and both Etruscans and Romans approved the praise which not only Por-sena but Livy bestows upon him. The Romans diligently obeyed in all things the letter of the law, as is shown by the care with which they always declared war according to the rules that seemed to them right. They believed that the gods approved a regularly declared, or, as they called it, a "just" war.

<sup>1</sup> *Mācte virtūte esse* is an obscure idiomatic expression, meaning "go on and prosper."

<sup>2</sup> Notice that *iūre* belongs with *liberum*.

\* The Romans used the genitive in such a case just as we use the possessive, with the idea "deed" understood.

## LESSON LXIV.

## 384. Translate into English : —

## THE FOUNDING OF ROME.

Rōmulum Remumque cupidō cēpit in hīs<sup>1</sup> locīs, ubi expositi ubique educātī erant, urbis condendae. Et supererat multitudō Albānōrum Latīnōrumque; ad id pāstōrēs quoque accēsserant, quī omnēs facile spem facerent parvam Albam, parvum Lāvīnium prae eā urbe, quae conderetur, fore. Intervēnit deinde hīs cōgitatīōnibus avitum malum, rēgnī cupidō, atque inde foedum certāmen coortum ā satis mītī prīncipiō. Quoniam gemini essent, nec aetātis verēcundia discrīmen facere posset, ut<sup>2</sup> dii, quōrum tūtēlae ea loca essent, auguriis legerent, quī nōmen novae urbi daret, quī conditam imperiō regeret, Palātium Rōmulus, Remus Aventīnum ad inaugurandum templa<sup>3</sup> capiunt.

Priōri Remō augurium vēnisse fertur sex vulturēs, iamque nūntiātō auguriō cum duplex numerus Rōmulō sēsē ostendisset, utrumque rēgem sua multitudō cōnsalūtāverat. Tempore illi praeceptō, at hī numerō avium rēgnum trahēbant. Inde cum altercātīōne congressī certāmine irārum ad caedem vertuntur. Ibi in turbā ictus Remus cecidit. Vulgātior fāma est lūdibriō frātris Remum novōs trānsiluisse mūrōs; inde ab irātō Rōmulō, cum verbis quoque increpitāns adiēcisset, “Sic deinde quicumque alius trānsiliet moenia mea!” interfectum.<sup>4</sup> Ita sōlus potītus<sup>4</sup> imperiō Rōmulus; condita urbs conditōris nōmine appellāta.<sup>4</sup>

Palātium prīmum, in quō ipse erat educātus, mūniit. Sacra diis aliis Albānō ritū, Graecō Herculi, ut ab Euandrō<sup>5</sup> insti-

<sup>1</sup> Observe that this word is hīs, not iīs, and that, therefore, Livy has particular places in mind, — it does not mean *the places where*, etc., but *these places* (which we have been reading about), where, etc.

<sup>2</sup> Notice that this *ut*-clause points forward to the principal verb, not back to anything that has been said.

<sup>3</sup> *Templa* here has its early meaning of *a space cut or marked off, from which to observe omens*.

<sup>4</sup> What verbs are omitted here?

<sup>5</sup> See p. 218, note 4.

tūta erant, facit. Herculem in ea loca, Gēryōne<sup>1</sup> interemptō, bovēs mīrā speciē abēgisse memorant, ac prope Tiberim fluvium, quā prae sē armentum agēns nandō trāiēcērat, locō herbidō, ut quiete et pābulō laetō reficeret bovēs, et ipsum fessum viā prōcubuisse. Ibi cum eum cibō vinōque gravātum sopor oppressisset, pāstor accola ēius locī, nōmine Cācus, ferōx viribus, captus pulchritūdine boum cum āvertere eam praedam vellet, quia, sī agendō armentum in spēluncam compulisset, ipsa vēstīgia quaerentem dominum eō dēductūra erant, āversōs bovēs, eximium quemque<sup>2</sup> pulchritūdine, caudis in spēluncam trāxit. Herculēs ad prīmam aurōram somnō excitus cum gregem perlūstrāssset oculis et partem abesse numerō sēnsisset, pergit ad proximam spēluncam, sī forte eō vēstīgia ferrent. Quae ubi omnia forās versa vīdit nec in partem aliam ferre, cōnfusus atque incertus animi<sup>3</sup> ex locō infēstō<sup>4</sup> agere porrō armentum occēpit. Inde cum āctae bovēs quaedam ad dēsīderium, ut fit,<sup>5</sup> relictārum mūgīssent, reddita inclūsārum ex spēluncā boum vōx Herculem convertit. Quem cum vādentem ad spēluncam Cācus vī prohibēre cōnātus esset, ictus clāvā fidem pāstorū nēquiquam invocāns morte occubuit. — *Livy*, i. 6, 3.

### 385. Translate into Latin : —

G. I am glad that Livy does not believe the commoner story about the death of Remus. When I first heard it myself I was persuaded that it could not be true. C. I do not see why it is n't true. It seems to me that people so fierce as the original Romans would kill even a brother when angry. G. The original Romans were certainly very fierce, but such a deed is not in accordance with the character which, as we know from other

<sup>1</sup> Geryon, according to the legend, was a three-headed or three-bodied king in Spain, who owned magnificent cattle, which it was one of the twelve labors (the tenth) of Hercules to capture for Eurystheus.

<sup>2</sup> *Eximium quemque* is in apposition with *bovēs*, = *the cattle, that is, each of the markedly beautiful ones.*

<sup>3</sup> *Animi* is locative case here.

<sup>4</sup> *Infēstō* = *uncanny.*

<sup>5</sup> *Ut fit* = *as is apt to be the case.*

things, belonged to Romulus. Do you think it is? C. I must admit that I don't. But you see, I don't believe that Romulus and Remus ever existed. Livy himself says in the beginning of his work, that he shall write the things that have been handed down by tradition about the early years of the Roman State, but does not vouch for them. Indeed, we cannot believe much that is written of Rome before the kings were driven out. G. It is true that no Roman kings may have been named Romulus or Numa or Tarquin, but it cannot be denied that Rome was ruled by kings in the beginning, and that many of the things handed down about the kings are true.

**386.** Write an essay of at least five pages on the subject "Rome under the Kings," observing the following outline:—

1. The story of Aeneas.
2. Alba Longa.
3. Romulus and Remus.
4. The foundation of Rome.
5. The personal character and work of each of the kings.
6. The credibility of the stories about the kings.
7. What was probably the real condition of Rome in these early days?

For an especially good discussion of this subject, see Ihne's "Early Rome," chapters i.-ix. While Ihne's "Early Rome" is perhaps the best single volume to which the pupil can be referred for information about the legendary period of Roman history, help may easily be obtained from any good history of Rome. Consult, for example, the earlier chapters in the larger histories of Ihne, Mommsen, or Duruy; or the smaller histories of Allen, Gilman, Leighton, Liddell, Merivale, Myers, Pennell, and many others. See also the article in the *Encyclopædia Britannica*, vol. xx., p. 731.

**NOTE 1.** The class should be prepared for this exercise in essay-writing

by preliminary talks or readings by the teacher. This course of translating selections about early Roman history will fail to accomplish a large part of its intended good unless the pupils become heartily and intelligently interested in the subject of Roman history. We must assume that the ordinary pupil who begins the study of Latin has yet to create and develop his historical sense; and everything possible should be done to foster such development. When he begins to read the Commentaries of Caesar, he should be ready to recognize the work of a virile historical character. When the stories of "Horatius at the Bridge" and of "Lake Regillus" are read, some member of the class should be asked to read or to declaim Macaulay's poems on these subjects. If the class contains no excellent reader or declaimer, the teacher should read these poems to the class.

NOTE 2. The essays called for in sections 386 and 389 are meant to be suggestive of others that an alert and active teacher will supply at other points in the work.

## LESSON LXV.

### 387. Translate into English:—

#### SOME ANECDOTES OF HANNIBAL.

A. Hannibal nōn adhibitus est in cōsiliū, propter colloquia cum Villiō<sup>1</sup> suspectus rēgī et in nullō postea honōre habitus. Primō eam contumēliam tacitus tulit, deinde melius esse ratus et percunctārī<sup>2</sup> causam repentinæ aliēnātiōnis et pūrgāre sē, tempore aptō quaesitā simpliciter irācundiæ causā auditāque, "Pater Hamilcar," inquit, "Antioche, parvum admodum<sup>3</sup> mē, cum sacrificāret, altāribus admōtum iūre iūrando adēgit numquam amicum fore populī Rōmānī. Sub hōc sacrāmētō sex et trīgintā annōs militāvī, hōc mē in pāce patriā meā expulit, hōc patriā extorrem in tuam rēgiā addūxit, hōc duce, sī tū spem meam dēstitueris, ubicumque vīrēs, ubi arma esse sciam, hūc veniam, tōtō orbe terrārum quaerēns aliquōs Rōmānis hostis. Itaque sī

<sup>1</sup> Publius Villius was a member of an embassy sent from Rome to negotiate with Antiochus and prevent him from subjugating Greece.

<sup>2</sup> Observe the force of *per* in the compound, — the word means "to ask so forcibly as to get a distinct answer."

<sup>3</sup> *Admodum* (*ad modum*), an adverbial phrase, meaning "very," "exceedingly" (lit., up to a limit). Cf. the English "to a degree."

quibus tuorum meis criminibus apud te crescere libet, aliam materiam crescendi ex me quaerant. Ōdi odiōque sum Rōmānis. Id me vērū dicere pater Hamilcar et dii tēstēs sunt. Proinde cum de bellō Rōmānō cōgitābis, inter primōs amīcōs Hannibalem habētō, si qua rēs te ad pācem compellet, in id cōsiliū aliū, cum quō dēliberēs, quaeritō." Nōn mōvit modo tālis ōrātiō rēgem, sed etiam reconciliāvit Hannibali. Ex cōsiliō ita discēssum est, ut bellum gereretur. — *Livy*, xxxv., 19.

B. Claudius, secūtus Graecōs Aciliānōs<sup>1</sup> librōs, P. Āfricānū in eā fuisse lēgātiōne trādit, eūque Ephesī collocūtum cum Hannibale; et sermōnem ūnū etiam refert, quō quaerentī Āfricānō, quem fuisse māximū imperātōrem Hannibal crēderet, respondisse Alexandrū Macedonū rēgem, quod parvā manū innumerābilēs exercitūs fūdisset, quod ūltimās orās, quās visere suprā spem hūmānam esset, peragrāsset. Quaerentī deinde, quem secundum pōneret, Pyrrhū dixisse castra mētārī primum docuisse; ad hōc nēmīnem ēlegantius loca cēpisse, praesidia disposuisse; artem etiam conciliandī sibi hominēs eam habuisse, ut Ītalicae gentēs rēgis externī quam populī Rōmānī, tam diū principis in eā terrā, imperium esse māllent. Exsequentī, quem tertium dūceret, haud dubiē sēmet ipsum dixisse. Tum risū obortū Scīpiōnī, et subiēcisse, "Quidnam tū dicerēs, si me vicissēs?" "Tum vērō mē," inquit, "et ante Alexandrū et ante Pyrrhū et ante aliōs omnīs imperātōrēs esse." Et perplexū Pūnicō āstū respōsum et imprōvisū adsentātiōnis genus Scīpiōnem mōvisse, quod ē grege sē imperātōrū velut inaestimābilem sēcrēvisset. — *Livy*, xxxv., 14, 5.

C. In librīs veterum memoriārum scrīptum est, Hannibalem Carthāginiēsem apud rēgem Antiochū facētissimē cavillātum esse. Ea cavillātiō hūiuscemodī fuit: Ōstendēbat eī Antiochus in campō cōpiās ingentīs quās bellum populō Rōmānō factūrus comparāverat, convertēbatque exercitū insignibus argenteis et

<sup>1</sup> The "Acilian" books were a work on Roman history written in Greek by Gaius Acilius, and translated into Latin by the historian, Q. Claudius Quadrigarius.



aureis flōrentem ; indūcēbat etiam currūs cum falcibus et elephantōs cum turribus equitātumque frēnis, ephippiis, monilibus, phaleris praefulgentem. Atque ibi rēx, contemplātiōne tantī ac tam ōrnātī exercitūs glōriābundus, Hannibalem aspicit et: "Putāsne," inquit, "cōferri posse ac satis esse Rōmānis haec omnia?" Tum Poenus, elūdēns ignāviam inbelliamque militum eius pretiōsē armātōrum: "Satis, plānē satis esse crēdō Rōmānis haec omnia, etiam si avāriissimī sunt." Nihil prōrsum neque tam lepidē neque tam acerbē dicī potest: rēx dē numerō exercitūs suī ac dē aestimandā aequiperātiōne quaesiverat, respondit Hannibal dē praedā. — *Aulus Gellius*, v., 5.

### 388. Translate into Latin: —

If Scipio was a leader who ought to be separated from the general body, Hannibal himself deserved this praise even more. These anecdotes are but three among many in the works of the Roman writers, which show how much that great nation both admired and feared him. Could a better answer have been given to King Antiochus or to the questions of Scipio? And surely the dignity that he displayed when he went to Antiochus and asked the reason of the king's estrangement is worthy of the greatest admiration. Hannibal, too, like Pyrrhus, had the art of winning men to himself, as is shown by the number of soldiers whom he kept under arms against the Romans when he was waging war for fifteen years in Italy with very little reënforcement from Carthage. Nor was an oath ever kept with greater zeal and persistency than he showed in regard to his oath that he would never be the friend of the Roman people.

389. Write an essay of at least five pages on the subject "Hannibal," observing the following outline: —

1. The father of Hannibal.
2. Hannibal's boyhood.
3. Hannibal's work in Spain.
4. The great war with Rome.
5. The later years of his life.

## 6. His death.

## 7. His character and work.

The following references will aid in preparing the essay : —

(a) Henty's "The Carthaginian Boy."

(b) R. Bosworth Smith's "Rome and Carthage," pp. 108-9, 163-71, 191, 225, 235-237.

(c) Arnold's "History of Rome;" that part dealing with the Second Punic War.

(d) Ihne's "History of Rome," ii., 147-52, 158-63, 170-73, 244-58, 442-44; iii., 87, 88, 186-88.

(e) Mommsen's "History of Rome," ii., chaps. 1-7.

(f) The *Encyclopædia Britannica*, xi., pp. 441 *et seq.*

## LESSON LXVI.

## 390. Translate into English : —

## THE HAUNTED HOUSE AT ATHENS.

Erat Athēnīs spatiōsa et capāx domus, sed infāmis et pēstīlēs. Per silentium noctis sonus ferri, et si attenderēs <sup>1</sup> ācrius, strepitus vinculōrum longius primō, deinde ē proximō reddēbātur: mox appārebat idōlon, senex maciē et squālōre cōfectus, prōmissā barbā, horrenti capillō: crūribus compedēs, manibus catēnās gerebat quatiēbatque. Inde inhabitantibus tristēs diraeque noctēs per metum vigilābantur: vigiliam morbus et crēscēte formīdine mors sequēbātur. Nam interdiū quoque, quamquam abscesserat imāgō, memoria imāginis oculis inerrābat, longiorque causis tīmōris timor erat. Dēserta inde et damnāta sōlitūdine domus tōtaque illi mōnstrō relicta; prōscribēbātur tamen, seu quis emere, seu quis conducere Ignārus tantī malī vellet. Venit Athēnās philosophus Athēnodōrus,<sup>2</sup> legit titulum, auditōque pretiō, quia suspecta vilitās, percunctātus, omnia docē-

<sup>1</sup> The subjunctive is thus used by the writers of the empire in a general condition referring to the past, while the writers of Cicero's time use the indicative. See A. & S. 477, *d* (2); A. & G. 309, *b*; G. 569, R. 2.

<sup>2</sup> There were two more or less famous Stoic philosophers of this name, but they probably lived at an earlier time than the hero of Pliny's letter.

tur ac nihilō minus, immō tantō magis condūcit. Ubi coepit advesperāscere, iubet sterni sibi primā domūs parte, pōscit pugillārēs, stilum, lūmen : suōs omnēs in interiōra dīmittit, ipse ad scribendum animum, oculōs, manum intendit, nē vacua mēns audīta simulācra et inānēs sibi metūs fingeret. Initiō, quāle ubique, silentium noctis, dein concutī ferrum, vincula movērī : ille nōn tollere oculōs, nōn remittere stilum, sed offirmāre animum auribusque praetendere : tum crēbrēscere fragor, adventāre, et iam ut in limine, iam ut intrā limen audīrī : respicit, videt agnōscitque nārrātam sibi effigiem. Stābat innuēbatque digitō, similis vocantī : hīc contrā ut paulum exspectāret manū significat rūsusque cēris et stilō incumbit : illa scribentis capitī catēnis insonābat : respicit rūsus idem quod prius innuentem, nec morātus tollit lūmen et sequitur. Ibat illa lentō gradū, quasi gravis vinculis : postquam dēflexit in āream domūs, repente dilāpsa dēserit comitem : dēsertus herbās et folia concerpta signum locō.pōnit. Posterō diē adit magistrātūs, monet ut illum locum effodī iubeant. Inveniuntur ossa inserta catēnis et implicita, quae corpus aevō terrāque putrefactum nūda et exēsa reliquerat vinculis : collēcta publicē sepeliuntur. Domus postea ritē condītis mānibus caruit. — *Plin. Ep. vii., 27, 5-11.*

### 391. Translate into Latin : —

Most of us have, no doubt, at some time visited some town where we were shown a house feared by the ignorant for the same reason for which Pliny says this house at Athens was so hard to sell ; even if our native place does not contain such a house. To-day, too, any one who, like the philosopher Athenodorus, hires such a house and sleeps in it to show that the fears of people are groundless is looked upon with a certain admiration. Still the number of ignorant and superstitious people is much smaller in our day than it was in Pliny's, and, though many who are bold enough by the light of day would prefer not to spend the hours of darkness in a house said to be inhabited by ghosts, it is very doubtful if anybody, or at least any family, could be so affected by such fears as to fall sick and

die. Indeed, that part of Pliny's letter takes away belief in the whole matter. Who would stay so long in such a house that he actually died of fright? For there is nothing to show that the people who lived in the house before Athenodorus were forced to stay there.

## LESSON LXVII.

### 392. Translate into English : —

C. PLINIUS TACITŌ SUŌ S.<sup>1</sup>

Salvum<sup>2</sup> tē in urbem vēnisse gaudeō ; vēnistī autem, sī quandō aliās, nunc māximē mihi dēsīderātus. Ipse pauculis adhūc diēbus in Tūsculānō<sup>3</sup> commorābor, ut opusculum quod est in manibus absolvam. Vereor enim nē, sī hanc intentiōnem<sup>4</sup> iam in fine lāxāverō, aegrē resūmam. Interim nē quid fēstīnātiōnī meae pereat, quod<sup>5</sup> sum praesēns petītūrus hāc quasi praecursōriā epistulā rogō. Sed prius accipe causās rogandī. Proximē cum in patriā meā fuī, vēnit ad mē salūtandum mūnicipis meī filius praetextātus. Huic ego “Studēs?”<sup>6</sup> inquam. Respondit “Etiam.” “Ubi?” “Mediōlānī.” “Cūr nōn hīc?” Et pater eius (erat enim ūnā atque etiam ipse addūxerat puerum) “Quia nullōs hīc praeceptōrēs habēmus.” “Quārē nullōs? nam

<sup>1</sup> S. stands for *salūtem*, the object of a *dīcit* understood, and is equivalent to *sends greeting*, or, as sometimes also in English, simply *greeting*. Sometimes S. D., or S. D. P. (*salūtem dīcit plūrimam*), is used. These are the regular ways of beginning a Latin letter.

<sup>2</sup> The form would be *salvum* in one of Cicero's letters; o after v gave way to u about the end of the classical period.

<sup>3</sup> A villa of Pliny's at Tusculum, the modern Frascati, near Rome. The word *Tūsculānum* is properly an adjective, agreeing with *rūs* or some other word for “country estate” understood.

<sup>4</sup> Not merely *intention*, but the *energetic carrying out of an intention*.

<sup>5</sup> Notice that this clause points forward, as is very frequent with subordinate clauses in Latin.

<sup>6</sup> *Studēs* here means *are you at school?* Such phrases as *litterīs studēre* or *philosophiae studēre* are classical Latin, but *studēre* was not used alone in the sense of “study” until a later period than the classical.

vehementer intererat <sup>1</sup> vestrā, quī patrēs estis," et opportunē complūrēs patrēs audiēbant, "liberōs vestrōs hīc potissimum discere. Ubi enim aut iūcundius morārentur quam in patriā aut pudicius continērentur quam sub oculis parentum aut minōre sūmptū quam domī? Quantulum est ergō collātā pecūniā condūcere praeceptōrēs, quodque nunc in habitatiōnēs, in viatica, in ea quae peregrē emuntur inpenditis adicere mercēdibus? Atque adeō ego, quī nōndum liberōs habeō, parātus sum prō rē publicā nostrā, quasi prō filiā vel parente, tertiam partem eius quod cōferre vōbis placēbit dare. Tōtum etiam pollicērer, nisi timērem nē hōc mūnus meum quandōque ambitū corrumpērētur, ut accidere multis in locis videō, in quibus praeceptōrēs publicē condūcuntur. Huic vitiō occurrī ūnō remediō potest, sī parentibus sōlis iūs condūcendī relinquātur isdemque religiō rēctē iūdicandī necessitatē collatiōnis addātur. Nam quī fortāsse dē aliēnō neglegentēs, certē dē suō diligentēs erunt dabuntque operam nē ā mē pecūniā nōn nisi dignus accipiat, sī acceptūrus et ab ipsis erit. Proinde cōsentite, cōspirāte maiōremque animum ex meō sūmite, quī cupiō esse quam plūrimum quod dēbeam cōferre. Nihil honestius praestāre liberis vestris, nihil grātius patriae potestis. Eductur hīc quī hīc nāscuntur statimque ab infantiā nātale solum amāre, frequentāre cōnsuēscant. Atque utinam tam clārōs praeceptōrēs indūcātis ut finitimis oppidis studia hinc petantur, utque nunc liberī vestrī aliēna in loca, ita mox aliēnī in hunc locum cōfluant!" Haec putāvī altius et quasi ā fonte repetenda, quō magis scīrēs quam grātum mihi foret, sī susciperēs quod iniungō. Iniungō autem et prō rei māgnitūdine rogō ut ex cōpiā studiōsōrum, quae ad tē ex admirātiōne ingeniū tuī convenit, circūspiciās praeceptōrēs quōs sollicitāre possimus, sub eā tamen condiciōne nē cui fidem meam obstringam. Omnia enim libera parentibus servō. Illi iūdicent, illi ēligant: ego mihi cūram tantum et inpendium vindicō. Proinde si quis fuerit repertus quī ingeniō suō fidat, eat illūc eā lēge ut hinc nihil aliud certum quam fidūciā suā ferat. Valē. — *Plin. Ep.*, iv. 13.

<sup>1</sup> For this use of the indicative, where you would expect a contrary-to-fact subjunctive, see A. & S. 474 *d* and 477 *c*; A. & G. 308 *c* and 311 *c*; G. 599, 3; H. 511, 1, notes 3 and 4.

## 393. Translate into Latin : —

S. I pity Tacitus if he received many such long letters from his friend Pliny asking him to attend to these little affairs for him. Why could n't he ask him in a few words to choose a teacher for the son of his fellow-countryman and send him to Milan? D. You are too hard on Pliny, I think. Tacitus was a busy man, no doubt, and Pliny wished to show him that he had a good reason for asking so much of him. It would be interesting, though, to have some of the letters in which Tacitus answered Pliny. I can't help feeling that the friendship which Pliny talks about so much was more on his part than on that of Tacitus. S. Now you are too hard on Pliny. Tacitus was probably less talkative and full of words than Pliny. Perhaps his name came from some ancestor who was inclined to silence. D. His historical writings certainly do not abound in useless words, though they contain a good deal in a small space.

## RULES FOR THE ENGLISH PRONUNCIATION

OF

## GREEK AND LATIN PROPER NAMES.

## ACCENT.

1. Words of two syllables are always accented on the first syllable ; as : Ro'ma, Lo'cri.
2. In words of more than two syllables the accent rests upon the penult, if that is long ; otherwise upon the antepenult ; as : I-ū'-lus, Cic'-ē-ro, A-ri'-on, Rhod'-ō-pe.
3. A long word may have two or more secondary accents, placed where a sense of rhythmical propriety will naturally cause the vocal stress to fall ; as : Ac''-ar-na'-nī-a, Me''-di-o-mat'-rī-ces, Hi'''-e-ro-caes''-a-rē'-a.

## SYLLABICATION.

1. A word has as many syllables as it has vowels or diphthongs ; as : Pro-me'-theus, Ber-e-ni'-ce, Guil''-i-el'-mus, Se-gu''-si-a'-vi.

REMARK. — This rule does not apply to such anglicized forms as Pros'-er-pine.

2. A single consonant, or a mute with *l* or *r*, between the last two vowels of a word, or between the vowels of any two unaccented syllables, must be joined to the latter vowel ; as : Cy'-prus, Pel''-o-pon-ne'-sus.
3. A single consonant, or a mute with *l* or *r*, before an accented vowel, must be joined to that vowel ; so also a single consonant after it, except in the penult ; as : Bal'-a-crus, Meg-a-ba'-zus.
4. When a consonant is doubled, the division into syllables must separate the two ; as : Tri-boc'-ci, En'-ni-us.
5. Unpronounceable combinations of consonants are separated so that those that may begin a word are attached to the following vowel ; as : Or'-pheus, Aph-ro-di'-te, An-tir'-rhi-um, Pan'-cre-on, Ver-gil'-i-us.

*Exceptions.*

1. A single consonant, or a mute with *l* or *r*, after an accented *a*, *e* or *o*, and before two vowels the first of which is *e*, *i*, or *y*, must be

joined to the following vowel ; as : Ma'-ri-us, Pau-sa'-ni-as, Ae-to'-li-a, Phar-sa'-li-a.

2. A single consonant, or a mute with *l* or *r*, after an accented *u*, must be joined to the following vowel ; as : U'-ti-ca, Mu'-ti-na, Su'-tri-um. Pub'-li-us is the only exception.
3. Combinations of consonants that are unusual in English are usually separated, though they may be pronounced in the same syllable by classical usage ; as : Sos'-the-nes (by Latin usage So-sthne-nes).
4. The combinations *gl* and *tl* are separated when they follow an accented penultimate vowel ; as : Aeg'-le, At'-las.

### SOUNDS OF THE LETTERS.

#### VOWELS.

1. A vowel at the end of an accented syllable has its long English sound ; as : Ae-gi'-na, Lū''-si-tā'-ni, Al''-ci-bi'-a-des.
  - (a) *A* at the end of an unaccented syllable has the sound of *a* in *Cuba* ; as : Meg'-a-ra.
  - (b) *E*, *o*, and *u* at the end of an unaccented syllable have nearly the same sound as when accented, only not so distinct ; as : Hi''-e-rap'-o-lis, Ru'-tu-li.
  - (c) *I*. *I* final has its long English sound ; as : Se'-qua-ni, Lat''-o-bri'-gi.
    - II. *I* at the end of an unaccented syllable, not final, has an obscure sound, nearly like *ē* ; as : At'-ti-ca.
    - III. *I* has its long sound in the first syllable of a word, the second of which is accented ; (1) when it stands alone before a consonant ; as : I-tho'-me ; and (2) when it ends a syllable before a vowel ; as : Di-a'-na, I-n'-lus. Otherwise *i* in such a first syllable, preceding an accented syllable, is pronounced short : Ci-l'-ci-a. But the rule and the practice are uncertain.
  - (d) *Y* equals *i* in all cases ; as : Mÿc'-a-le, Mÿ'-lae.
2. A vowel has its short English sound when followed by a consonant in the same syllable ; as : Cīc'-e-ro, Psām-mēt'-i-cus.

#### Exception.

*Es* at the end of a word is pronounced like the English word *ease* ; as : Soc'-ra-tes, Ar''-is-ti'-des.



## DIPHTHONGS.

1. *Ae* and *oe* equal *e* in all cases ; as : Aet'-na, Phoe'-nix.
2. When *ai*, *ei*, *oi*, and *yi* are accented and are followed by another vowel, the *i* equals initial *y*, as in *yes*, and the vowel before it has its long sound ; as : A-chai'-a, Aq''-ui-lei'-a, Au-run''-cu-lei'-us.
3. *Au* = *aw* in *law* ; as : Nau-pac'-tus.
4. *Eu* = *u* long ; as : Eu-rys'-theus.

## CONSONANTS.

The consonants have in general the same sounds as in English.

1. *C* and *g* are hard before *a*, *o*, and *u*, soft before *e*, *i*, *y*, *ae* and *oe* ; as : Cal'-e-ti, Cy'-me, Cae-roe'-si, Gy'-ges.
2. *Ch* always has the sound of *k* ; as : Chi'-os.
3. *C*, *s*, and *t* before *i* preceded by an accented syllable and followed by a vowel have the sound of *sh* ; as : Sic'-y-on (Sish'-e-on), Boe-o'-ti-a. But after *s*, *t*, or *x*, *t* keeps its hard sound ; as : Brut'-ti-i. So also in the termination *tion* ; as : Eu-ryt'-i-on.

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NOTE. The most important, perhaps, of the above rules are those for syllabication ; without a correct knowledge of these accuracy is impossible.

The rules apply not only to Greek and Latin proper names, but also to words and phrases that have been appropriated and naturalized in English speech, and to modern scientific terms that have been borrowed from the ancient languages or formed correctly by analogy ; but not to such words as *telephone* and *hippodrome*, which are thoroughly anglicized. Thus they indicate the correct pronunciation of such words as *bronchitis*, *caesura*, *hendiadys*, *onomatopoeia*, *phthisis*, *strata*, and *data* ; and of such phrases as *habeas corpus*, *in statu quo*, and *e pluribus unum*.

# VOCABULARY.

## NOTE.

In the following vocabulary there are given under each word its derivation and method of formation, so far as these are known with tolerable certainty. Words of doubtful derivation have been marked with interrogation points, all words being included as such in regard to which there is not substantial agreement between Harper's Latin Lexicon and Vaniček's *Etymologisches Wörterbuch* (2d ed.). There is then given an English equivalent for the word, based upon its derivation, followed by typical meanings acquired by the word as used by the Latin writers. Where it has seemed desirable, illustrative examples have been given, and brief hints on the syntax of the word have been added.

## ABBREVIATIONS AND SYMBOLS.

<b>abl.</b> , ablative.	<b>interr.</b> , interrog., interrogative.
<b>acc.</b> , accusative.	<b>intrans.</b> , intransitive.
<b>act.</b> , active.	<b>lit.</b> , literally.
<b>adj.</b> , adjective.	<b>loc.</b> , locative.
<b>adv.</b> , adverb.	<b>m.</b> , <b>maso.</b> , masculine.
<b>advers.</b> , adversative.	<b>n.</b> , <b>neut.</b> , neuter.
<b>art.</b> , article.	<b>neg.</b> , negative.
<b>c.</b> , common gender.	<b>nom.</b> , nominative.
<b>cf.</b> ( <b>cōnfer</b> ), compare.	<b>orig.</b> , origin, originally.
<b>comp.</b> , <b>compar.</b> , comparative, composition, <i>see</i> <b>In comp.</b>	<b>opp.</b> , opposite, opposed to.
<b>conj.</b> , conjunction.	<b>p.</b> , participle.
<b>cont.</b> , contracted.	<b>p. a.</b> , participial adjective.
<b>dat.</b> , dative.	<b>pl.</b> , <b>plu.</b> , plural.
<b>demon.</b> , <b>demonstr.</b> , demonstra- tive.	<b>p. p.</b> , perfect participle.
<b>denom.</b> , denominative (verb).	<b>particip.</b> , participial.
<b>dep.</b> , deponent.	<b>pass.</b> , passive.
<b>dim.</b> , <b>dimin.</b> , diminutive.	<b>perf.</b> , perfect.
<b>etc.</b> ( <b>et cetera</b> ), and so forth.	<b>pers.</b> , person.
<b>Eng.</b> , English.	<b>pluper.</b> , pluperfect.
<b>f.</b> , <b>fem.</b> , feminine.	<b>pr.</b> , proper.
<b>fr.</b> , from.	<b>pres.</b> , <b>pr.</b> , present.
<b>freq.</b> , frequent., frequentative (verb denoting repeated action).	<b>prep.</b> , preposition.
<b>fut.</b> , future.	<b>pron.</b> , pronoun, pronominal.
<b>gen.</b> , genitive.	<b>redup.</b> , reduplicated.
<b>Gr.</b> , Greek.	<b>rel.</b> , relative.
<b>i. e.</b> ( <b>id est</b> ), that is.	<b>sc.</b> ( <b>scilicet</b> ), understand.
<b>imper.</b> , imperative.	<b>sing.</b> , singular.
<b>imperf.</b> , imperfect.	<b>st.</b> , stem.
<b>impers.</b> , impersonal.	<b>subj.</b> , subjunctive.
<b>incep.</b> , inceptive (verb denoting the beginning of an action).	<b>super.</b> , <b>superl.</b> , superlative.
<b>In comp.</b> , <b>compos.</b> , in composi- tion; joined with another word.	<b>trans.</b> , transitive.
<b>indec.</b> , <b>indecl.</b> , indeclinable.	<b>voc.</b> , vocative.
<b>indef.</b> , indefinite.	+ sign of composition, <i>see</i> <b>In comp.</b>
<b>indic.</b> , indicative.	* indication of a form not actually found but assumed as a step in the growth of words.
<b>infin.</b> , infinitive.	? formation unknown.
<b>intens.</b> , intensive.	√ root.
<b>interj.</b> , interjection.	%, %a, etc., indication that in the process of word formation a vowel has been changed from the letter above the line to the one below it.

# VOCABULARY.

## LATIN-ENGLISH.

**ā**, see **ab**.

**A**, abbreviation for **Aulus**, wh. see.

**ab** (before consonants regularly **ā**, before **tē** and in composition sometimes **abs**), [same word as Gr. ἀπό, Eng. *off*], prep. with abl., *from*, *away from*, (opposite of **ad**). —

**PLACE**, *fugiant ab urbe*, they flee from the city. — **TIME**, *ā principiō vērīs*, from the beginning of spring. —

**METAPHORICALLY**, *ab dēfēnsiōne dēsistere*, to cease from the defence; *quārtus ā Rōmulō*, fourth from (i. e. after) *Romulus*; *ā tergō*, in the rear

(to the Roman mind the rear was regarded as the quarter FROM which, while we view it differently); *ab hoste necātus*, butchered by the enemy (i. e. the enemy is the source FROM which the butchery proceeds); *ab rē meā*, inconsistent with (away from) my interests. —

**IN COMP.** *away*, *apart*, or sometimes with a negative force; cf. *abscedere*, to go away from; *abdere*, to put away, hide; *absimilis*, unlike.

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**abducere**, -ō, -dūxī, -ductus,

[**ab** + **ducere**], to lead off or away, to withdraw. — **exercitum ab aliquō abducere**, to entice away one's army; **aliquem ā negotiō abducere**, to take one away from some affair.

**abesse**, **absum**, **āfui**, **āfuturus**,

[**ab** + **esse**], to be away, not to be at (a given place). — **tantum abest ut vicerimus, ut**, so far is it from the truth that we have conquered, that, etc.; **nōn multum abest quā**, it is not far from being, i. e. almost.

**abhinc**, [**ab** + **hinc**], ago, since

(used only of time, though **hinc** itself is an adverb of place; in classical Latin, always referring back to past time).

**abdicere**, -iō, -iēcī, -iectus, [**ab**

+ **iacere**], to cast away, throw off or down, give up. — **P. p. abiectus**, downcast, disheartened.

**abiēs** (st. **abiet-**), [?], f., fir-tree,

also the wood of the fir-tree.

**abigere**, -ō, -ēgī, -actus, [**ab** +

**agere**], to drive away. — **pecus abigere**, to drive away (i. e. steal) cattle.

**abire**, -eō, -iī, -itum, [**ab** + **ire**],

to go away, depart, leave off. — **ab-**

- lōns magistrātū**, *retiring from office*. — See also **dēpōnere**.
- abscedere**, -ō, -cēssī, -cēssum, [abs + cēdere], *to go away, depart; to march off, retire; to disappear*.
- absēns**, st. *absent*-, [pres. p. of **abesse** used as adjective], *not at (a given place), away, absent*.
- absolvere**, -ō, -solvi, -solūtus, [ab + solvere], *to loosen from, set free; to acquit; to finish*. — P. p. **absolūtus**, *finished, complete, absolute*.
- absque**, [abs + que (which, like "ever" and "soever," has a generalizing force)], prep. with abl. (but hardly used in the Latin of the Golden Age), *without, except*.
- abstinēns**, see **abstinēre**.
- abstinentia**, -ae, [abstinent- (pres. p. of **abstinēre**, abs + tenēre) + iā-], f., *the holding off from; hence, a refraining from, self-restraint*.
- abstinēre**, -eō, -tinui, -tentus, [abs + tenēre], *to hold off, keep away (transitive); to abstain from (intrans.)*. — Pr. p. **abstinēns**, *refraining from what is unlawful, temperate, abstinent*.
- abundāre**, -ō, -āvi, -ātus, [ab + undāre (from unda, a wave)], *to flow over and down, overflow; to be well supplied with, abound in*. — P. a. **abundāns**, *overflowing, rich, full*.
- abundō**, [adverb as if from \*abundus (ab + root of unda, a wave)], *overflowingly; hence, plentifully, abundantly*.
- Acca Lārentia**, [Acca from a Sanskrit word meaning *mother*], f., *the wife of the shepherd Fau-*
- stulus**, *the foster mother of Romulus and Remus*.
- accēdere**, -ō, -cēssī, -cēssum, [ad + cēdere], *to go towards, draw near, approach*. — Impers. *to be added to; hence a roundabout way of saying besides*. — ad **senectūtem** **ēlus** **accēdēbat** *ut caecus esset*, *to his old age was added blindness; ad hōc accēdit*, *besides this*.
- accendere**, -ō, -cendi, -cēnsus, [ad + \*candere (cf. **candēre**, *to be gleaming, shine*)], *to kindle on top, set fire to; to rouse, stir up*. — See also **incendere**.
- accidere**, -ō, accidī, no p. p., [ad + cadere], *to fall upon; hence, to happen, come to pass* (used especially of unexpected and unfortunate things, while **contingere** is used of pleasant things, and **evenire** is the general word for happening; cf. "accident" and "event" in English).
- accingere**, -ō, -cinxī, -cinctus, [ad + cingere], *to gird on; hence, to arm, equip*. — **sē accingere**, or **accingī** (alone), *to gird one's self, make one's self ready*.
- accipere**, -iō, -cēpi, -ceptus, [ad + capere], *to take to one's self, receive, accept; to receive (by hearing); hence, to hear, learn*. — P. p. **acceptus**, -a, -um, *accepted; hence, a, acceptable, welcome, dear*.
- accola**, -ae, [ad + \*cola (√ col, cf. **colere**, *to till*)], m., *one who tills or dwells near by, a neighbor*.
- accubitō**, st. **accubitiōn-**, [accubitō (p. p. of **accumbere**, ad + cumbere, √ cub, *bend, lie*) + iōn-], f., *the having taken a*

reclining position near; hence, a reclining with one at meals (according to the Roman habit of using lounges instead of chairs at table).

**accūsāre**, -ō, -āvī, -ātus, [ad + causa (as if through causāre)], to demand a reason of; hence, to call to account, to accuse, arraign.

**accūsātor**, st. **accūsātōr**-, [accūsā- + tōr-], m., one who accuses, an accuser (esp. the plaintiff in a trial for any offence against the state, while **petitor** means the plaintiff in a private suit).

**acer**, -cris, -cre, [√ac + ri-], sharp, piercing; hence, violent; keen, shrewd; eager, spirited. — Comp. **ācrior**, superl. **ācerri-mus**.

**acerbē**, [adverb of **acerbus**], harshly, sharply, bitterly.

**acerbus**, -a, -um, [**acer** (used as stem) + bo-], (**ā** shortened because of the transfer of the accent to the following syllable), bitter (to the taste); hence, metaphorically, bitter, harsh, hard to bear.

**Achillēs**, -is, [Gr. proper name, Ἀχιλλεύς], m., a celebrated Greek leader in the war against Troy. He was son of Peleus, the king of Thessaly, and of the sea-goddess Thetis.

**aciēs**, -iēs, [√ac + iēs-], f., a point, sharp edge; hence, keen glance (of the eye); and especially, battle-line (poetically looked at as a sort of sword edge), battle.

**Aciliānus**, -a, -um, [Acili% + -ānus (as if through Aciliā- + no-)], of or belonging to **Acilius**; especially, **Aciliānī librī**, the (historical) books of **C. Acilius Glabriō**.

**ācriter**, [ācri- + ter], adv. of **ācer**, sharply; hence, eagerly, spiritedly, etc. — **ācriter pugnāre**, to fight sharply or desperately. — Comp. **ācrius**, superl. **ācer-rimē**.

**āctus**, -ūs, [√ag + tu-], m., a driving or doing; hence, a performing, especially the performing of a play, and most commonly, a part or an act in a play.

**acuere**, -ō, **acui**, **acūtus**, [acu- (stem of **acus**, needle, √ac, as in **aciēs**, **ācer**)], to make sharp; hence, to rouse, sharpen, improve. — Hence, p. a. **acūtus**, pointed, sharp; keen.

**acūtus**, see **acuere**.

**ad**, [same word as English *at*], prep. with acc., towards, to (opposite of **ab**). — **PLACE**, **ad urbem ire**, to go to the city (with verb of motion); **ad urbem esse**, to be near the city (with verb of rest). — **TIME**, **ad senectūtem**, to or till old age; **ad vesp̄rum**, towards evening. — **NUMBER**, **ad trecen-tōs**, towards, or about, three hundred. — **METAPHORICALLY**, **ad vītā beātā**, towards, or with regard to, a happy life; **ad bellum gerendum**, towards, or for, waging war; **ad mē scribit**, he is writing to me; **ad hunc modum**, after this fashion. — **IN COMP.**, to, toward; hence, denoting addition or intensity; cf. **ad-dūcere**, to bring to; **adferre**, to contribute; **adamāre**, to want very much, covet.

**adcurrere**, -ō, **adcucurri** and **adcurri**, **adcursum**, [ad + currere], to run to or towards.

**addere**, -ō, **addidī**, **additus**,

- [ad + \*dare (cf. abdere)], put to or by; hence, to add, to join to.
- addūcere**, -ō, -dūxī, -ductus, [ad + dūcere], to bring or lead to; hence, to prompt, incite, persuade to (usually in a good sense). — See also dēdūcere and indūcere.
- adeō**, [ad + eō], adv., to such a point or degree, so far; very, even, just.
- adesse**, -sum, fuī, futūrus, [ad + esse], to be near or at a place; hence, to be somewhere to help some one (especially as an advocate in court); to aid.
- adfābilis**, -e, [adfā- (stem of adfārī, ad + fārī, to speak) + the made-up ending -bilis (i. e. as if through \*adfābus {adfā- + bo-} + lī)], easy to be spoken to, courteous, affable, kind.
- adferre**, -ō, attulī, adlātus, [ad + ferre], to bring to; hence, to bring upon, to cause; to assert; to contribute.
- adficere**, -iō, -fēcī, -fectus, [ad + facere], to do to; hence, to influence, affect; to bestow, or inflict, upon.
- adfinitās**, st. adfinitāt-, [adfīni- (ad + fīnis) + tāt-], f., nearness to; hence, relationship, or alliance by marriage.
- adfirmāre**, -ō, -āvī, -ātus, [ad + firmāre (from firmus, -a, -um)], to declare as fixed, assert confidently; hence, to corroborate, to confirm.
- adgredi**, -ior, -gressus, [ad + gradī], (usually transitive), to step towards, approach; hence, to address or apply to (a person); to undertake, begin (a thing); in hostile sense, to attack, fall upon.
- adhibēre**, -eō, -uī, -itus, [ad + habēre], to hold towards; hence, to add, bring, or give to; to apply to, use for; also, to summon (as a witness or an adviser).
- adhūc**, [ad + hūc], adv. of PLACE, to this point, thus far; or of TIME, until now, still.
- adicere**, -iō, -iēcī, -iectus, [ad + iacere], to cast towards or to; hence, to add; to turn the mind to.
- adigere**, -ō, adēgī, adāctus, [ad + agere], to drive towards or to; to urge, bring one to a state of mind or action. — **ad iūs iūrāndum**, or **iūre iūrāndō**, **aliquem adigere**, to bind one by an oath.
- adimere**, -ō, -ēmī, -ēmtus, [ad + emere], to take to one's self, take away, deprive of. (The person from whom the thing is taken is expressed by a DATIVE, as **hunc librum frātrī adēmit**, he took this book away from his brother.)
- adīre**, -eō, -iī, -itus, [ad + īre], to go to or towards; hence, to approach, address, undertake, undergo. In all these senses sometimes used with **ad** and **acc.**, but more often transitively. Thus **urbem adeunt**, they are approaching the city; **illum adeāmus**, let us address that gentleman; **bellum adiit**, he undertook the war; but also **ad urbem adeunt**, **ad illum adeāmus**, **ad bellum adiit**.
- aditus**, -ūs, [adi (gathered from adīre, and treated as a stem) + tu-], m., a going towards or to, an

*approaching*; hence, *an approach*; *an entrance, admission*.

**adiungere**, -ō, -iūnxī, -iūctus, [ad + iungere], *to join to, add to*. — *adiungere aliquem sibi*, *to make some one one's friend, enter into friendship with some one*.

**adiuvāre**, -ō, -iūvī, -iūtus, [ad + iuvāre], *to give aid to, help* (rather stronger than *iuvāre*).

**adlicere**, -iō, -lexī, -lectus, [ad + \*lacere], *to draw or entice to, allure*.

**adloqui**, -or, -locūtus, [ad + loqui], *to speak to, address*.

**administrāre**, -ō, -āvī, -ātus, [ad + ministrāre (from *minister*)], *to attend upon, assist*; hence, *to take charge of, manage, administer*.

**admīrārī**, -or, -ātus sum, [ad + mīrārī (denom. from *mīrus*, -a, -um)], *to look at with wonder or admiration, to wonder at; to admire*.

**admīrātiō**, st. **admīrātiōn-**, [admīrāt% (particip. stem of *admīrārī*) + iōn-], f., *a having wondered at, an admiring*; hence, *admiration, surprise, astonishment*.

**admittere**, -ō, -mīsī, -missus, [ad + mittere], *to send to*; hence, *to allow to come and go, let in; let run* (of a horse); *to allow; to let wrong have access to one's self*, i. e. *to commit wrong*.

**admodum**, [ad + modum (acc. of *modus*, *limit*)], adv., *up to a limit*; hence, *to a high degree, very*; also, *completely, wholly*.

**admonēre**, -eō, -monuī, -monitus, [ad + monēre], *to put one in mind of, to warn, admonish*.

**admovēre**, -eō, -mōvī, -mōtus,

[ad + movēre], *to move towards or to; to apply, direct to; to approach*.

**adolēscere**, -ō, -olēvī, **adultum**, [from *adolēre* (ad + olēre, *to increase, grow*)]. Verbs thus formed in -scere are called **INCEPTIVES** and denote the beginning of an action], *to begin to grow up; to grow, increase*. — Hence, p. a. *adultus*, -a, -um, *grown*.

**adorīrī**, -ior, -ortus, [ad + orīrī], *to rise up towards or to do something*; hence, *to approach, and especially in hostile sense, to attack*; *to undertake, engage in a thing* (especially if hard or dangerous).

**adpārēre**, -eō, -pāruī, -pāritum, [ad + pārēre], *to come forth to, come in sight, appear*. — **IMPERS.** *adpāret*, *it is clear, is evident, can be seen*.

**adpellere**, -ō, **adpuli**, **adpulsus**, [ad + pellere], *to drive towards*. — Especially, *nāvem adpellere*, *to bring a ship to port, to land*.

**adpōnere**, -ō, -posuī, -positus, [ad + pōnere], *to put near*; hence, *to apply to, add, unite*; *to put in some position, or assign to a duty*.

**adprobāre**, -ō, -āvī, -ātus, [ad + probāre (from *probus*, -a, -um)], *to put a mark of "first class" on, to approve*; hence, *to confirm, demonstrate, prove*.

**adpropinquāre**, -ō, -āvī, -ātus, [ad + propinquāre (from *propinquus*, -a, -um)], *to draw near to, approach*.

**adquiescere**, -ō, -quiesvī, -quies-tūrus, [ad + quiescere (in-



- ceptive from *quies*]), *to begin to take rest, to repose*; hence, *to find pleasure in, assent, acquiesce*.
- adsentātiō**, st. *adsentātiōn-* [*adsentāt-* (p. p. of *adsentāri*, frequent. of *adsentiri*, *ad + sentire*) + *iōn-*], f., *an assenting to*; hence, *flattery*.
- adspectus**, -ūs, [*adspec* (gathered from *adspicere*, and treated as a stem) + *tū-*], m., *a looking upon, sight*; hence, *the appearance, aspect of a thing*.
- adspicere**, -iō, -*spexi*, -*spec-tus*, [*ad + specere*], *to look towards or at*; *to survey, examine, consider*; of rooms, countries, etc., *to face, look in a certain direction*. — *meridiem adspicere*, *to face the south*.
- adusuāfacere**, -iō, -*fēci*, -*factus*, [*adusu-* (*ad +* some form of the root of *suāscere*, *become used to*) + *facere*], *to make used to, accustom to* (the thing to which one was made accustomed was expressed by the ABLATIVE in Cicero's time, later by the DATIVE also).
- adulēscēns**, st. *adulēscēt-*, [p. a. from *adolēscere* (inceptive of *adolēre*, *ad + olēre*)], *growing up, young*; hence, chiefly used as a noun, *youth, young man* (from 15 or 17 to about 40). — See also *iuvenis*.
- adulēscētulus**, -ī, [*adulēscēt-* + *lo-* (with *u* inserted as if from an *o*-stem)], m., *a little adulēscēns, a very young man*. The periods of life were treated by the Romans rather more elastically than by us. Cicero speaks of himself as *adulēscētulus* when 27.
- advenire**, -iō, -*vēni*, -*ventum*, [*ad + venire*], *to come to, arrive at, reach*.
- adventāre**, -ō, -*āvī*, -*ātum*, [frequent. of *advenire* (*ad + venire*)], *to come constantly nearer to*; hence, *to come on fast, draw near rapidly*.
- adventus**, -ūs, [*adven* (gathered from *advenire* as if it were a root like *ven* from the simple *venire*) + *tu-*], m., *a coming to, an arrival*.
- adversārius**, -a, -um, [formed from *adversus* (p. p. of *advertere*, *ad + vertere*) by means of the made-up ending *ārius* (i. e. as if an *adversāris*, -e, were made from *adversus* + *ri*-, and then a new stem were made from this + *io-*)], *turned toward*; *lying in front of*; hence, *opposite to, as a contestant* (in either hostile contest or friendly rivalry), and especially as a noun, *opponent, adversary*.
- adversus**, -a, -um, [p. a. from *advertere* (*ad + vertere*)], *turned towards, over against, opposite, in front*. — The form *adversus* is most common as a prep. with acc., *towards, opposite to, facing, against* (especially in a hostile sense). Also used as adverb, *against, opposite, before*.
- advesperāscit**, [*ad + vesperāscit*, inceptive, (cf. *adolēscere*)], made from *vesperā-*, the evening], *evening begins to draw near*; *twilight is beginning*.
- aedēs**, a less common form for *aedis* (wh. see).
- aedificāre**, -ō, -*āvī*, -*ātus*, [denom. made as if from an *aedifi-*

**ous**, **aedi + fico** (√**fac**, *do, make + o-*), *to make a building; to build.*

**aedificium**, -i, [**\*aedificō%** + **io-** (see **aedificāre**)], *n., a building (of any kind).*

**aedis**, *st. aedi-*, [√**aidh**, *to kindle + i*], *f., fireplace; hence, the place where fire is lighted on an altar, a temple, sanctuary.* — In the plural, *a house, dwelling (as consisting of several apartments).*

**aeger**, -gra, -grum, [perhaps √**aig**, *to shake + ro-*], *sick, ill; hence, troubled, sad.*

**aegrē**, [adverb of **aeger**], *uncomfortably; hence, with difficulty; reluctantly.* — **aegrē ferre aliquid**, *to take a thing to heart, bear it ill.*

**Aemilius**, -a, -um, [**aemulo-** (formed from √**aem**, cf. Eng. "aim," as if through **\*aemus**, by adding **lo-**) + **io-**], *aiming to rival* — a family name among the Romans. The **gēns Aemilia** contained many famous men.

**Aenēās**, -ae, [a Greek proper name, **Αἰνείας**], *m., the Trojan hero (son of Anchises and the goddess Venus), who was the legendary ancestor of the Roman nation.* See 217.

**aequāre**, -ō, -āvī, -ātus, [denom. from **aequus**, -a, -um], *to make even or level; to make equal; hence, to compare; to equal, or (intransitively) to become equal to.*

**aequē**, [adverb of **aequus**], *equally, in the same way.*

**aequiperātiō**, *st. aequiperātiōn-*, [**aequiperāt%** (p. p. of **aequiperāre**, denom. made as if from **\*aequiperus**, **aequo-** +

root of **parāre**) + **iōn-**], *f., a having equalized, or compared; a putting on the same footing.*

**aequitās**, *st. aequitāt-*, [**aequ%** + **tāt-**], *f., the quality of being aequus; hence, equality, and, more commonly, justice, fairness, equity; also, calmness of mind, equanimity.*

**aequus**, -a, -um, [?], *even, level; hence, favorable, convenient (from the language of warfare, because level places are favorable for fighting); friendly, propitious.* From another point of view, *equal; hence, fair, just; right or reasonable.*

**aēr**, stem **aēr-**, [Gr. word **ἀήρ**], *m., the air (that is, the atmosphere nearest the earth, while the air of the upper regions is aethēr, st. aether-, m.)*

**aes**, *st. aer-*, [probably the same word as Eng. *iron and ore*], *n., crude metal (except gold and silver); especially, copper and bronze; hence, things made of copper, especially money.* — **aes aliēnum**, *debt (lit. another's money).*

**aestās**, *st. aestāt-* [√**aidh**, *to kindle + tāt-*], *f., heat, but used only to denote the hot season, summer (from Mar. 22 to Sept. 22).*

**aestimāre**, another spelling for **aestumāre**.

**aestumāre**, -ō, -āvī, -ātus, [**aes** + **tumus** (whether a complex suffix or from root of **tuērī**, *to watch + mo-* is uncertain)], *to fix the money value of, to value; hence, to estimate the moral worth of, to esteem worth.*

**aetās**, *st. aetāt-*, [contracted from

- aevitāt-** (aev<sup>o</sup>/<sub>1</sub> (√aev + o) + tāt)], *f.*, the time of life, a period of time; hence, *age*.
- aeternitās**, *st.* aeternitāt-, [aetern<sup>o</sup>/<sub>1</sub> (for aeviterno, aev<sup>o</sup>/<sub>1</sub> + terno) + tāt], *f.*, the quality of being aeternus, *eternity*.
- aevom** (um), -I, [same root as Eng. *aye* and *ever*], *n.*, uninterrupted time without end, *eternity*, but more commonly, a fixed period of time, *lifetime*, *age*.
- Āfer**, -fra, -frum, [Carthaginian word Latinized], *African*. — As a noun, *an African*.
- Āfricā**, -ae, [Āfr<sup>o</sup>/<sub>1</sub> + cā], *f.*, the country of *Africa* (either the country belonging to Carthage, or, in a wider sense, *Africa* now so called, as far as it was known to the ancients).
- Āfricānus**, -a, -um, [Āfricā (Āfr<sup>o</sup>/<sub>1</sub> + cā-) + no-], *of* or *belonging to Africa*, *African*. — Esp. as surname of **P. Cornēlius Scīpiō Āfricānus** (Māior and Minor). See **Scīpiō**.
- Āfricus**, -a, -um, [Āfr<sup>o</sup>/<sub>1</sub> + co], *of* or *belonging to Africa*, *African* (much less common in prose than **Āfricānus**).
- agellus**, -I, [agro (√ag + ro-) + lo- (diminutive assimilated in formation to words like **ocellus**, **puella**, etc.)], *m.*, a little field.
- ager**, -grī, [√ag + ro-], *m.*, a field; the country belonging to a people, territory. — Hence, *pl. agrī*, the country (as outlying districts belonging to a city, or as simply opposed to the town). — **agrī cultūra**, the tilling of a field; hence, *husbandry*, *agriculture*.
- agere**, -ō, ēgī, āctus, [√ag, to drive], to drive, move; hence, to impel, rouse; also to act, do (a thing); to plead a case or cause; to spend or pass time; to treat or negotiate (cum aliquō, with somebody, dē aliquō, about something). — **IMPERIS agitur**, it is under discussion, the question is (with dē, about); āctum est dē, it is all over with. — Imperative, *age, agite, come! come on! or good! well!*
- Agēsilaus**, -I, [a Greek proper name, Ἀγησῖλαος], *m.*, a name of some of the kings of Sparta; the most famous reigned about 398–360 B. C., dying then at the age of about 80 years. See 349.
- agger**, *st.* agger-, [ad + ger (root of gerere, carry)], *m.*, material brought somewhere to make an elevation; a mound; a rampart or a mole; especially, the mound made to hold the battering-rams in sieges.
- agilis**, -e, [\*ag<sup>o</sup>/<sub>1</sub> (√ag, to drive + o) + li-], capable of being driven or moved; hence, quick, nimble; prompt, active.
- āgmen**, *st.* āgmin- [√ag, to drive + min-], *n.*, a moving; hence, especially, an army in motion, a line of march; a band, troop.
- agnōscere**, -ō, -nōvī, -nitus, [ad + (g)nōscere], to come to something with a knowledge of it, to recognize; hence, to acknowledge.
- agnus**, -I, [√ag + no-], *m.*, lamb.
- aiō**, ais, ait . . . aiunt, aiēbam, [defective verb of which only certain forms from the present stem are in use (same word as Eng. *aye* = yes). See **A. & S.** 249 (4); **A. & G.** 144 a; **G.** 190, 1; **H.** 297, ii. 1], say yes, affirm, say. — **ut aiunt**, as they say.

**ala**, -ae, [?], f., *the wing of a bird*; hence, *the wing of an army or of a building*; *the arm where it joins the shoulder, armpit*.

**alacer**, -cris, -cre, [?], *lively, quick, eager, glad*.

**alacritās**, st. **alacritāt-**, [alacri- + tāt-], f., *liveliness, quickness, promptness, alacrity*.

**Alba Longa**, [albus, *white*, and longus, *long*], f., *the city built, according to the legend, by Aeneas's son Ascanius, on the side of Mount Albanus*; *the birthplace of Romulus and Remus*.

**Albānus**, -a, -um, [Albā + no-], *of or belonging to Alba Longa*. — Also as a noun, *an Alban*.

**albēre**, -eō, no perf. or p. p., [denom. from albus, -a, -um], *to be white*. — Used mostly in present participle, especially in the phrase **albente caelō**, *at the dawn of day* (lit. *as the sky whitens*).

**albus**, -a, -um, [?], *dull white* (as distinguished from **candidus**, *shining white*).

**Alcibiadēs**, -is, [Greek proper name, Ἀλκιβιάδης], m., *an Athenian noble, distinguished as a general during the Peloponnesian War, and also as a very handsome, gifted, and profligate man. Born about 450 B. C., died 404 B. C. See 299.*

**alere**, -ō, alui, altus or alitus, [√ al, *to make grow*, cf. **adolēscere**], *to make grow, feed, rear, raise*; hence, *to promote, cherish*.

**Alexander**, -drī, [Greek proper name, Ἀλέξανδρος], m., *Alexander the Great* (son of Philip of Macedon and Olympia), *whose victories spread the Macedonian monarchy*

*to the Indus river in India. Lived 356-323 B. C.*

**aliās**, adv., [acc. plu. fem. of **alius**, used as adverb of time], *at another time*. — **aliās . . . aliās**, *at one time . . . at another time, sometimes (this) . . . sometimes (that)*.

**alicubi**, [aliquo<sup>1</sup> + ubi], *somewhere* (or *anywhere*); it denotes a particular place, while the commoner **usquam** (wh. see) refers to space in general.

**alicunde**, [aliquo<sup>1</sup> + unde], *from somewhere* (or *anywhere*).

**aliēnāre**, -ō, -āvi, -ātus, [denom. from **aliēnus**, -a, -um (ali(o) + the made-up ending -ēnus)], *to make another's*; hence, *to transfer*; *to estrange, alienate*.

**aliēnātiō**, st. **aliēnātiōn-**, [aliē-nāt<sup>1</sup> (p. p. of **aliēnāre**) + iōn-], f., *the having been transferred to another*; hence, *separation, estrangement, alienation*.

**aliēnus**, -a, -um, [ali(o) + ēnus (i. e. as if through an intermediate ē-stem + no-)], *of or belonging to another*; hence, *strange, foreign*; *unsuited to, hostile to*. — **aes aliēnum**, *a debt* (see **aes**).

**aliquā**, [abl. sing. fem. of **aliquis**, used as an adverb], *somewhere* (or *anywhere*); hence, *in some way* (or *any way*).

**aliquamdiū**, [aliquam (acc. fem. sing. of **aliquis**) + diū (abl. of \*dius = diēs)], *some time, for some time*.

**aliquandō**, [uncertain formation connected with **aliquis** and **quandō**], *at some time* (or *any time*); hence, *sometimes*; *at last, at length, finally*.

**aliquantus**, -a, -um, [uncertain

formation from *aliquis* and *quantus*], of some extent, considerable. — Hence, *aliquantum* and *aliquantō* used as adverbs, to some extent, somewhat.

*aliquis*, (-quī), -qua, -quid (-quod), [ali + quis (quī)], some one or any (particular) one.

(More definite than *quisquam* and *quis* and less definite than *quispiam* and *quidam*.)

*aliquō*, [contracted from *aliquoi* (old dative of *aliquis*)], used as adverb of direction], *somewhither*, to some place, somewhere.

*aliquot*, indecl., [ali + quot], several, some.

*aliter*, [adv. of *alius*], otherwise, in another way.

*alius*, -a, -um, [probably same word as Eng. *else*], another; hence, of another kind, different. Most commonly used where more than two things are thought of. — *militēs alius alium hortātur*, the soldiers encourage each other. — *alius . . . alius*, one . . . another; *alii . . . alii*, some . . . others.

*Alpēs*, -ium, [same root as in *albus*, white], f., the Alps.

*altāria*, -ium, [?], n., properly, the vessel placed on an altar to burn the victim in, but chiefly used for a high altar (larger and finer than *āra*).

*altē*, [adverb of *altus*, -a, -um], highly, on high, or deeply.

*alter*, *altera*, *alterum*, [√al (as in *alius*) + *ter* (comparative suffix)], the other of two; hence, a second; also, the next man, one's neighbor. — *alter . . . alter*, one . . . the other; *alterī . . . alterī*, one party . . . the other party. —

*alter alterum amat*, the two love each other. — Cf. *alius*.

*altercātiō*, st. *altercātiōn-*, [altercāt<sup>o</sup>/<sub>4</sub> (p. p. of *altercārī*, from *alter*, as if through \**altercus*) + iōn-], f., a bandying of words (between two people); a dispute, discussion.

*altus*, -a, -um, [p. a. from *alere*], grown; high, and, from the opposite point of view, deep.

*amābilis*, -e, [formed from *amāre* by the made-up ending *bilis* (i. e. as if through \**amābus*. See *adfābilis*)], deserving to be loved, lovable, amiable.

*amāre*, -ō, -āvi, -ātus, [√am + ā], to love (as the result of personal attraction, opposite of *ōdisse*, while *diligere* indicates a love based on esteem). — Hence, *amāns*, stem *amant-*, p. a., loving, fond of; *patriae amāns*, patriotic.

*amātor*, st. *amātōr-*, [amā + tōr-], m., one who loves, lover, friend.

*ambāgēs*, -um, (also found in a few cases of the singular), [ambi + root of *agere*], f., a round-about way; hence, a circumlocution; obscurity; an enigma.

*ambitus*, -ūs, [ambi- (gathered from *ambīre* and treated as a stem) + tu-], m., a going around; hence, the unlawful going about canvassing for votes; bribery and corruption.

*ambō*, -ae, -ō, [kindred with *ambi* in *ambīre*, to go around], both (used of two things considered together, while *uterque* is used of two things considered each by itself).

**amicōs**, [adverb of **amicus**], in a friendly way, kindly.

**amicitia**, -ae, [formed from **amicus** by the made-up ending **tia** (i. e. on the analogy of **militia**)], f., friendship.

**amicus**, -a, -um, [formed in an unknown way from  $\sqrt{\text{am}}$  (cf. **amāre**) + **co**], friendly. — Especially used as a noun, friend.

**mittere**, -ō, -misi, -missus, [ab + **mittere**], to send or let go away; to lose (generally without any fault of one's own, while **perdere** implies such fault).

**amnis**, st. **amni**-, [ $\sqrt{\text{abh}}$  + **ni**-], m., a broad rushing stream, a torrent, river (larger than **fluvius**).

**amor**, st. **amōr**-, [ $\sqrt{\text{am}}$  + **ōr**-], m., love.

**amovēre**, -eō, -mōvī, -mōtus, [ab + **movēre**], to move away, remove.

**amplē**, [adverb of **amplus**], largely, generously, richly, splendidly.

**ampliāre**, -ō, -āvi, -ātus, [denom. from **amplus**, -a, -um], to enlarge, increase; glorify. — In law language, to postpone for further inquiry.

**amplius**, [comparative of **amplē**, used in a more general sense], further, more, referring to EXTENT, while **plūs** refers to AMOUNT and **magis** to DEGREE or MANNER. Thus: — **quid faciam amplius**, what further can I do? **nōn amplius novem annōs nātus**, not more than nine years old. — **voltis pecūniae plūs habēre**, you want to have more money. — **magis id tuā quam illius culpā accidit**, that hap-

pened more by your fault than his; **hōc est magis vērissimile**, this is more likely.

**amplus**, -a, -um, [?], large, wide, great; hence, splendid, glorious; honorable, distinguished.

**Amūlius**, -ī, m., the king of Alba Longa who deprived his elder brother Numitor of the throne and had his grand-nephews Romulus and Remus thrown into the Tiber.

**an**, [?], interrogative particle used to introduce the second member of a double question, or, or whether. — Also used in forcible style to introduce a single question which has been implied by the context, and the answer to which is a strong negative: "**An mē**," inquam, "**nisi tē audīre vellem cōsēs haec dictūrum fuisse?**" (or) do you suppose I should have said this, say I, unless I wanted to hear you? (Cic. Fin. I. 8, 28).

**analogia**, -ae, [Greek word, ἀναλογία], f., the equality of ratios, likeness; especially, formulated likenesses between words or facts of language, analogy.

**Anchīsēs**, -is, [Greek proper name, Ἀχχίσις], m., the father of Aeneas by the goddess Venus.

**ancora**, -ae, [Gr. word, ἄγκυρα], f., an anchor.

**Ancus Mārcius**, -ī, m., the fourth king of Rome.

**angulus**, -ī, [\*ang<sup>o</sup>/<sub>1</sub> (root of **angere** + **o**-) + **lo**-], m., an angle, a corner; a retired place, nook.

**angustiae**, -arum, [angusto- (angus-, old stem of **angor**, from  $\sqrt{\text{ang}}$  + **ōr**-) + **to**], f., narrowness; hence, especially, a narrow (moun-

*tain*) pass; also, narrow circumstances, difficulty, want; perplexity.

**anima**, -ae, [\*ani- (√ an, blow + %) + mā-], f., air, breath of air, but chiefly used to mean the breath of life, life, the vital principle (while **animus** is the spiritual principle, soul, though **anima** is sometimes used for this also); also, a departed spirit.

**animadvertere**, -ō, -verti, -versus, [contracted for **animus** **ad** **vertere**], to turn the mind to, notice; hence, to censure, punish (cf. in Eng., "I'll attend to you later").

**animus**, -i, [\*ani- (√ an, blow + %) + mo-], m., the spiritual principle in life, the soul, mind; hence, the feelings, disposition, state of mind; also, spirit, courage; will, purpose. — **animī causā**, for the sake of (gratifying) one's inclination, i. e., for pleasure.

**Aniō**, st. **Aniēn**-, (orig. nom. **Aniēn**, afterwards broken down to **Aniō**), m., a river of Italy which rises in the Apennines and flows through the northwest part of Latium into the Tiber. It is now called *Teverone*.

**annālēs**, -ium, [the plural of **annālis** (**annus** + the made-up ending **ālis**) used as a noun], m., a historical work in which events are given by years; annals.

**annōna**, -ae, [**annus** and the suffix **nā**-, as if through a stem in **ō**], f., the year's products; hence, especially, grain, and then the market price of grain.

**annus**, -i, [?], m., a year.

**annuus**, -a, -um, [**anno**- + **uo**-],

belonging to a year; hence, lasting a year, or occurring every year; annual.

**ānser**, st. **ānser**-, [for **hānser**, same word as Eng. *gander*], m., rarely f., a gander or goose.

**ante** (old form **antid**, an abl. case-form), [same word as Gr. *ἀντί*, over against, facing], prep. with acc., before. — **PLACE** (used of things at rest, while things in motion have **prae**), **ante aedīs illum videō**, I see him in front of the house.

— **TIME**, **ante lūcem**, before dawn. — **METAPHORICALLY**, **ante eum causam dicēmus**, we shall plead the case before him; **ante omnia**, before all (i. e. most important of all). — In dates (idiomatically) **ante diem quintum Idūs Aprīlis** (a. d. V. Id. Apr.), the fifth day before the Ides of April (i. e., the ninth of April). — Also used as an adverb, **quod utinam illi ante accidisset**, and oh that this had happened to him before! (Cic. Phil. xi. 6, 14, and often).

**anteā** (old form **antideā**), [**ante** + **eā** (case uncertain)], adv., before, aforesaid, formerly.

**anteferre**, -ferō, -tuli, -lātus, [**ante** + **ferre**], to carry before; hence, to place before, prefer; also, to anticipate.

**antequam**, [**ante** + **quam**], conj., sooner than, before.

**Antiochus**, -i, m., a name of some of the kings of Syria. — The most famous was **Antiochus Māgnus** (reigned 222-187 B. C.), at whose court Hannibal lived in exile when Antiochus and the Romans met in arms.

**antiquitas**, st. **antiquitat-**, [an-  
tīqu% + tāt-], f., the quality of  
being **antiquus**, antiquity; an-  
cient times.

**antiquus**, -a, -um, [antid + co-],  
old (in the sense of simply having  
existed before, opp. of **novos**;  
while **vetus** means having ex-  
isted a long time, opp. of **re-  
cēns**); ancient, hence, also, good,  
desirable (such as the things of  
"old times" are supposed to have  
been).

**anulus**, -ī, [ānu- + lo-], m., a ring  
(especially for the  
finger), a seal-ring.

**anus**, -ūs, [?], f., an  
old woman.



**aperire**, -iō, -perui,  
-pertus, [ab + parere], to get  
off, uncover, open; to show, dis-  
close. — P. a. **apertus**, -a, -um,  
uncovered, open; hence, clear,  
plain, evident.

**App.**, abbreviation for **Appius**.

**appārere**, see **adpārere**.

**appellāre**, -o, -āvī, -ātus, [ad +  
\*pellāre], to call to or upon, speak  
to; to call, name; to appeal to, be-  
seech.

**Appius**, -ī, m.; **Appia**, -ae, f., a  
Roman **praenōmen**, especially  
in the **gens Claudia**.

**aptō**, [adverb of **aptus**], fitly,  
suitably.

**aptus**, -a, -um, [p. a. from **apere**,  
√ **ap**, to bind, fit], fitted to; hence,  
fit, suitable for, adapted to.

**apud**, [same root as **ab**], prep. with  
acc., at, by, near; **hostis est nōn  
apud Anīēnem sed in urbe**,  
the enemy is not by the Anio but in  
the city (Cic. Mur. 39, 84); **apud  
praetōrem rēs agitur**, the case

is going on before the praetor;  
**apud Pompēium**, at Pompey's  
house; **apud Xenophontem**,  
in Xenophon (his book).

**Apūlia**, -ae, f., a division of Italy,  
on the coast of the Adriatic; the  
most southeasterly province ex-  
cept Calabria; bounded on the  
southwest by Lucania and Sam-  
nium.

**aqua**, -ae, [?], f., water.

**aquila**, -ae, [fem. of **aquilus**, -a,  
-um, an adjec-  
tive meaning  
dark-colored, of  
uncertain origin],  
f., the dark-col-  
ored bird, the  
eagle; hence, the  
chief ensign of a  
Roman legion, the eagle.



**aquilō**, st. **aquilōn-**, [aquilo- +  
-ōn-], m., the wind that brings dark  
weather, the north-by-east wind,  
north wind.

**āra**, -ae, f., an altar (the general



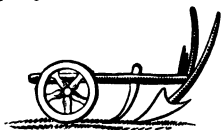
word, while **altāria** denotes a  
high, large altar).

**Arar**, st. **Arar-**, m., a river in the  
eastern part of Gaul, which, after  
a generally southerly course, joins  
the Rhodanus (Rhône) at **Lugdū-  
num** (Lyons). It is now called  
the Saône.

**arāre**, -ō, -āvī, -ātus, [?], to  
plough, till.



**arātrum**, -i, [arā- + tro-], n., the means or instrument of ploughing, a plough.



**arbitrārī**, -or, -ātus, [denom. from arbiter, witness, then umpire (ar, varied form for ad + √ bi, to go + tro-)], to be a witness or hearer, to see, hear; to consider, think, suppose (these last three being the common classical meanings of the word).

**arbor**, st. arbor-, [?], f., a tree.

**arbuscula**, -ae, [\*arbusco- (arbos, old form of arbor + co-) + lā- (dimin.)], f., a little tree, shrub.

**Ardea**, -ae, f., a town some twenty miles south of Rome, the capital of the Rutulians. Aeneas is said to have burned it.

**ārdēre**, -eō, ārsī, ārsūm, [?], to be on fire, burn; hence, to be eager, on fire for something. — Hence, p. a. **ārdēns**, eager, impatient, ardent; and its adverb **ārdenter**, eagerly, passionately, ardently.

**ārea**, -ae, [?], f., a piece of level ground; hence, the courtyard of a house.

**argenteus**, -a, -um, [argento- + eo- (io-)], of silver, made of silver.

**argentum**, -ī, [same root as arguere], n., the shining metal, silver; hence, silver plate, and, especially, money.

**arguere**, -ō, arguī, argūtus,

[√ arg, to gleam], to make clear, show; to accuse, censure.

**argūmentum**, -ī, [arguere and mentum, as if through a stem \*argū-], n., the means of showing or proving; argument, proof, evidence.

**Ariminum**, -ī, n., an Umbrian town in the extreme northeast of Italy proper, on the Adriatic Sea. Its present name is *Rimini*.

**Ariovistus**, -ī, m., the name of the king of one of the German tribes, and among the most proud and unyielding of the chiefs with whom Caesar came into collision.

**Aristotelēs**, -is, [Gr. proper name, Ἀριστοτέλης], m., *Aristotle*, one of the most learned of Greek philosophers, born at Stagira, in Macedonia, in 384 B. C. He was tutor of Alexander the Great, and founder of the Peripatetic school of philosophy.

**arma**, -ōrum, [√ ar, fit + mo-], n., arms (fitted to the body for defence); hence, arms and weapons (for short-range fighting, like swords and axes, while **tōla** are weapons, like spears, for long-range fighting).

**armāre**, -ō, -āvī, -ātus, [denom. from arma], to furnish with arms, equip, arm.

**armentum**, -ī, [√ ar of arāre + mento- (i. e., min- + to-)], n., a means of ploughing, but limited to cattle (used for that purpose).

**armilla**, -ae, [dim. form, but whether from **armus**, shoulder, or **arma**, weapons, is uncertain], f., a bracelet.



**Arrūns**, st. **Arrunt-**, [an Etruscan name for a younger son], m., the **praenōmen** of a son of Tarquinius Superbus.

**ars**, st. **art(i)-**, [√ *ar*, *fit* + *ti-*], f., *fitting, skillful*; hence, *skill, art* (in the widest sense). — **artēs**, *ways of doing, practices, manners*.

**Artaxerxēs**, -is, [Persian proper name], m., the name of various kings of Persia; for a particular one see 330 B.

**artus**, -ūs, [√ *ar*, *fit* + *tu-*], m., *a joint, a limb*.

**arvom** (-um), -ī, [√ *ar* of *arāre* + *vo-*] n., *a ploughed field, cultivated land*. (Strictly neuter of *arvos*, -a, -om, *ploughed*, used as a noun.)

**arx**, st. **arc(i)-**, [same root as *arcēre*], f., *a place well shut in, stronghold, citadel*.

**Ascanius**, -ī, m., the son of Aeneas by his Trojan wife Creusa. He founded Alba Longa, according to the legend.

**asellus**, -ī, [for *asinulus* from *asinus* and *lo-* (dimin.)], m., *a little ass*.

**Asia**, -ae, f., the country that we call Asia Minor, at the east end of the Mediterranean Sea.

**Asina**, -ae, [same word as *asinus*, *ass*], m., a Roman surname (*cōgnōmen*). See Lesson xlii.

**asinus**, -ī, [?], m., *an ass*.

**aspicere**, see *adspicere*.

**astrum**, -ī, [same word as Eng. *star*], n., *a star* (used in a poetical sense).

**āstus**, -ūs, [?], m., *craft, cunning, cleverness* (in classical Latin used only in the abl. *āstū*, as an abl. of manner = *craftily, cleverly*).

**asylum**, -ī, [Gr. word, *ἄσυλον*], n., *a place of refuge, an asylum*.

**at**, [?], conj., *but*. (As generally used it does not mark such thorough opposition as *sed*, but it is especially common in introducing a real or supposed objection of an opponent.)

**Athēnae**, -ārum, [Gr. proper name *Ἀθῆναι*], f., *Athens*, the capital of Attica. — Hence, **Athēniēnsis**, -e, *Athenian*, or, as a noun, *an Athenian*.

**Athēniēnsis**, -e, see *Athēnae*.

**Athēnodōrus**, -ī, [Gr. proper name, *Ἀθηνόδορος*], m., a late Greek philosopher, of whom little or nothing is known except what Pliny tells of him and the haunted house at Athens. See Lesson lxvi.

**Attilius**, -a, -um, the name of a Roman *gēns*. — Perhaps the most famous member of it was **M. Attilius Rēgulus**, a great general in the first Punic war (B. C. 264–241).

**atque** (before various consonants *āc*), [at + *que*], conj., *and, and also* (with a tendency to call special attention to what comes *after* it, though it does not always do so). — Used with *alius* and its derivatives and some other words implying comparison it has the force of *than*, as *aliter accidit atque putāveram*, *it happened otherwise than I had thought*; *omnia contrā āc dicta sunt evēnērunt*, *everything has turned out otherwise than was said or contrary to what was said*. — With *pār*, *simul*, etc., the force of our (comparative) *as*; thus: *simul āc*, *at the same time as, as soon as*.

**atquī**, [at + quī (abl. of the indef. pron., = "anyhow")], conj., *but, and yet* (stronger than at).

**attendere**, -ō, -tendī, -tentus, [ad + tendere], *to stretch towards*; hence, **animum attendere**, **animō attendere**, or the verb alone, *to turn the mind to, consider*.

**attentus**, -a, -um, [p. p. of attendere, used as adj.], *attentive; intent upon; wide awake*.

**Atticus**, -a, -um, [Gr. Ἀττικός], *of or belonging to Attica*. A surname given to Cicero's friend Titus Pomponius, who lived much at Athens and was famous for his Greek cultivation.

**attonitus**, -a, -um, [p. p. of attonāre (ad + tonāre, same root as tendere, *to stretch*, then *make a noise, thunder*), used as adj.], *thundered at*; hence, *thunderstruck, amazed, astonished*.

**auctoritās**, st. **auctoritāt-**, [auctōr- + tāt- (with i inserted after the fashion of vowel stems)], f., *encouragement, advice to do something; will; authority, influence* (especially the *unofficial, personal influence* of a great or respected man, as distinguished from power backed up by the state).

**audācia**, -ae, [audāc (from root of audēre, *to dare* + āc-, after the analogy of pūgnāx) + iā-], f., *boldness, daring*; especially, in a bad sense, *insolent boldness, recklessness, effrontery*.

**audāciter**, another form for audācter.

**audācter**, [audāc- + ter], *boldly, daringly*.

**audāx**, st. **audāc-**, [formed from root of audēre, *to dare*, by the made-up ending -āx (i. e., after the analogy of pūgnāx, as if from a noun of the first declension)], *bold, daring; especially, rash, reckless*.

**audēre**, -eō, **ausus**, [prob. same root as avidus, *eager*], *to venture, dare*.

**audiēns dictō**, see audīre.

**audīre**, -iō, -ivī, -itus, [same root as in auris, *ear*], *to hear, learn, listen to*. — **audiēns dictō alicui esse**, *be obedient to some one* (dictō being governed by audiēns, and alicui by the complex expression audiēns dictō).

**auditiō**, st. **auditiōn-**, [audī- + tiōn- (p. p. of audīre) + iōn-], f., *a having heard, hearing; hear-say, report*.

**audītor**, st. **audītōr-**, [audī- (stem of audīre) + tōr-], m., *one who hears, a hearer, pupil*.

**audītus**, -ūs, [audī- + tu-], m., *the sense of hearing*; hence, also, *a report; a listening to*.

**auferre**, -ferō, **abstulī**, **ablātus**, [ab + ferre], *to take or bring away; to carry off; to rob, steal*.

**aufugere**, -iō, -fūgī, no p. p., [ab + fugere], *to flee or run away from*.

**augēre**, -eō, **auxī**, **auctus**, [√ aug, *to grow*], *to make grow*; hence, *to increase, enlarge; to enrich; to extol*.

**augurium**, -ī, [augur- + iō-], n., *the observation and explanation of omens, augury*; hence, *a sign, omen*.

**Aulus**, -ī, [?], m., a Roman given name (*praenōmen*). Its abbreviation is the letter **A**.

**aura**, -ae, [Gr. word, *αἶσα*], f., air (in motion); a breath of wind, light breeze; hence, any wind.

**Aurēlius**, -a, -um, the name of a Roman gēns. For a **C. Aurēlius**, see Lesson liv.

**aureus**, -a, -um, [auro- + eo- (10-)], made of gold, golden.

**auriga**, -ae, [?], m., a driver, charioteer.

**auris**, st. auri-, [same root as *audire*, and same word as Eng. *ear*], f., an ear.

**aurōra**, -ae, [formation uncertain, but root same as in *aurum*, gold], f., the break of day, dawn; hence, the east.

**aurum**, -ī, [a root meaning *flash*, *gleam* + o-], n., the flashing metal, gold; hence, gold plate; money.

**Aurunci**, -ōrum, m., a people living in the central and southern parts of Italy in very early times.

**aut**, [?], conj., or; **aut . . . aut**, either . . . or. **Aut** is used to connect two ideas or statements, where one is right and the other wrong, as *hōc aut vērum aut falsum est*, this is either true or false, and is thus distinguished from *vel* (i. e., *vells*, should you wish), which has no such implication; thus, *vel pāci vel bellō parātus*, ready for either peace or war.

**autem**, [?], conj., but, however, (not so strong as *sed* and *at*, and regularly used as a post-positive conj.). Often expressing so mild a transition that we should use *and* for it; also *now* (parentheti-

cal), as *Arpīnī erāmus: hōc autem oppidum in Latīō est*, we were at Arpinum: now this town is in Latium.

**auxilium**, -ī, [\*auxili (uncertain formation from root of *augēre*) + 10-], n., support, help, aid. — Hence, *auxilia*, -ōrum, auxiliary troops.

**avāritia**, -ae, [avār% + the made-up ending -tia (i. e., after the analogy of *milit-ia*)], f., the quality of being *avārus*; greed, covetousness, avarice.

**avārus**, -a, -um, [\*avā (√ av of *avēre*, to long for + ā-) + ro-], longing for, covetous, greedy, avaricious.

**Aventinus**, -ī, m., the most southerly (southwesterly) of the seven hills of Rome, said to have been added to the city by *Ancus Marcius*; but, like the *Capitoline*, it was not included within the walls of *Servius Tullius*.

**avertere**, -ō, -verti, -versus, [ab + *vertere*], to turn away from, to remove; to turn aside, avert; to rob; to alienate. — P. a. *aversus*, turned away; hence, disinclined, averse to, unfavorable.

**avia**, -ae, [√ av + iā-], f., a grandmother.

**avidus**, -a, -um, [\*av% (√ av, eager for) + dō-], eager for, desirous of, greedy for.

**avis**, st. avi-, [?], f., a bird.

**avitus**, -a, -um, [formed from *avos* by the made-up ending -itus (i. e., as if through \**avire*)], of or belonging to a grandfather, ancestral.

**avos** (-us), -ī, [√ av + o-], m., a grandfather.

## B.

**bacillum**, -ī, [for **bacululum** (**baculo**- + **lo**-, dim.)], n., a little staff, a wand.

**baculum**, -ī, [\***bac**°<sub>u</sub> (√ **ba**, to go + **co**-) + **lo**-], n., a stick or staff (for walking, while **scipiō** is an ornamental staff and **fūstis** a stick for striking).

**barbarus**, -a, -um, [?], not Roman (or Greek), foreign (as speaking an unintelligible language and being presumably less civilized than the Romans); hence, rough, uncultivated, savage.

**basis**, -is (also gen. **baseos**, like the Gr.), [Gr. word **βάσις**], f., a base or pedestal; hence, the base of a triangle.

**beātus**, -a, -um, [p. p. of **beāre**, used as adj.], made happy, or blest; hence, happy, prosperous; rich.

**Belgae**, -ārum, m., the Belgians (a nation in the northern part of Gaul).

**Belgium**, -ī, n., the country on the sea-coast of the northern part of Gaul, inhabited by the **Belgae** (larger than the modern **Belgium**).

**bellāre**, -ō, -āvī, -ātum, [denom. from **bellum**], to carry on war.

**bellātor**, st. **bellātor**-, [bellā- + **tōr**-], m., one who carries on war, a warrior.

**bellicōsus**, -a, -um, [bellico- (bell° + **co**-) + **ōso**-], full of a warlike spirit (a rather poetical word).

**bellicus**, -a, -um, [bell° +

**co**-], of or belonging to war, military.

**Bellōna**, -ae, [formed from **bellum** + **nā**-, as if through an **ō**-stem], f., the goddess of war (and sister of **Mars**).

**bellum**, -ī, [old form **duellum**, from root of **duo**, two], n., war.

**bene**, [adv. of **bonus**], well.

**beneficium**, -ī, [benefico- (**bene** + \***facus**, √ **fac**, to do) + **io**-], n., a doing well by, a kindness, favor, benefit.

**benignō**, [adverb of **benignus** (**bene** + root of **gignere**, to beget)], good-naturedly, kindly.

**bis millēsimum**, -a, -um, ordinal adj., twice a thousandth, two thousandth.

**blandus**, -a, -um, [?], smooth-tongued, flattering, seductive, pleasant.

**Boeōtius**, -a, -um, [adj. of **Boeōtia** (Gr. **Βοιωτία**)], Boeotian, of Boeotia (the division of Greece lying next northwest of Attica, and having Thebes as capital).

**Boīi**, -ōrum, m., a Gallic tribe living in the neighborhood of what is now Lyons, in the southeastern part of the country.

**bonitās**, st. **bonitāt**-, [bon° + **tāt**-], f., goodness; virtue.

**bonus**, -a, -um, [?], good. — n. pl. **bona**, goods, blessings, property. — Comp. **melior**, **melius**, super. **optimus** (**optimus**), from other stems, as, in English, "better," "best."

**bōs**, st. **bov**-, [root meaning to roar, call + **i**-], c., ox or cow.

**bracchium**, -ī, [?], n., the arm.

**brevis**, -e, [for \***breghuis**, from

a root meaning *to break*], *broken off*; hence, *short, little, brief*.

**Britannia**, -ae, f., *Britain* (sometimes including England, Scotland, Ireland, and Wales, sometimes omitting Ireland).

**Britannus**, -a, -um, of *Britain, British*.

**brūma**, -ae, [cont. for *brevima* (*brevi-* + *mā-*)], f., *the short time, the winter solstice*; hence, especially in verse, *the winter*.

**Brundisium**, -i, [varied from Gr. *Βπρρέρσιον*], n., a city in Calabria, the most eastern division of Italy, on the coast of the Adriatic. It is now called *Brindisi*.

**Brūtus**, -i, [brūtus, *heavy, dull*], m., a Roman surname (cōgnōmen). — L. Iūnius Brūtus led the revolution by which Tarquin the Proud was driven out in 509 B. C.

**Būcephalās**, -ae, [Gr. word *Βουκεφάλας*, *ox-headed*], m., the name of the famous horse of Alexander the Great.

**Būcephalos**, -i, f., a town on the river Hydaspes (Jeloum), in the northwestern part of India, founded by Alexander the Great in memory of his horse Bucephalas.

**būcula**, -ae, [\*būc% (bov + co-) + lā- (dimin.)], f., a *young cow, heifer*.

## C.

**C.**, abbreviation for the name *Gāius* (which see); also as sign for the number 100.

**Cācus**, -i, m., a robber who, according to the legend, lived in a cave on the Aventine hill in very

early times, and was killed by Hercules for his attempt to steal from him some of Geryon's cattle.

**cadere**, -o, cecidī, cāsum, [√ cad], *to fall*; hence, *to die* (in battle, or by violence).

**cadūcus**, -a, -um, [from *cadere*, as if through \*cadū- + co-], *fallen or falling*; hence, *perishable, fleeting*.

**caedere**, -ō, cecidī, caesus, [same root as *cadere*], *to cause to fall*; *to fell*; *to cut*; *to strike*; especially, *to kill, slay*.

**caedēs**, st. caedi-, [√ caed + i-], f., a *cutting*; hence, *massacre, carnage, slaughter*; *murder*.

**caelum**, -ī, [?], n., *the sky*; hence, *heaven, the heavens*.

**caeruleus**, -a, -um, [?], *dark colored*; especially, *dark sea-green or blue*; also, the *deep blue* of the sky and the *blue* of steel.

**Caesar**, st. Caesar-, m., a surname (cōgnōmen) in the gēns Iūlia.

— C. Iūlius Caesar, the great general and writer; hero of the Gallic War. Born 100 B. C., assassinated March 15, 44 B. C.

**calamitās**, st. calamitāt-, [?], f., *disaster, loss, calamity*.

**calidus**, -a, -um, [\*cal% (from root of calēre + o-) + do-], *warm, hot*.

**callidē**, [adv. of *callidus*], *cleverly, skilfully*; *craftily*.

**calumnia**, -ae, [?], f., an *artifice at law, an accusation based on a perversion of the law*; hence, also, a *suit brought in consequence of such legal tricks*; a *charge of having been guilty of false accusing*.

**campus**, -ī, [?], m., a *plain, a level field*.

**candēla**, -ae, [√ *cand*, cf. *candēre*, to shine + *ēlā*- (i. e., as if through an *ē*-stem + *lā*-)], f., a wax-light, taper, candle.

**candēlābrum**, -ī, [*candēlā*- + *bro*-], n., a stand for a light, a candlestick, *candelabrum*.

**canīnus**, -a, -um, [*cani*- + *no*-], of or belonging to a dog, canine.

**canis**, st. *can(i)*-, (abl. sing. *cane*, gen. plu. *canum*), [same word as Eng. hound], c., a dog.

**Cannae**, -ārum, f., a village on the east side of the river *Aufidus* in *Apulia* (the most eastern division of Italy on the *Adriatic* coast, except *Calabria*). *Cannae* is famed for the terrible defeat of the Romans by *Hannibal* there in 216 B. C.

**Cantium**, -ī, n., a district in the southeastern part of Britain, corresponding nearly with the modern *Kent*, but including *Londinium* (*London*).

**capāx**, st. *capāc*-, [√ *cap*, to take + *āx* (i. e., after the pattern of *pūgnāx*)], capable of holding, roomy, spacious; hence, capable of, fit for.

**capella**, -ae, [*capr*<sup>o</sup>/<sub>4</sub> + *lā*- (dimin.), assimilated after the pattern of words like *ocellus*, *puella*], f., a (little) she-goat.

**capere**, -iō, *cēpī*, *captus*, [√ *cap*], to take hold of, seize; hence, to take (in the widest sense); to take possession of; to receive, accept; to capture.

**capessere**, -ō, *capessivī*, *ca-*

*possitus*, [intensive (i. e., a verb denoting a vigorous action), from *capere*], to seize eagerly; hence, to enter upon with vigor, engage in; administer.

**capillus**, -ī, [for *capit-lus* (diminutive from *caput*)], m., the hair of the head (taken collectively).

**capitālis**, -e, [from *caput* and the made-up ending *-ālis* (i. e., after the analogy of *nātūrālis*)], belonging to the head; hence, endangering the head or life, deadly, and, as law term, capital (of punishment, crimes, etc.).

**Capitōlium**, -ī, [uncertain formation from *caput*], n., the *Capitol*, or temple of *Jupiter* on the *Capitoline* hill, northwest of the *Palatine*, at *Rome*. Also, the hill itself. The hill had two peaks, on the southern of which was the temple of *Jupiter* (*Capitol*), on the northern the citadel (*arx*). East of this hill was the *Forum Rōmānum*. The hill is now called *Campidoglio*.

**capitulum**, -ī, [*capit*- + *lo*- (dimin.), with *u* inserted after the analogy of vowel stems], n., a little head. — In late Latin, a chapter or section of a book or writing.

**capra**, -ae, [?], f., a she-goat.

**captīvos** (-us), -a, -om (-um), [*capto*- (p. p. of *capere*) + *vo*-, as if through an *i*-stem], taken, captured. Especially as a noun, a prisoner (of war), a captive.

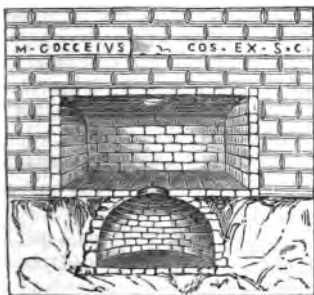
**Capua**, -ae, f., the chief city of *Campania* (the narrow strip of country next southeast of *Latium* on the western coast of Italy).

**caput**, st. *capit*-, [?], n., the head. —



**capitis accusāre, damnāre, absolvere**, to accuse of, convict of, acquit of, a capital crime.

**carcer, st. carcer-**, [?], m., a prison.



**carēre, -eō, caruī**, no p. p., [?], to be without; hence, in good sense, to be free from, or, in bad sense, to be deprived of, to lack. (The thing which one is without is regularly expressed by an ablative.)

**Cārēs, -um, m.**, the people of Cāria, the most southwesterly province of Asia Minor, on the coast of the Aegean Sea. The sing. Cār occasionally occurs.

**cāritās, st. cāritāt-**, [cār% + tāt-], f., dearness, high price; affection, love.

**carō, st. carn(i)-**, [from a root meaning raw + nī-], f., flesh; hence, meat.



**carpentum, -ī, [?], n.**, a kind of

covered carriage used mostly by ladies in the city. It was a two-wheeled affair.

**carpere, -ō, carpsī, carptus**, [√ carp], to pluck or gather; hence, to enjoy; also, to pluck at one's reputation, to slander.

**Carthāginiēnsis**, see **Karthāgō**.

**cārus, -a, -um, [?]**, dear (in the widest sense); loved, esteemed; high-priced.

**Cassiānus, -a, -um**, [formed from Cassius, by the made-up ending -ānus (i. e., after the analogy of Rōmā-nus)], of or belonging to Cassius. — **bellum Cassiānum**, the war in which L. Cassius was killed (107 B. C.).

**Cassius, -a, -um**, the name of a Roman gēns. — **L. Cassius**, a consul killed by the Helvetians in the wars with the Cimbri and Teutones (107 B. C.).

**castellum, -ī, [castro- + lo-dimin. (assimilated)]**, n., a stronghold, fortress, castle.



**castitās, st. castitāt-**, [casto- + tāt-], f., chastity, purity.

**castra, -ōrum**, [root meaning to cover + tro-], n., a collection of tents; a camp. (Singular is occasionally used in sense of **castellum**, a fortress, castle.)



**cāsus**, -ūs, [√ *cad* + *su*-], *m.*, a falling; hence, an accident, chance; a calamity.

**catēna**, -ae, [?], *f.*, a chain.

**Catīlīna**, -ae, [*catus*, *sly*, and *nā*-, as if through an *I*-stem], *m.*, a Roman name. — **L. Sergius Catīlīna**, the conspirator whose plots Cicero thwarted in his consulship, *B. C.* 63.

**Catō**, *st.* **Catōn-**, [*catus*, *shrewd* + *ōn*-], *m.*, a Roman surname (*cōgnōmen*). — **M. Porcius Catō**, the great Censor, who lived 234-149 *B. C.* He wrote an historical work, *Originēs*, and a treatise, *Dē rē rústicā*.

**Catulus**, -ī, *m.*, a Roman surname (*cōgnōmen*) in the *gens* *Lutātia*. — **Q. Lutātius Catulus** was consul in 104 *B. C.* — Another **Q. Lutātius Catulus** was consul in 78 *B. C.*

**cauda**, -ae, [?], *f.*, a tail.

**Caudīnus**, -a, -um, *of or belonging to Caudium* in Samnium (the division of Italy east of Latium and north of Campania). — **Furculae Caudīnae**, the Caudine Forks, where the Romans suffered the terrible disaster at the hands of the Samnites, 321 *B. C.*

**causa**, -ae, [?], *f.*, a cause, or reason; a pretext; a cause or case in court. — *Abl.* **causā**, with *gen.* depending on it = *for the sake of*, as, **voluptātis causā**, *for the sake of pleasure*.

**cavillārī**, -or, -ātus, [*denom.* from *cavilla*], *to indulge in railery*; hence, *to make a satirical remark or answer*.

**cavillātiō**, *st.* **cavillātiōn-**, [*cavillāt* + (*p. p.* of *cavillārī*) +

*iōn*-], *f.*, *a having jeered*; hence, *an ironical remark or answer*.

**cēdere**, -ō, **cēssī**, **cēssum**, [?], *to make way, yield, withdraw*; *to grant, allow*.

**cēlāre**, -ō, -āvī, -ātus, [?], *to hide, conceal*.

**celer**, -eris, -ere, [√ *cel*, *to jut out* + *ri*-], *dashing, quick, swift*. — *Comp.* **celerior**, *super.* **celerri-mus**.

**celeritās**, *st.* **celeritāt-**, [*celeri* + *tāt*-], *f.*, *quickness, speed, celerity*.

**celeriter**, [*celeri* + *ter*], *quickly, speedily*. — *Comp.* **celerius**, *super.* **celerrimē**.

**Celīnēs**, -um, *m.*, a tribe of southeastern Gaul, of whom little or nothing is known.

**cēna**, -ae, [*root meaning to eat* + *nā*-], *f.*, *the chief meal of the day, dinner*. (In early times the Romans dined about noon, later from three o'clock on.)

**Cenomānī**, -ōrum, *m.*, a tribe of southeastern Gaul.

**cēnsēre**, -eō, **cēnsuī**, **cēnsus**, [?], *to rate, estimate*; hence, *to take the census, or to review an army*; *to express an opinion* (in the senate), *vote*; *to be of opinion, think*.

**cēnsor**, *st.* **cēnsōr-**, (*root of cēnsēre* + *sōr*-], *m.*, a censor (*i. e.*, one of two magistrates at Rome who had charge of the division of Roman citizens into classes according to their property and rank, and who afterwards became umpires of public morals in general).

**cēnsūra**, -ae, [*from root of cēnsēre* + *rā*-, as if through a u-

stem], *f.*, the office of censor, the censorship.

**cēnsus**, -ūs, [root of **cēnsēre** + **u-**], *m.*, a rating, a census; hence, property (as indicated by the census).

**centēsimus**, -a, -um, [ordinal of **oentum**], one hundredth.

**centiēs mīllēsimus**, ordinal number, a hundred times a thousandth, hundred thousandth.

**centum** (indec.) one hundred.

**centum mīlia**, -ium, a hundred thousands, *i. e.*, one hundred thousand.

**cēnula**, -ae, [cēnā- + lā- (dimin.)], assimilated to formations from **o-** stems], *f.*, a little dinner.

**cēra**, -ae, [?], *f.*, wax; especially, a wax tablet for writing.

**cernere**, -ō, **crēvī**, [√ **cer**], to sift; hence, to separate, distinguish; to see, perceive. Occasionally, also, to decree; to determine; to contend (but in the first two of these meanings **dēcernere**, in the third **certāre** is more common).

**certāmen**, *st.* **certāmin-**, [certā- (stem of **certāre**, intensive of **cernere**) + **min-**], *n.*, a contest, strife, battle.

**certāre**, -ō, **āvī**, -ātus, [intensive of **cernere**], to decide vigorously; hence, to contend, fight; to emulate.

**certē**, see **certus**.

**certus**, -a, -um, [√ **cer** + **to-** (p. of **cernere**, used as adj.)], settled, fixed; hence, certain, definite; sure. — **certum est mihi**, I am resolved. — **certiōrem facere**, to inform. — Hence, **certō**, and more commonly, **certē**, adv., with certainty, surely; at least.

**cervix**, *st.* **cervic-**, [?], *f.*, the neck (often used in the plural to mean only one neck).

**cēteri**, -ae, -a, [ce- (demon. particle) + **terus** (a comparative ending, as in **alter**, **exter**, etc.)], the others, all the others, the rest (hence differing from **alii**, others simply). See, also, **reliquus**. The singular is occasionally used, but not in *nom. masc.*

**Chabriās**, -ae, [Gr. proper name, Χαβρίας], *m.*, a distinguished Athenian general in the first half of the fourth century B. C.

**Charēs**, -ētis, [Gr. proper name, Χάρης], *m.*, a courtier who wrote a biography of Alexander the Great in ten books.

**Chersonēsus**, -i, [Gr. name, Χερσόνησος = **paeninsula** (**paene**, almost + **insula**, island)], *f.*, the peninsula extending southwest from the southern coast of Thrace, and forming the western boundary of the Hellespont.

**Chrēsogonus**, -i, [Gr. proper name, Χρυσόγονος], *m.*, the name of a slave of Sulla's. He was freed, and received, as was customary, his master's **praenōmen** and **nōmen**, thus becoming **L. Cornēlius Chrēsogonus**.

**cibus**, -i, [?], *m.*, food.

**Cicerō**, *st.* **Cicerōn-**, [**cicer**, chick-pea + **ōn-**], *m.*, a Roman surname (**cōgnōmen**) in the **gēns Tullia**. — **M. Tullius Cicerō**, the renowned orator, statesman, and writer, born 106 B. C., killed 43 B. C. — **Q. Tullius Cicerō**, brother of the orator.

**Cimbrī**, -ōrum, [?], *m.*, a people who lived in the north of what is

now Germany, and in the peninsula of Denmark (Jutland). They fought desperately against the Romans, 113-101 B. C., till conquered by Marius.

**Cīmōn**, -ōnis, [Gr. proper name, Κίμων], m., an Athenian, father of the famous general, Miltiades.

**cingulum**, -i, [\*cing<sup>u</sup>, from root of *cingere* + *lo*-], n., a girdle, belt (poetical word); a zone (of the globe).



**circā**, see **circum**.

**circiter**, [circo<sup>u</sup> + *ter*], adv. and prep. with acc., around, about; **circiter meridiem**, about noon; **circiter pars quarta**, about a fourth.

**circuitus**, -ūs, [for **circumitus** (**circumi**, gathered from **circumire**, and treated as a stem) + *tu*-], m., a going round; hence, a way round, circuit.

**circum** (less commonly **circā**), [cases of **circus**, circle, used as prep. with acc.], around, about; **circum caput**, around the head; **circum haec loca**, about these places; **circā Lesbium Insulam**, about the island of Lesbos. — Also used as adverbs.

**circumarare**, -ō, -āvī, -ātus, [circum + *arare*], to plough around.

**circumdare**, -ō, -dedī, -datus, [circum + \**dare*, to put], to put around, to surround. (Used with an acc. and an abl. or a dat. and

an acc., as in English we can say either "put something round a person or thing," or "surround a person or thing with something.") **circumdūcere**, -ō, -dūxī, -dūctus, [circum + *dūcere*], to lead around; draw around.

**circumferre**, -ferō, -tulī, -lātus, [circum + *ferre*], to carry around.

**circummittere**, -ō, -mīsī, -mīsus, [circum + *mittere*], to send around.

**circumspectare**, -ō, -āvī, -ātus, [circum + *spectare*, or it may be regarded as frequent. from **circumspicere**], to look about carefully, to examine all round.

**circumspicere**, -iō, -spexī, -spectus, [circum + *specere*], to look around; hence, to examine carefully; to weigh, consider.

**cisterna**, -ae, [obscure formation from **cista**, chest, and the suffix **nā**-], f., a subterranean reservoir, a cistern.

**citātus**, -a, -um, [p. a., from **citāre**, frequent. of **ciēre**, to put in motion], put into quick motion; hence, quick, speedy. — **equō citātō**, at full gallop.

**citer**, -tra, -trum, [cis + the comparative ending **t(e)ro**-; cf. **cēterī**], on this side, near (positive very rare). — Comp. **citerior**, nearer, super. **citimus**, nearest.

**citimus**, see **citer**.

**citrā**, [case form of **citer**, used as adv. and as prep. with acc.], on this side of; short of, within; **citrā mare**, on this side of the sea; **citrā necem**, short of death.

**civicus**, -a, -um, [civi- + *co*-],

of or belonging to a citizen (much less common than *civilis*). — *corōna civica*, a wreath of oak leaves (bestowed upon one who had saved a fellow-citizen's life in war).

*civilis*, -e, [*civi-* + *li-*], of or belonging to a citizen, civil; concerning the state.

*civis*, st. *civi-*, [root meaning to rest + *vi-*], c., a citizen, a fellow-countryman.

*civitas*, st. *civitāt-*, [*civi-* + *tāt-*], f., citizenship; hence, the body of citizens, the state.

*clādēs*, st. *clād(i)-*, [?], f., disaster, loss, calamity, defeat.

*clam*, [acc. from same root as *cēlāre*, to hide, used as adv.], secretly, privately.

*clāmāre*, -ō, -āvī, -ātus, [denom. from \**clāmus* (√ *cla*, to call + *mo-*)], to shout, cry, call out.

*clāmitāre*, -ō, -āvī, -ātus, [intensive of *clāmāre*], to cry out violently.

*clāmor*, st. *clāmōr-*, [*clām*, gathered from *clāmāre*, and treated as stem + *ōr-*], m., a shout, cry, noise.

*clandestinus*, -a, -um, [uncertain formation from root of *clam*, secretly], secret, hidden.

*clārē*, [adv. of *clārus*], brightly, clearly; hence, loudly, distinctly.

*clārēre*, -eō, [denom. from *clārus*, -a, -um], to be bright, shine; hence, to be famous. (Poetical word.)

*clārus*, -a, -um, [same root as *clāmāre* + *ro-*], clear, bright; hence, plain, evident; loud, distinct; famous, renowned.

*clāssis*, st. *clāssi-*, [√ *cla*, to call + *si-*], f., the citizens called out as

an army, or, much more frequently, as a navy, fleet; a fleet.

*claudere*, -ō, *clausī*, *clausus*, [?], to shut, close; hence, to shut in, blockade. The form *clūdere* also occurs, and is the only form for compounds, as *exclūdere*, *inclūdere*, etc.

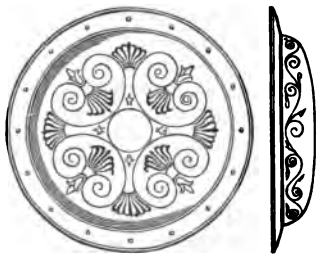
*Claudius*, -a, -um, [*claudus*, lame + *io-*], the name of a Roman gens. — *Appius Claudius Caecus*, the censor who built the Appian Way about 312 B. C.

*Claudius*, Q. *Claudius Quadrīgārius*, a historian in the time of Sulla. See Lesson lxxv., B.

*clāva*, -ae, [root meaning to jut out + *vā-*], f., a knotty stick, a club, cudgel.

*Clīniās*, -ae, [Gr. proper name, Κλεινίας], m., an Athenian, father of Alcibiades.

*clupeus*, -ī, [√ *clep*, to hide, steal



+ *eo-* (*io-*)], m., a large round shield made of bronze (while *scutellum* is an oblong shield made of wood and covered with hide).

*Cn.*, abbreviation for *Gnaeus* (wh. see).

*Cocles*, st. *Coclit-*, m., a Roman surname (*cōgnōmen*). — *Horātius Cocles*, the defender of the

bridge against the Etruscans in the war with Porsena.

**coepisse, coepī, coeptus**, (pres. stem not used), [con + \*apī, cf. aptus], to have laid hold of; hence, to begin. (Generally used with a complementary infinitive; if that is passive, **coeptus esse** is usually employed rather than **coepisse**.)

**coercēre, -eō, -uī, -itus**, [con + arcēre], to shut in thoroughly; to surround; hence, to restrain, confine.

**cōgere, -ō, cōgī, cōactus**, [con + agere], to drive together, to collect; hence, to force, compel.

**cōgitāre, -ō, -āvī, -ātus**, [con + agitāre (frequent. of agere), in the sense of turning about in the mind], to think over carefully; to ponder, weigh; to meditate, intend.

**cōgitātiō, st. cōgitātiōn-**, [cōgitāt° (p. p. of cōgitāre) + -iōn-], f., a having considered carefully; hence, reflection, thought; an opinion or purpose.

**cōgnitus**, see **cōgnōscere**.

**cōgnōmen, st. cōgnōmin-**, [con + (g)nōmen], n., a name subjoined to the family name, a surname.

**cōgnōscere, -ō, cōgnōvī, cōgnitus**, [con + (g)nōscere], to study carefully, investigate, find out; to learn, become acquainted with.

**cohibēre, -eō, -uī, -itus**, [con + habēre], to hold firmly; hence, to contain, confine; to restrain, keep back.

**cohors, st. cohort(1)-**, [con + root of hortus, enclosure, garden], f., an enclosure, yard, pen, but much

more common as a military term, a company of soldiers, a cohort (as a body of people confined together). A cohort was the tenth part of a legion.

**colere, -ō, -uī, cultus**, [√ col], to till; hence, to cultivate; to care for, cherish; to honor, revere; to worship.

**Collātīnus, -a, -um**, [adj. formed in some way from Collātia, a town near Rome, in the Sabine country], of Collatia. — **L. Tarchinius Collātīnus**, the husband of Lucrētia. See 259.

**collātiō, st. collātiōn-**, [collāt° (p. p. of cōnferre) + iōn] f., a having brought together; hence, a contribution; also, a comparison.

**collīnus, -a, -um**, [collī- + no-], of or belonging to a hill, hilly.

**collis, st. collī-**, [?], m., a hill.

**collocāre**, see **cōnlocāre**.

**colloquī, see cōnloquī**.

**colloquium, see cōnloquium**.

**collum, -ī**, [?], n., the neck.

**colōnia, -ae**, [colōn° + iā-], f., a collection of settlers, a colony.

**colōnus, -ī**, [√ col and ōnus as if through an ō-stem], a tiller of the soil, farmer; hence, a settler, colonist.

**color, st. colōr-**, [?], m., color, hue; hence, the complexion.

**comes, st. comit-**, [?], c., a companion, associate; attendant (rather as a courtier than a servant).

**comitārī, -or, -ātus**, [denom. from comes], to accompany, attend upon.

**comitātus, -ūs**, [comitā- + tu-], m., an accompanying; hence, a train, retinue, escort.

**comitium**, -I, [?], n., the place adjoining the Forum where the people assembled to vote.—Hence, **comitia**, -ōrum, the assembly for elections; an election.

**commeātus**, -ūs, (formed from **commeāre** (con + **meāre**, to go), like **audītus** from **audire**], m., a going back and forth; hence, a passage-way, or, in the army, leave of absence; also, a company, train, but most frequently in the acquired meaning, provisions, supplies (i. e., the things for which one goes back and forth, from a military point of view).

**commemorāre**, -ō, -āvī, -ātus, [con + **memorāre** (denom. from **memor**)], to recall to one's attention vividly; hence, to remind of, and, more commonly, to tell of, recount.

**commendātiō**, st. **commendātiōn-**, [commendāt<sup>o</sup>/<sub>i</sub> (p. p. of **commendāre**, con + **mandāre** {**manus** + **dare**}) + **iōn-**], f., a having put into the charge of; a recommending; hence, a recommendation, praise.—**commendātiō ōris**, attractiveness of face, beauty.

**comminus**, [?], adv., at close quarters, hand to hand.

**commiserārī**, -or, -ātus, [con + **miserārī** (denom. from **miser**)], to pity very much, to bewail. (Unlike most verbs of pitying, this verb, as also the simple **miserārī**, is used with an ACCUSATIVE as object.)

**committere**, -ō, -mīsī, -mīsus, [con + **mittere**], to send or bring together; hence, to intrust to, commit to; to enter upon or en-

gage in (battle or war); to commit (a crime).

**commodē**, [adv. of **commodus**], properly, skilfully; hence, suitably, advantageously.

**commodum**, see **commodus**.

**commodus**, -a, -um, [con + **modus**], of proper measure; hence, suitable, fit, advantageous, favorable.—Hence, **commodum**, -I, n., advantage, profit.

**commorārī**, -or, -ātus, [con + **morārī** (denom. from **mora**)], to tarry, linger, stay (intrans., while the simple verb is used both transitively and intransitively).

**commovēre**, -eō, -mōvī, -mōtus, [con + **movēre**], to move forcibly; hence, to remove, displace; to disturb, throw into disorder; to affect greatly, disquiet; to rouse, excite.

**commūnīre**, -iō, -īvī, -ītus, [con + **mūnīre** (old **moe-nīre**, denom. from **moenia**)], to fortify strongly.

**commūnis**, -e, [con + **mūnis** (√ **mū**, to bind) + **ni-**], having the same duties; hence, general, common, public.

**comparāre**, -ō, -āvī, -ātus, [con + **parāre**], to prepare carefully; to collect, obtain.

**comparāre**, -ō, -āvī, -ātus, [denom. from **compār** (con + **pār**)], to put equals together; hence, to compare together; also, to match (for a contest).

**compedēs**, **compedium**, [con + **pēs**], f., fetters for the feet; hence, fetters, bonds (in general). (Some oblique cases of the sing. are occasionally found.)

**compellere**, see **compellere**.

**comperirē, -iō, -perī, -pertus,** [con + parere], to get knowledge of something, find out surely; to learn, ascertain.

**complectī,** see **conplectī.**

**complūrēs, -a, gen. -ium, [con + plūrēs],** very many; also, several.

**comprehendere,** see **conprehendere.**

**con,** see **cum.**

**cōnārī, -or, -ātus, [?],** to try, attempt, undertake.

**concēdere, -ō, -cēssī, -cēssus,** [con + cēdere], to yield completely; hence, to grant, allow; to give precedence to; to retire, withdraw.

**concerpere, -ō, -cerpsī, -cerptus, [con + carpere],** to pluck to pieces.

**concidere, -ō, concidī, [con + cadere],** to fall together or in a heap; hence, to fall in battle; to go to pieces.

**concidere, -ō, concidī, -cīsus, [con + caedere],** to cut to pieces, to destroy; to strike down, kill, slay.

**conciliāre, -ō, -āvī, -ātus, [denom. from concilium, an assembly (con + \*calium, √ cal of clāmāre + io-)],** to bring together; hence, to connect, unite, and, more commonly, to win over, make friendly or favorable; to win, acquire.

**concursum, -ūs, [formed from concurrere, like cursus from the root of the simple verb (√ cur + su-)],** m., a running together; hence, a gathering, assembly; especially, a hostile coming together, an attack.

**concutere, -iō, -cussī, -cussus, [con + quātere],** to strike together; hence, to shake hard; shake to the foundation; to agitate, disturb.

**condere, -ō, -didī, -ditus, [con + \*dare, to put],** to put together; hence, to found, build, establish; to lay up; to bury; to hide, conceal.

**condiciō, st. condiciōn-, [obscure formation containing con, √ dic (cf. dīcere), and the suffix -iōn-],** f., an agreement, stipulation, terms; hence, a match, marriage; also, situation, circumstances, condition.

**condimentum, -ī, [condī + mento-],** n., the means of preserving or pickling; hence, seasoning, spice.

**condire, -iō, -ivī, -itus, [denom. of condus, butler (con and root of \*dare, to put)],** to preserve, pickle, season; hence, to make agreeable.

**conditor, st. conditōr-, [formed from condere, like dator from root of dare (√ da + tōr-)],** m., one who puts together; especially, the founder (of a city, state, laws, etc.).

**condūcere, -ō, -dūxī, -ductus, [con + dūcere],** to bring or draw together, assemble; especially, to hire (whether as a simple business term or as a military term for the employment of mercenaries).

**cōnferre, -ferō, -tulī, -lātus, [con + ferre],** to bring together; hence, to contribute; to unite; to match in contest; to compare; to bestow upon or assign to. — **sē cōn-**

- ferre*, to betake one's self to; to apply one's self to.
- cōnfertus**, -a, -um, [p. p. of *cōnfero* (*con* + *farcire*, to stuff)], crammed together; hence, close, crowded; stuffed, full.
- cōnfestim**, [acc. of *\*cōnfestis* (*con* + *\*fēstis*, from root in *fēstināre*, to hasten), used as adv.], immediately, forthwith.
- cōnficere**, -iō, -fēcī, -fectus, [*con* + *facere*], to make entirely, complete; to cause; to accomplish; to wear out, weaken, use up, destroy, kill.
- cōnfidentia**, -ae, [cōnfident- (pres. p. of *cōnfidere*, *con* + *fidere*, to trust) + *iā*-], f., complete trust, confidence.
- cōnfidere**, -ō, -fīsus, [*con* + *fidere*], to trust completely, rely firmly upon. The PERSON trusted in is commonly expressed by a dative; the THING relied on more usually by an ablative.
- cōnfirmāre**, -ō, -āvī, -ātus, [*con* + *firmāre* (denom. from *fīrmus*, -a, -um)], to make very strong; hence, to strengthen, encourage; to confirm, prove; to affirm, declare as certain.
- cōnfiterī**, -eor, -fessus, [*con* + *fatērī* (same root as *fārī*, to speak)], to acknowledge, admit, confess.
- cōnflctātiō**, st. *cōnflctātiōn*-, [cōnflctāt% (p. p. of *cōnflctāre*, intensive of *cōnfligere*, *con* + *fligere*, to strike) + *iōn*-], f., a striking hard together; hence, a collision; a struggle. (A rare and post-classical word.)
- cōnfligere**, -ō, -flīxī, -flīctus, [*con* + *fligere*], to strike together; hence, to fight, contend, conflict.
- cōnfluere**, -ō, -fluxī, [*con* + *fluere*], to flow together; hence, to crowd or gather together.
- cōnfugere**, -iō, -fūgī, [*con* + *fugere*], to flee to for refuge; hence, to take refuge in; to have recourse to.
- cōnfundere**, -ō, -fūdī, -fusus, [*con* + *fundere*], to pour together; hence, to mix, unite; and, more commonly, to confuse, throw into disorder. — P. a. *cōnfusus*, -a, -um, disordered, confused.
- congerere**, -ō, -gessī, -gestus, [*con* + *gerere*], to bring together (especially in a heap); to heap up; to construct.
- congređī**, -ior, -gressus, [*con* + *gradī*], to walk together; hence, to meet, visit; and, more commonly, to meet as foes, fight.
- conicere**, -iō, -iēcī, -iectus, [*con* + *iacere*], to throw together; to hurl or throw forcibly. — *sē conicere*, to hurry or flee somewhere.
- cōniūnctiō**, st. *cōniūnctiōn*-, [cōniūnct% (p. p. of *cōniungere*, *con* + *iungere*) + *iōn*-], f., a having joined together; hence, a union; a joining in friendship, an intimacy.
- cōniungere**, -ō, -iūnxī, -iūnc-tus, [*con* + *iungere*], to join together, to unite.
- cōniūnx**, st. *cōniug*-, [*con* + *iug* (of *iungere*)], c., one who is joined to another in marriage, a spouse; husband or wife.
- coniūrāre**, -ō, -āvī, -ātus, [*con* + *iūrāre* (denom. from *iūs*)], to



- swear together*; hence, *to form a plot, conspire.*
- coniūrātiō**, st. **coniūrātiōn-**, [**coniūrāt%** (p. p. of **coniūrāre**) + **iōn-**], f., *a having sworn together*; hence, *a conspiring together*; *a plot, conspiracy.*
- conlēga**, -ae, [**con** + **\*lēga** (**√lēg**, cf. **lēgāre** + **ā-**)], m., *one who is put in charge of something with another, a colleague.*
- conligere**, -ō, -lēgī, -lēctus, [**con** + **legere**], *to gather together*; hence, *to collect*; *to assemble*; *to gain, acquire.* — **sē conligere**, **animum conligere**, *to recover one's self, one's courage, etc.*
- conlocāre**, -ō, -āvī, -ātus, [**con** + **locāre** (denom. from **locus**)], *to place together*; hence, *to put, station somewhere*; *to give in marriage*; *to employ in or apply to.*
- conloquī**, -or, -locūtus, [**con** + **loquī**], *to talk together*; *to converse with or hold a conference with.*
- conloquium**, -ī, [**conloqu-** (gathered from **conloquī**, and treated as a stem) + **io-**], n., *a talking together*; *a conversation or conference.*
- conmovēre**, -eō, -mōvī, -mōtus, [**con** + **movēre**], *to move forcibly*; hence, *to set in motion*; *to disturb, agitate*; *to excite, stir up.*
- compellere**, -ō, -pulī, -pulsus, [**con** + **pellere**], *to drive together*; hence, *to urge, impel*; *to constrain, compel.*
- conplectī**, -or, -plexus, [**con** + **plectere**], *to twine (one's self) around closely*; hence, *to embrace*; *to grasp, seize*; *to comprehend, understand*; *to comprise, include.* (Stronger than **amplectī**.)
- comprehendere**, -ō, -prehendī, -hēnsus, (also **conprehēre**, etc.), [**con** + **prehendere** (**prae** + **\*hendere**)], *to grasp firmly*; hence, *to seize*; *to attack*; *to arrest*; *to perceive, understand*; *to describe, narrate.*
- conrumpere**, -ō, -rūpī, -ruptus, [**con** + **rumpere**], *to burst or break to pieces*; hence, *to injure, spoil*; *to bribe, seduce, corrupt.*
- cōnsalūtāre**, -ō, -āvī, -ātus, [**con** + **salūtāre** (denom. from **salūs**, wh. see)], *to wish safety to heartily*; hence, *to greet, salute.*
- cōnscius**, -a, um, [**con** + **\*scius** (root of **scīre** + **o-**)], *knowing with (some one else)*; hence, *accessory to*; *an accomplice of*; also, *conscious to one's self, self-conscious.*
- cōnsenēscere**, -ō, -senuī, [**con** + **senēscere** (incept. of **senēre**, a denom. from **senex**)], *to begin to be really old*; hence, *to become feeble, waste away.*
- cōnsentīre**, -iō, -sēnsī, -sēnsus, [**con** + **sentīre**], *to feel together*; hence, *to agree*; *to unite in doing something (whether good or bad)*; *to fit, correspond with.*
- cōnsequī**, -or, -secūtus, [**con** + **sequī**], *to follow sharply*; hence, *to attend upon, accompany*; *to follow*; *to pursue as an enemy*; *to attain, get, accomplish.*
- cōnserere**, -ō, -seruī, -sertus, [**con** + **serere**], *to twine or wreath together*; hence, *to put together.* — **manum cōnserere**,

**pūgnam cōnserere**, *to join in battle, to fight.*

**cōnservāre**, -ō, -āvī, -ātus, [con + servāre (denom. from servos)], *to keep safely; to save, preserve.*

**cōnsidere**, -ō, -sēdī, -sessum, [con + root of sedēre], *to take a seat, sit down; to settle or light upon; to settle down, subside; especially as military term, to encamp.*

**consilium**, -ī, [uncertain formation containing con, the root of salīre, *to leap*, and suffix io-], n., *a deliberating; hence, a conclusion; a plan or purpose; a deliberative body, council; also, wisdom, discretion.*

**cōnsimilis**, -e, [con + similis], *very like.*

**cōnsistere**, -ō, -stitī, [con + sistere], *to place one's self in a particular spot, to halt, stop; hence, to stand one's ground; to hold out; to exist, be.*

**cōnspectus**, -ūs, [formed from cōnspicere like adventus from advenīre, etc.], m., *a looking at; hence, sight, view; venīre in cōnspectum, esse in cōnspectū, come into view, be in sight.*

**cōnspicere**, -iō, -spexī, -spectus, [con + specere], *to look at carefully, to observe; to gaze upon admiringly; hence, in passive, to be distinguished; also, to be conspicuous or notorious.*

**cōnspirāre**, -ō, -āvī, -ātus, [con + spirāre], *to breathe together; hence, to harmonize, agree; to unite, combine together (for good and less frequently for bad purposes).*

**cōnstantia**, -ae, [cōnstant- (pres. p. of cōnstāre, con + stāre) + iā-], f., *a standing together or firmly; hence, steadiness, firmness; agreement, consistency; stability, constancy.*

**cōnstāre**, -ō, -stitī, -stātūrus, [con + stāre], *to stand together; hence, to agree with, correspond; to be consistent; to be firm, steadfast; to consist of; in mercantile language, to cost; of accounts, to balance, come out right. — Impersonally, cōnstat, it is agreed, is generally believed or accepted. — Hence, p. a. cōnstāns, firm, uniform; consistent, steadfast; harmonious.*

**cōnstituere**, -ō, -stituī, -stitūtus, [con + statuere (denom. from status, posture)], *to put in a fixed position; hence, to station, post; to set up, build; to appoint; to settle, arrange; to fix, determine.*

**cōnsuēscere**, -ō, -suēvī, -suētus, [con + suēscere (incept. of \*suēre)], *to become used to; hence, in perfect tense, to be used to. — Also transitively, but rare in classical Latin, to accustom to, make used to.*

**cōnsuētūdō**, st. cōnsuētūdin-, [cōnsuē- + the made-up ending tūdō (i. e., as if through \*cōnsuētus, -ūs, cf. habitus, habitūdō)], f., *habit, custom, usage; hence, familiar intercourse, friendship.*

**cōnsul**, st. cōnsul-, [formation containing con and the root of salīre, *to leap*], m., *the highest officer in the Roman state, a consul.*

**cōnsulāris**, -e, [cōnsul + the

made-up ending *āris* (i. e. after the pattern of *lūnā-ris*), of or belonging to a consul; frequent as a noun, a person of consular rank (i. e. who has been consul).

**cōnsulātus**, -ūs, [from **cōnsul** and the suffix *tu-* as if through a \***cōnsulāre**], m., a consulship.

**cōnsulere**, -ō, -sulūi, -sultus, [con and the root of *salire*, to leap], to deliberate, reflect; to ask advice of, consult (used with acc.); to look out for, take thought for (used with dat.).

**cōnsultum**, [neuter of the p. p. of **cōnsulere**, used as a noun], n., something reflected and decided upon; a decision or decree (especially a decree of the senate).

**cōnsūmere**, -ō, -sūmpsī, sūmptus, [con + *sūmere* (sub + *emere*)], to take altogether; hence, to use up; to waste, destroy, consume.

**contemplātiō**, st. **contemplātiōn-**, [contemplātō, p. p. of **contemplārī** (con + \***templārī**, denom. from **templum**) + *iōn-*], f., a having made careful observation of the place marked out for taking omens (**templum**); hence, attentive observation; contemplation.

**contendere**, -ō, -tendī, -tentus, [con + *tendere*], to stretch tight; hence, to pursue with vigor, strive eagerly for; to march or journey quickly; to compare; to maintain stoutly, contend; to vie or fight with.

**contentus**, -a, -um, [p. p. of **continēre** (con + *tenēre*) used as adj.], held in; hence, satisfied, content. (The person or thing with

which one is satisfied is expressed by an ablative.)

**conterrere**, -eō, -uī, -itus, [con + *terrere*], to frighten badly. (A rather late word, but favorite with Livy.)

**continēns**, st. **continent-**, [pres. p. of **continēre** (con + *tenēre*), used as adj.], holding tight or together; hence, bordering on, adjacent; also, moderate, self-restrained; uninterrupted (of time). — As noun fem. (with the idea *terra* understood), the main land, the continent.

**continuus**, -a, -um, [contin (gathered from **continēre**, and treated as stem) + *uo-*], holding together; hence, uninterrupted, successive, continuous.

**cōntiō**, st. **cōntiōn-**, [contracted from **conventiō** (convent-, taken from **convenire** {con + *venire*} and treated as a stem + *iōn-*)], f., a coming together; hence, an assembly, meeting; a speech, harangue.

**cōntiōnārī**, -or, -ātus, [denom. from **cōntiō**], to form an assembly; hence, especially, to address an assembly, to harangue.

**contrā**, [case form of \***cont(e)rus** (con + the comparative ending *-terus*; see *alter*)], prep. with acc., over against, facing, opposite, contrary to. — **PLACE**, **contrā Massiliam**, opposite or off *Massilles*. — **METAPHORICAL**, **contrā Caesarem pugnāre**, to fight against *Caesar*; **contrā opiniōnem**, contrary to expectation. — Also used as adverb, **contrā ferre arma**, to take arms on the other side.

**contrahere**, -ō, -trāxi, -trāctus, [con + trahere], to draw or drag together; hence, to assemble; to bring about, accomplish; to shorten, contract.

**contrārius**, -a, -um, [contrā + rius (i. e. as if through \*contrāris + io-)], being over against; hence, opposite; and, more commonly, opposed, contrary to.

**contumēlia**, -ae, [\*contumēli-, con + \*tumēli- (√ tum of tumēre, to swell, and suffix li-, as if through an ē-stem; cf. fidēlis, crūdēlis) + iā-], f., a swelling or puffing up greatly; hence, insolent treatment, abuse, insult.

**convalescere**, -ō, -valui, [con + valēscere (insep. of valēre)], to begin to be really strong; hence, to begin to recover one's health, be convalescent.

**convenire**, -iō, -vēni, -ventum, [con + venire], to come together, assemble; hence, to meet, address (trans.). — Especially impersonally, **convenit**, it is agreed upon; also, it is fit, suitable. — Hence, p. a. **conveniēns**, fit, suitable, or, sometimes, harmonious.

**convertere**, -ō, -verti, -versus, [con + vertere], to turn wholly round; hence, to turn toward some fixed direction; to change, transform.

**convivium**, -i, [\*convivo- (con + vivo-, √ viv + o-) + io-], n., a living together; hence, a meal taken together; a banquet, dinner.

**cooriri**, -ior, -ortus, [con + oriri], to rise or spring up; to stand up; to break forth.

**cōpia**, -ae, [\*cōpi- (con + [ops] opis) + iā-], f., plenty, abun-

dance, riches; means, facilities, ability. — Hence, **cōpia**, -ārum, troops, forces.

**cor**, st. **cord-**, [same word as Eng. heart], n., the heart. — **cordi alicui esse**, to be acceptable, pleasing, to any one.

**cōram**, [case form of compound of con + ōs, mouth], prep. with abl., in the presence of, before. — Also as adv., openly, before people.

**Corinthius**, -a, -um, [Corintho- + io-], of or belonging to Corinth, Corinthian.

**Corinthus**, -i, [Gr. proper name, Κόρινθος], f., Corinth, the flourishing city at the western end of the Isthmus which joins the Peloponnesus with Attica. It was destroyed by L. Mummius in 146 B. C.

**Cornēlius**, -a, -um, the name of one of the most famous Roman gentēs. — P. **Cornēlius Scipiō Africānus Māior**, the conqueror of Hannibal at Zama in 202 B. C. — P. **Cornēlius Scipiō Aemiliānus Africānus Minor**, son of L. Aemilius Paulus, who won the battle of Pydna in 168 B. C., adopted by the son of Scipio Africanus the Elder, and destroyer of Carthage in 146 B. C. — L. **Cornēlius Sulla**, the famous dictator and conqueror of Marius in the civil wars of 88-82 B. C. — **Cornēlius Nepōs**, the biographer.

**corniculum**, -i, [cornū and lo- (dim.) as if through a stem in co-], n., a little horn.

**cornū**, -is, [same word as Eng. horn], n., a horn; hence, in military parlance, the wing of an army;

also, a *bugle-horn* (a large curved



horn, while *tuba* was a straight trumpet, and *lituus* one straight except at the larger end, where it curved somewhat).

**corōlla**, -ae, [corōnā- + lā- (dim.), assimilated], f., a *little wreath or crown*.

**corōna**, -ae, [?], f., a *wreath*; hence, a *crown*; a *circle of spectators* or of *listeners* (in court, at the games, etc.).

**Corōnēa**, -ae, [Gr. proper name, Κορώνεια], f., a town in the western part of Boeotia, where the Spartans under Agesilaus defeated the Athenians and Thebans and their allies in 394 B. C.



**corpus**, st. **corpor-**, [?], n., a *body*, the *body*.

**corrumpere**, see **conrumpere**.

**Coruncānius**, -a, -um, the name of a *gens* among the Roman plebeian families. — **Tiberius Coruncānius**, one of the consuls who conquered Pyrrhus and the Etruscans in 280 B. C.

**Corvīnus**, -a, -um, [corvos, a raven, and the suffix -īnus, as if through an ī-stem], a surname given to the descendants of M. Valerius Corvos (see below), and

sometimes wrongly applied to Corvos himself.

**corvos** (-us), -ī, [root meaning to sound + uo-], m., a *raven*. — Given as a surname to M. Valerius, who was aided by a raven in his fight against a Gallic chieftain in 349 B. C.

**cottidiānus**, -a, -um, [cottidiē + the made-up ending ānus (i. e., after the pattern of Rōmānus)], belonging to every day, daily.

**crās**, [?], adv., to-morrow.

**Crassus**, -ī, m., thick or fat, a surname in the *gens* Licinia. — **M. Licinius Crassus**, the third triumvir with Caesar and Pompey, B. C. 60.

**creāre**, -ō, -āvī, -ātus, [same root as crēscere], to make grow; hence, to beget, produce; to cause; to choose, appoint (officers, etc.); to announce as elected (used of the action of the consul (or other magistrate) who presided over an election.

**crēber**, -bra, -brum, [root of crēscere + bro-], growing thickly; hence, frequent, numerous.

**crēbrēscere**, -ō, crēbruī, [inceptive from crēber], to begin to be frequent; hence, to increase, spread. (Post-classical word.)

**crēbrō**, [abl. of crēber, used as adverb], often, frequently.

**crēdere**, -ō, crēdidī, crēditus, [\*crēdo-, belief + \*dare, to put], to have faith in, trust, believe; to entrust to; to be of opinion, think; used parenthetically, I dare say — haec, crēdō, dīcēs, this, I dare say, is what you will say.

**crēdulitās**, st. **crēdulitāt-**, [crē-

**dul%** (\***crēd%** + **lo-**) + **tāt-**], *f., the quality of being ready to believe, credulity.*

**Cremonā**, -ae, *f., a town in Cisalpine Gaul on the river Po.*

**crēscere**, -ō, **crēvī**, **crētus**, [insep. from root in **creāre**], *to begin to grow; hence, to grow, increase; to gain strength.*

**Creūsa**, -ae, [Trojan proper name, in Gr. Κρέουσα], *f., the first wife of Aeneas, a daughter of Priam, king of Troy, according to the legend.*

**cribrum**, -ī, [root of **cernere** + **bro-**], *n., a sieve.*

**crimen**, st. **crīmin-**, [root of **cernere** + **min-**], *n., a decision (especially judicial); hence, a charge, accusation.*

**crūdēlis**, -e, [**crūdo-** and the suffix **li-**, as if through an **ē**-stem, after the pattern of **fidēlis**], *harsh, cruel.*

**crūdēlitās**, st. **crūdēlitāt-**, [**crūdēli-** + **tāt-**], *f., the quality of being crūdēlis, harshness, cruelty.*

**crūdēlīter**, [adv. of **crūdēlis**], *harshly, cruelly.*

**crūdus**, -a, -um, [same root as in **crūdēlis** and in **cruor**, *blood* + **o-**], *bloody; hence, raw, unripe; immature, crude.*

**cruentus**, -a, -um, [obscure formation from root in **cruor**, *blood*, **crūdēlis**, etc.], *bloody.*

**crūs**, st. **crūr-**, [?], *n., a leg.*

**culpa**, -ae, [?], *f., blame, or a fault.*

**culpāre**, -ō, **āvī**, **ātus**, [denom. from **culpa**], *to blame, find fault with, censure.*

**cultūra**, -ae, [from root of **colere** and suffix **rā-** as if through a stem in **tu-**], *f., a tilling, cultivation; hence, care, culture. — agrī cultūra*, *the cultivation of the soil, agriculture.*

**cum** (earlier **quom**), [case form of **quī**], *conj., when; then passing over into the meanings since; although; while. — cum primum*, *as soon as. — cum . . . tum*, *both . . . and, not only . . . but also.*

**cum**, [?], *prep. with abl., with, in company with. — cum māgnō exercitū*, *with a great army. — cum gaudiō*, *with pleasure. — IN COMPOSITION* it appears under the old form **com** or more commonly changed to **con**, and either has an intensive force, as in **contendere**, *to stretch tight*, or means *together*, as in **convenire**.

**cunctārī**, -or, **-ātus**, [?], *to delay (intrans.), to linger.*

**cūnctus**, -a, -um, [contracted from **coniūnctus** (**con** + **iūnctus**, *p. p. of iungere, to join*)], *all together, all in a body, the whole.*

**cuneus**, -ī, [?], *m., a wedge; in military parlance, troops formed in a wedge-shaped figure.*

**cupere**, -iō, **-ivī**, **-ītus**, [√ **cup**, *to be eager*], *to long for, desire, wish.*

**cupiditās**, st. **cupiditāt-**, [**cupīd%** (\***cup%** {√ **cup** + **o-**} + **do-**) + **tāt-**], *f., the quality of being cupidus; hence, longing, desire; greed, covetousness; party spirit.*

**cupīdō**, st. **cupīdin-**, [obscure formation containing √ **cup-** and suffixes **do-** + **ōn-**], *f., desire, longing; greed.*



**cupīdus**, -a, -um, [\*cup<sup>o</sup>/<sub>4</sub> (√ cup + o-) + do-], *eager for, desirous of; greedy, avaricious; partisan.*

**cūr** (older **quōr**), [?], *why* (both interrog. and relative).

**cūra**, -ae, [same root as **cavēre**, *to be on one's guard*], f., *concern, care, anxiety, trouble; care of, management.*

**cūrāre**, -ō, -āvī, -ātus, [denom. from **cūra**], *to bestow care upon, look out for; to attend to, manage; to cure.*

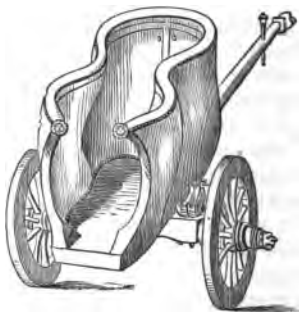
**Curēs**, -ium, m., the chief city of the Sabines, in the southwest corner of their territory and near the frontier of Latium. It had no importance after the union with the Romans under Romulus.

**cūria**, -ae, [?], f., *one of the thirty sections into which the Romans were divided by Romulus.* (There were ten **cūriae** in each of the three tribes, and each **cūria** consisted of ten **gentēs**.) Hence, *a building for the meeting of the senate, a senate-house; especially, the senate-house built by Tullius Hostilius where the Sacra Via entered the Roman Forum, the Cūria Hostilia.*

**Cūriātīi**, -ōrum, m., the name of the three Albans who were conquered by the **Horātīi** in the famous battle in the reign of Tullus Hostilius.

**Curius**, -a, -um, the name of a Roman **gēns**. — **M. Curius Dentātus**, the celebrated general who conquered Pyrrhus in 275 B. C., and then the Samnites and other enemies of the Romans. **currere**, -ō, **cucurri**, **cursum**, [?], *to run.*

**currus**, -ūs, [same root as **currere**], m., *a chariot.*



**cursor**, st. **cursōr**, [root of **currere** + **sōr**], m., *a runner* (especially an athletic runner in a race).

**Cursor**, st. **Cursōr**, m., a Roman surname meaning *a runner*. — **L. Papīrius Cursor**, the dictator who gained many victories in the Second Samnite War (326-304 B. C.). — His son of the same name brought the Third Samnite War to its end in 290 B. C.

**cursus**, -ūs, [root of **currere** + **su**], m., *a running; a course.* (Used of going on foot, of horses, of chariots, of vessels, and of things in general.)

**cūstōdia**, -ae, [cūstōd- + **iā**], f., *a watching, guarding; hence* (especially in the plural), *guards, a watch; also, confinement, custody.*

**cūstōdire**, -ō, -īvī, -ītus, [denom. from **cūstōs**], *to watch, guard, defend.*

**cūstōs**, st. **cūstōd**, [?], c., *a guard, protector, defender; also, a jailor.*

**Cyclades**, -um, [Gr. proper name, *Κυκλάδες*], *f.*, the *Cyclades*, the islands grouped about Delos in the Aegean Sea. They were so named from their forming a circle about Delos.

**Cyrus**, -ī, [Persian proper name, in Gr. *Κύρος*], the founder of the great Persian kingdom, over which he reigned 559-529 B. C. — Another famous **Cyrus** was the prince whose revolt against his brother **Artaxerxes** nearly two centuries later is described in Xenophon's *Anabasis*.

**Cyzicēnus**, -a, -um, [**Cyzicus** and the suffix -nus as if through an ē-stem], *of* or *belonging to Cyzicus*, a city on an island or peninsula of the same name in the Propontis (Sea of Marmora), off the north coast of Mysia in Asia Minor.

## D.

**D.**, abbreviation for the name **Decimus**. — Also used to represent the number *five hundred*, though the more proper sign is **IO**.

**damnāre**, -ō, -āvī, -ātus, [denom. from **damnum**], *to cause loss to, to harm, injure; to doom, sentence; to censure, condemn; capitis damnāre, to condemn to death.*

**dare**, -ō, **dedī**, **datus**, [√ **da**, *to give*], *to give, present; to allow, grant.*

**dator**, *st.* **datōr**-, [√ **da** + **tōr**-, *m.*, *a giver*. (Rare word except in the great early comic poet **Plautus**.)

**dē**, [case form of the pronoun stem seen in the second part of **quīdam**, **īdem**, etc.], *prep.* with *abl.*, *from, down from, away from.*

— **PLACE**, **dē finibus suis exīre**, *to go out from their own territory; dē mūrō dēicere*, *to throw down from the wall.* — **TIME**, **dē nocte**, *in the night.* — **METAPHORICALLY**, **poēta dē populo**, *a poet from the people; especially common in the sense, about, in regard to; dē fili morte*, *about his son's death.* — **IN COMP.**, **dē-cēdere**, *to go from, dēmittere*, *to send down, dēficere*, *to fail, dēplēre*, *to empty, dēmīrārī*, *to wonder at greatly.*

**dēbēre**, -eō, -uī, -itus, [**dē** + **habēre**], *to have from some one; hence, to owe; to be bound to do; ought, should.*

**dēbilitāre**, -ō, -āvī, -ātus, [denom. from **dēbilis**, **dē** + **habilis** (\***hab** + √ **hab** of **habēre** + **o** + **li**-)], *to make unmanageable; hence, to cripple, to weaken.*

**dēcēdere**, -ō, -cēssī, -cēssum, [**dē** + **cēdere**], *to withdraw from; hence, to go away, depart; to give way to, retire from; to depart from life, die.*

**decem**, [?], *ten.*

**dēcernere**, -ō, -crēvī, -crētus, [**dē** + **cernere**], *to sift out; hence, to decide, judge; to fight, contend; to resolve, determine; to vote for, decree.*

**decet**, **decuit**, [third pers. sing. of \***dēcere**], *it is fitting or proper.*

**decīēs centēna mīlia**, *ten times a hundred thousand, a million.*

**decīēs centīēs mīllēsīmus**, *ten times a hundred times a thousand, a millionth.*

**decīēs centum mīlia**, *a million.*

**decimus**, -a, -um, [**decem** + **mo**-], *tenth.*



**Decimus**, -i, m., a Roman praenomen (literally, the tenth). Its abbreviation is D.

**dēclārāre**, -ō, -āvī, -ātus, [dē + clārāre (denom. from clārus)], to make very clear, to show, declare, prove; in political language, to proclaim an officer elected.

**dēcrēscere**, -ō, -crēvī, -crētum, [dē + crēscere], to grow less, to wane; hence, in general, to diminish (intransitive).

**dēcurre**, -ō, -currī or -cucurrī, -cursum, [dē + currere], to run down; hence, to march down, flow down, etc.; to advance quickly; to skirmish, charge; to perform manœuvres.

**decus**, st. **decor**-, [same root as decet + or-], n., that which is seemly, becoming; hence, an ornament; splendor, honor; merit.

**dēdere**, -ō, -didī, -ditus, [dē + dare], to give away; hence, to give up, surrender; to consign to. —sē dēdere, to surrender (in war); to devote or apply one's self to.

**dēdūcere**, -ō, -dūxī, -ductus, [dē + dūcere], to lead away; hence, to lead off, withdraw; to settle (a colony somewhere); to launch (boats); to escort from the house (as a mark of honor); to bring to or into.

**deesse**, **dēsum**, **dēfui**, **dēfutūrus**, [dē + esse], to be away; hence, to fail, be wanting.

**dēfendere**, -ō, -fendī, -fēnsus, [dē + \*fendere], to ward off; hence, to guard, protect, defend.

**dēfēnsor**, st. **dēfēnsor**-, [dē-fen(d) (gathered from dēfendere and treated as stem) +

sōr-], m., one who wards off, a protector, defender.

**dēferre**, -ferō, -tulī, -lātus, [dē + ferre], to bring away or down; hence, to carry somewhere; to grant, bestow upon; to report, tell (especially to make a report to a superior or to the senate, while *referre* is to put the question on such report or other business).

**dēfit**, [third person singular from **dēfierī** (dē + fierī)], it ceases to be at hand, runs out; hence, it falls short, fails (rare for **dēficīt**, from **dēficere** [dē + facere]).

**dēflectere**, -ō, -flexī, -flexus, [dē + flectere], to bend aside; hence, to turn aside, change the direction of.—Also intrans., to change one's course, turn aside.

**dēfōrmis**, -is, [dē + fōrma, as if through a \***dēfōrmus**, -a, -um, which had passed into the third declension], wrongly shaped; hence, ugly, unsightly, deformed; base, disgraceful.

**dēgere**, -ō, (not found in the other stems), [dē + agere], to drive along, but used only in the sense to spend, pass (of time); hence, to live.

**dēicere**, -iō, -iēcī, -iectus, [dē + iacere], to throw down; hence, to drive out, dislodge; to kill.

**deinde**, [dē + inde (in, case-form of is + de, case-form of same root as **dum**, -dem in **īdem**, etc.)], thereafter, next, thereupon (most common of succession in time, but also used of other succession).

**dēlectāre**, -ō, -āvī, -ātus, [intens. of **dēlicere** (dē + \*lacere)], to allure away strongly, but in classi-

cal Latin confined to the meaning  
to delight, please, charm.

**dēlĕre**, -ēō, **dēlēvī**, -lētus, [dē  
+ lĕre], to smear or blot out;  
hence, to destroy, abolish; to stop,  
put an end to.

**dēlĭberāre**, -ō, -āvī, -ātus, [dē  
+ \*lĭberāre, to weigh], to weigh  
well; hence, to reflect upon, con-  
sider; also take counsel (intrans.).  
Once or twice in Nepos, to consult  
an oracle.

**dēligere**, -ō, -lēgī, -lēctus, [dē  
+ legere], to gather out; hence,  
to choose, select.

**dēlīrāre**, -ō, (not used in the other  
stems), [dē + līrāre (denom.  
from līra, furrow)], to make a  
furrow out of line; hence, to be out  
of one's head, be crazy.

**Delphī**, -ōrum, [Gr. proper name,  
Δελφοί], m., a city in the south-  
west corner of Phocia, famous as  
the seat of Apollo's great oracle.

**dēlūbrum**, -ī, [dēlu- (stem of  
\*dēluere, dē + luere, to wash)  
+ bro-], n., the place of washing  
out, i. e. a shrine, sanctuary.

**Dēmarātus**, -ī, [Gr. proper name,  
Δημάρατος], m., the father of  
Tarquinius Priscus. He was a  
Corinthian, but fled from Greece  
to the Etruscan town Tarquinii.

**dēmergere**, -ō, -mersī, -mersus,  
[dē + mergere], to plunge or dip  
into; hence, to sink, submerge; to  
overwhelm.

**dēmigrāre**, -ō, -āvī, -ātum, [dē  
+ migrāre], to move away from,  
to depart, migrate.

**dēmigrātiō**, st. **dēmigrātiōn-**,  
[dēmigrāt% (p. p. of dēmi-  
grāre) + iōn-], f., a having re-  
moved from; hence, a migration.

**dēmittere**, -ō, -mīsī, -missus,  
[de + mittere], to send or let  
down; hence, to lower.

**dēnārius**, -a, -um, [from dēno-  
(decem + no-) and the made-up  
ending -ārius (cf. adversā-  
rius)], containing ten.—Especially  
as a noun, **dēnārius**, -ī, m., a sil-  
ver coin worth about twenty cents.



It contained ten assēs at first,  
but sixteen after the currency be-  
came debased.

**dēnique**, [?], adv., at last, finally;  
in short, in a word.

**dēns**, st. **dent(i)-**, [same word as  
English tooth, teeth], m., a tooth.

**dēnūntiāre**, -ō, -āvī, -ātus, [dē  
+ nūntiāre (denom. from nūn-  
tius, contracted for noventius,  
novent- {pres. part. of novēre,  
the denom. from novos, new}  
+ io-)], to make a new official an-  
nouncement; hence, to declare, di-  
rect, order; also, to threaten, and  
to declare (not officially).

**dēnuō**, [contracted for dē novō],  
adv., anew, again.

**dēpōnere**, -ō, -posuī, -positus,  
[dē + pōnere], to put or lay  
down, or aside; to deposit, intrust  
to; to resign, give up.

**dēprehendere**, -ō, -prehendī,  
-prehēnsus, (also dēprēndere,  
etc.), [dē + prehendere (prae  
+ \*hendere)], to seize or snatch  
away; hence, to seize, catch, over-  
take; to find out, discover.

**dērectus**, -a, -um, see **dērigere**.  
**dēridēre**, -eō, -rīsī, -rīsus, [dē + ridēre], to laugh at, scoff at, deride.

**dērigere**, -ō, -rēxī, -rēctus, [dē + regere], to straighten in a given direction; hence, to put straight, to arrange; to send to, direct; to guide. — Hence, p. a. **dērectus**, straight; open, straightforward; also, steep. See, also, **dīrigere**.

**dēscendere**, -ō, -scendī, -scēnsus [dē + scandere], to climb down; hence, to go down, march down, descend.

**dēserere**, -ō, -seruī, -sertus, [dē + serere], to untwine or undo; hence, to leave, abandon, desert.

**dēsiderāre**, -ō, -āvī, -ātus, [dē + \*sīderāre], to long for very much; to desire; hence, to miss.

**dēsiderium**, -ī, [dēsider(o)] (gathered from **dēsiderāre**, and treated as stem) + iō-, n., a longing for; especially, a regret for.

**dēsillīre**, -iō, -siluī, -sultum, [dē + salīre], to jump down; hence, to dismount.

**dēsīnere**, -ō, dēsīī, -situs, [dē + sīnere], to put or set down, or apart; hence, to leave off, cease, desist from.

**dēsipere**, -iō, (not used in other stems), [dē + sapere], not to be sensible; to be foolish or silly.

**dēsistere**, -ō, -stitī, [dē + sīstere], to set down or apart; hence, to leave off, cease, desist from.

**dēspērāre**, -ō, -āvī, -ātus, [dē + spērāre (denom. from spēs)], to give up hope, to despair; also trans., to despair of.

**dēspicere**, -iō, -spexī, -spec-

tus, [dē + specere], to look down at; hence, to scorn, despise.

**dēstituere**, -ō, -stitūī, -stitūtus, [dē + statuere (denom. from status)], to set down in some position, but, except in Livy, chiefly confined to the meaning, to forsake, desert.

**dēterior**, -ius, [comparative of \*dēter (dē + tro-; cf. alter)], worse, poorer. — Superl. **dēterrimus**, -a, -um.

**dēterrimus**, see **dēterior**.

**dētrahere**, -ō, -trāxī, -trāctus, [dē + trahere], to draw from or down; hence, to withdraw, remove; to disparage, detract from.

**dētrūdere**, -ō, -trūsī, -trūsus, [dē + trūdere], to push or thrust off; to push down, drive down, dislodge; to drive or bring to.

**dēūrere**, -ō, -ūssī, -ūstus, [dē + ūrere], to burn up.

**deus**, -ī, [same root as in **diēs**, meaning shine, gleam], m., a god.

**dēvincere**, -ō, -vīcī, -victus, [dē + vincere], to conquer altogether, to subdue.

**dexter**, -tra, -trum, (also -tera, -terum), [tro- added to an unexplained root], right (as distinguished from left); hence, skillful, propitious. — Hence, **dextra**, -ae, (sc. manus), f., the right hand; **ā dextrā parte**, in **dextrā parte**, on the right.

**dī**, nom. pl. of **deus**.

**dīcere**, -ō, dīxī, dictus, [√ dic, to show], to show by saying; hence, to say, affirm; relate, tell.

**dictātor**, st. **dictātōr**, [dictā- (stem of dictāre, intensive of dīcere) + tōr-], m., one who says

with authority, but confined to the meaning dictator, an officer elected at Rome with full powers in times of great danger or difficulty.

**dictum**, -i, [neut. sing. of the p. p. of **dicere**, used as noun], n., that which is said; hence, a word; a saying, proverb. — **dictō audientem alicui esse**, to obey some one (cf. **audire**).

**ducere**, -ō, -dūxi, -ductus, [**dis** + **ducere**], to draw or lead apart; hence, to separate, divide; to distribute, disperse.

**diſcula**, -ae, [**diēs** and **lā-** (dim.), as if through a stem in **co-**], f., a little or short day; a little while.

**diēs**, -ei, [√ **di**, to shine, gleam + **ē-**], m. (sometimes f. in sing.), a day.

**differre**, -ferō, **distuli**, **dilatatus**, [**dis** + **ferre**], to carry apart; hence, to spread, scatter; to put off, postpone; to be different.

**difficilis**, -e, [**dis** + **facilis** (\***fac**% {√ **fac**, to do, make + **o-**} + **li-**)], not easy, hard, difficult; obstinate, surly.

**diffundere**, -ō, -fūdī, -fusus, [**dis-** + **fundere**], to pour in different directions; hence, to spread, scatter.

**digitus**, -i, [?], m., a finger.

**dignāri**, -or, -ātus, [denom. from **dignus**, -a, -um], to think worthy; to deign.

**dignē**, [adverb of **dignus**], worthily, fitly, suitably.

**dignitās**, st. **dignitāt-**, [**dign**% + **tāt-**], f., worth; hence, rank, authority, dignity, office.

**dignus**, -a, -um, [formed from an unexplained root by the suffix **no-**], worthy, suitable, proper, fit.

**digredi**, -ior, -gressus, [**dis** +

**gradī**], to step apart; hence, to separate, go apart or away.

**dlābi**, -or, -lāpsus sum, [**dis** + **lābi**], to glide or slip apart; hence, to fall to pieces, to dissolve; to go to ruin; to scatter, disperse, flee.

**dligēns**, st. **dligent-**, [pres. p. of **dligere**, used as adj.], esteeming; hence, attentive to, careful; energetic, industrious, diligent.

**dligenter**, [adv. of **dligēns**], attentively, diligently.

**dligere**, -ō, -lēxi, -lēctus, [**dis** + **legere**], to gather apart; hence, to value, esteem; to love (in consequence of esteem, while **amāre** indicates simple inclination, affection).

**dlucidē**, [adverb of **dlucidus** (**dis** + **lucidus**, from **lūx** and **do-**, as if through a stem in **co-**)], brightly, clearly, distinctly.

**dlmicāre**, -ō, -āvi, -ātum, [**dis** + **micāre**], to make vibrate in different directions; hence, to fight, struggle, contend.

**dlmidium**, -i, n., see **dlmidius**.

**dlmidius**, -a, -um, [**dis** + **medius**], half (in classical Latin confined almost exclusively to the expression **pars dlmidia**). — Hence, **dlmidium**, -i, n., a half.

**dlmittere**, -ō, -misi, -missus, [**dis** + **mittere**], to send apart; hence, to dismiss, disband, send away; to give up, abandon (a thing).

**Diomedōn**, -ontis, [Gr. proper name Διομέδων], m., an envoy sent by the Persian king Artaxerxes to try to corrupt the great Theban general Epaminondas.

**Dionysius**, -ī, [Gr. proper name, Διονύσιος], m. There were various celebrated people of this name, for instance, Dionysius the Younger, tyrant of Syracuse, during the year 367-343 B. C., who gave Damocles the famous feast with a sword suspended above his head.

**dirigere**, -ō, -rēxi, -rēctus, [dis + regere], to straighten or arrange in separate lines; hence, to set straight, arrange, draw up; to send or direct to; to regulate. (This word and dērigere [wh. see], though properly distinct, are confused in usage.)

**dripere**, -ō, -ripui, -reptus, [dis + rapere], to seize and pull in different directions; hence, to tear asunder; and especially, to lay waste, to plunder (in war).

**diruere**, -ō, -rui, -rutus, [dis + ruere], to tear apart; hence, to overthrow, destroy.

**dirus**, -a, -um, [√ dī, fear + ro-], fearful, dreadful, terrible.

**dis-**, [?], inseparable prefix meaning apart; as in **distrahere**, to drag apart; hence, with a negative force, as in **difficilis**, hard.

**dīs**, dative and ablative plural of **deus**.

**discēdere**, -ō, -cēssi, -cēssum, [dis + cēdere], to go apart; hence, to go away, disappear; to deviate from.

**discere**, -ō, didici, [insep. (cf. **adolēscere**) from √ dic], to learn, become acquainted with.

**discernere**, -ō, -crēvi, -crētus, [dis + cernere], to sift apart; hence, to separate; to distinguish, discern.

**disciplina**, -ae, [for **discipuli**-

na (**discipulus**, and suffix **nā-**, as if through an **I-stem**)], f., instruction, teaching; a body of doctrine; learning, science; also, a habit.

**discrimen**, stem **discrimin-**, [formed from **discernere**, like **crimen** from root of **cernere**], n., the means of separation; hence, a space between, interval, division; a distinction, difference; a decision; a crisis, danger.

**disertus**, -a, -um, see **disserere**.

**disicere**, -ō, -lēci, -lectus, [dis + iacere], to throw apart; hence, to scatter, rout.

**dispōnere**, -ō, -posui, -positus, [dis + pōnere], to put in different places; to arrange, distribute, dispose.

**disserere**, -ō, -serui, (p. p. used only as adj., see below), [dis + serere], to untwine; hence, to analyze, discuss, treat of. — Hence, p. a. **disertus** (for **dissertus**), clear in speaking, fluent (not so strong as **eloquēns**).

**dissimilis**, -e, [dis + similis], unlike, different.

**dissimilitūdō**, st. **dissimilitūdīn-**, [dissimilis, and the made-up ending **tūdō** (i. e. as if through a stem in **tū-** + **din-**)], f., unlikeness, difference.

**dissimulāre**, -ō, -āvī, -ātus, [denom. from **dissimilis**], to make a thing out different; hence, to disguise, dissemble; to hide, keep secret.

**dissolūtus**, -a, -um, see **disolvere**.

**dissolvere**, -ō, -solvi, -solūtus, [dis + solvere (**sē** + **luere**)],

- to loosen apart; hence, to separate, destroy, dissolve; in commercial language, to pay. — Hence, p. a., **dissolūtus**, loose; hence, careless, remiss; dissolute.
- dissuādēre**, -eō, -suāsī, -suāsum, [dis + suādēre], to advise not to do; to oppose; to dissuade.
- distinguere**, -ō, -stinxi, -stinctus, [dis + stinguere], to prick apart; hence, to separate, but most common in the meaning to discriminate, distinguish.
- diū**, [case form from same root as diēs and deus], adv., by day, but chiefly used in the sense, a long while, long. — Comp. **diūtius**, super. **diūtissimē**.
- diūtius**, see **diū**.
- diūturnitās**, st. **diūturnitāt**, [diūturn% (obscure formation from diū) + tāt-], f., length of time, long duration.
- diversus**, -a, -um, [p. p. of **divertere** (dis + vertere) used as adj.], turned different ways; hence, opposite; different, diverse; opposed, hostile; separate, apart.
- dīves**, st. **dīvit**-, [?], rich, wealthy; splendid, costly.
- Divicō**, -ōnis, [Helvetian proper name], m., a famous leader of the Helvetians at the time of Caesar's wars.
- dīvidere**, -ō, -vīsi, -vīsus, [dis + \*videre (√vid, to split)], to split apart, separate, divide; hence, to distribute; to separate from.
- dīvinitās**, st. **dīvinitāt**-, [dīvin% + tāt-], f., the quality of being **dīvinus**, divinity; also, divination.
- dīvinus**, -a, -um, [dīv% (√dī of diēs and deus + vo-) + no-], of or belonging to the gods, divine; inspired by heaven, prophetic; god-like, sublime.
- dīvīsus**, -ūs, [from **dīvidere**, like **vīsus** from **vidēre**], m., a dividing or distributing. (A very rare word, and found in the dative only.)
- dīvitiæ**, -ārum, [dīvit- + iā-], f., riches, wealth.
- docēre**, -eō, -uī, **doctus**, [same root as **dīcere** and **dīscere**], to show, teach, tell.
- Dolābella**, -ae, [dim. of **dolābra**, pickaxe, from **dolāre**, to hew], m., a Roman surname (cōgnōmen), in the gēns **Cornēlia**. — P. **Cornēlius Dolābella**, the husband of Cicero's daughter.
- dolēre**, -eō, -uī, -itum, [?], to feel pain, to suffer; hence, to grieve, lament.
- dolor**, st. **dolōr**-, [root of **dolēre** + ōr-], m., pain; hence, grief, sorrow.
- dolus**, -ī, [?], m., a deceit; hence, a trick, stratagem; fraud.
- domāre**, -ō, **domuī**, **domitus**, [same word as Eng. *tame*], to tame, break; hence, to conquer, subdue.
- domesticus**, -a, -um, [obscure formation from **domus**], belonging to the house, household, domestic; private.
- domī**, locative of **domus**.
- domicilium**, -ī, [obscure formation from **domus**], n., a dwelling, abode.
- dominus**, -ī, [\*dom% (root of **domāre** + o-) + no-], m., one who has tamed; hence, a master, ruler; owner, possessor; householder.

**domus**, -ūs, [?], *f.*, a house. — Hence, loc. **domī**, at home.

**dōnāre**, -ō, -āvī, -ātus, [denom. from **dōnum**], to make a gift to, give, present. (Used with an acc. and a dat. like our give something to somebody, or with an acc. and an abl. like our present somebody with something).

**dōnec**, [?], temporal particle, as long as, while (in Livy and later writers); until (the common classical meaning).

**dōnum**, -ī, [dō (varied form of root of dare) + no-], *n.*, a gift.

**dormire**, -iō, -ivī, -itum, [from a root meaning sleep], to sleep.

**dubitāre**, -ō, -āvī, -ātus, [frequent. from \*dubāre, cf. **dubius**], to waver, hesitate; hence, to doubt.

**dubius**, -a, -um, [dubo- (root of duo + bo-) + io-], alternating; hence, doubtful, uncertain.

**ducentēsimus**, -a, -um, [ordinal of **ducentī**], the two hundredth.

**ducentī**, -ae, -a, [duo + centum], two hundred.

**dūcere**, -ō, dūxī, ductus, [√ duc, to draw, lead], to draw, lead; hence, to guide, conduct; to command as leader; to draw out, make; to protract; to draw up an account; to consider, think.

**Duilius**, -a, -um, [for **Duellius** (**duellum**, old form of **bellum**) + io-], the name of a Roman gens. — **C. Duilius**, the general who first conquered the Carthaginians on the sea (260 B. C.).

**dum**, [case form of the pronominal stem found in **īdem**, **quīdam**, etc.], temporal particle, while, as long as; until.

**dummodo** [dum + modo (ablative of **modus**)], while only, if only, provided that.

**duo**, -ae, -o, [same word as Eng. two], two.

**duodecim**, [duo + decem], twelve.

**duodecimus**, -a, -um, [duodecim + mo-], the twelfth.

**duodēvicesimus**, -a, -um, [related to **duodēvigintī** as **vicesimus** to **vigintī**], the two-from-twentieth, i. e. the eighteenth.

**duodēvigintī**, [duo + dē + vigintī], two from twenty, i. e., eighteen.

**duplex**, *st.* duplic-, [duo + \*plex (from √ plic, fold)], two-fold, double.

**dūrus**, -a, -um, [?], hard; hence, rough, rude; harsh, stern; severe; burdensome; unfeeling; unyielding.

**dux**, *st.* duc-, [√ duc, to draw, lead, without suffix], *c.*, a leader; hence, a guide; a general, commander.

## Ē.

**ē** (before vowels and before *c, h, p, q, s, t, v*, **ex**; before *f*, **ef** or **ec**) [?], prep. with abl., out of, from.

— **PLACE**, **ex urbe īre**, to go out of the city. — **TIME**, **ex cōsulātū**, from, i. e., after his consulship. — **METAPH.**, **sōlem ē mundō tollere**, to take the sun out of the world; **ex vulnere aeger**, sick from a wound; **ex sententiā**, in accordance with one's desires; **ē regiōne**, from the direction of, i. e., in a straight line with. — **IN COMP.**, **exicere**, to cast out; **ēmori**, to die utterly.

**eā**, [case of **is**], adv., *that way, there*.

**ecferre**, -ferō, **extulī**, **ēlātus**, [**ex** + **ferre**], *to carry out; hence, to bring forth, produce; to spread abroad, proclaim; to raise up; to carry to the grave, bury; in the pass., to be carried away, overcome; in pass. or with aē, to be puffed up, arrogant*.

**ecquis**, **ecquid**, [uncertain form **ec**- (as in **ecce**, *behold*) + **quis**], interrog. pronoun, *any one? anything? is there any who?*

**ēdere**, -ō, -didī, -ditus, [**ex** + **dare**], *to give or put forth; hence, to bring forth, produce, and, more commonly, to proclaim, publish; to cause, perform*.

**ēdicere**, -ō, -dixī, -dictus, [**ex** + **dīcere**], *to speak out; hence, to declare, make known, proclaim, order (especially as an official)*.

**ēducāre**, -ō, -āvī, -ātus, [**ex** + **ducāre** (varied form from root of **dūcere**)], *to draw out; hence, to rear, train, educate*.

**ēducere**, -ō, -dūxī, -ductus, [**ex** + **dūcere**], *to lead or draw out; to lead forth; to bring up, rear; chiefly of physical bringing up, while ēducāre has reference rather to the mind*.

**effēmināre**, -ō, -āvī, -ātus, [**ex** + \***fēmināre** (denom. from **fēmina**)], *to make feminine; hence, to enervate, effeminate*.

**efferre**, another form for **ecferre**.

**efficere**, -iō, -fēcī, -fectus, [**ex** + **facere**], *to make or do thoroughly; hence, to bring to pass, accomplish; to produce, yield; to make out, show*.

**efficientia**, -ae, [efficient-, pres.

p. of **efficere** (**ex** + **facere**)], f., *efficiency, influence* (rare philosophical word).

**effigiēs**, -ēī, [obscure formation from the root in **figere**, with the prep. **ex**], f., *a copy, likeness, image, effigy*.

**effodere**, -iō, -fōdī, -fossus, [**ex** + **fodere**], *to dig out, dig up*.

**effundere**, -ō, -fūdī, -fusus, [**ex** + **fundere**], *to pour out; hence, to spread abroad; to produce largely; to let go, give up; to squander, waste*.

**egēre**, -eō, -uī, *to be in want, be poor; to need*.—Hence, p. a., **egēns**, *very poor, needy*.

**Ēgeria**, -ae, f., the name of the nymph who, according to the legend, was wife of King Numa, and gave him the suggestions for his religious organization of the Roman state.

**egestās**, st. **egestāt**, [obscure formation from root of **egēre**], f., *great poverty, need, want*.

**ego**, **meī**, **mihi**, etc., [same words as Eng. *I* and *me*], I.—Pl., **nōs**, *we*.

**ēgredi**, -ior, -gressus, [**ex** + **gradī**], *to step out; hence, to go or come forth; to march out; to land, disembark; to go beyond, out of (trans.)*.

**ēiusmodī**, or, written separately, **ēius modī**, [gen. of **is modus**], *of that kind, of such a kind*.

**ēlābī**, -or, -lāpsus sum, [**ex** + **lābī**], *to glide or slip out; hence, to get off, escape; to vanish, disappear*.

**ēlegāns**, st. **ēlegant**-, [pres. p. of \***ēlegāre** (**ē** + \***legāre**, from root of **legere**)], used as adj.,



*choosing out*; hence, *fastidious, nice*; *choice, fine*.

**elephantus**, -ī, (also **elephās**, -antis), [Gr. word ἐλέφας], m., an *elephant*.

**ēligere**, -ō, -lēgī, -lēctus, [ex + legere], to *pick out*; hence, to *choose, elect*.

**ēloquentia**, -ae, [ēloquent- (pres. p. of ēloquī {ex + loquī, to speak}) + iā-], f., the quality of being **ēloquentēs**, *eloquent*.

**ēludere**, -ō, -lūsī, -lūsus, [ex + lūdere], to *play out*; hence, to *cease rolling* (of the sea); to *de-lude, deceive*; to *jeer at*.

**emere**, -ō, ēmī, ēmptus, to *take*, but confined to *taking and giving something in exchange, to buy, purchase*.

**ēminēre**, -eō, -uī, [ex + \*minēre], to *jut out, project*; hence, to *be prominent, conspicuous, noted*.

**ēminus**, [?], adv., at *long range, some distance off* (chiefly used in *military matters*).

**ēmissārius**, -ī, [ēmiss (gathered from ēmittere, and treated as a stem) + the made-up ending -ārius, cf. adversārius], m., *one sent out, a spy, scout*.

**ēmittere**, -ō, -mīsī, -missus, [ex + mittere], to *send out*; hence, to *let go*; to *put forth*.

**ēmori**, -ior, -mortuus, [ex + morī], to *die altogether, perish*.

**ēn**, [?], interject., *lo! see! behold!*  
**enim**, [prefix e- + nam], *truly, really, certainly, but much more common as conj., for*. (It stands regularly second in its clause.)

**eō**, [case form of *is*, used as adv.], *thither*; *on that account*; *to that end*; *to such a degree*. — **quō** . . .

**eō**, the . . . *the, as, quō difficilīus* . . . **eō** *praeclārius*, the *more difficult, the more glorious*.

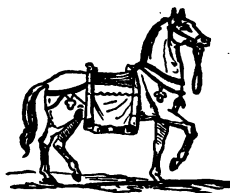
**Epaminōndās**, -ae, [Gr. pr. name Ἐπαμεινώνδας], m., the most famous of Theban generals. See 330.

**Ephesus**, -a, -um, [Ephes% + io-], of or belonging to *Ephesus, Ephesian*.

**Ephesus**, -ī, [Gr. pr. name Ἐφεσος], f., a celebrated Ionian city in the southwest corner of Lydia in Asia Minor.

**ephippiātus**, -a, -um, [ephippi% + ātus (i. e., as if through \*ephippiāre)], furnished with an *ephippium* or *horse-cloth*.

**ephippium**, -ī, [Gr. word, ἐφ' ἵππου (from ἐπί, upon, and ἵππος, horse)], n., a *horse-cloth, housing*.



**ephorus**, -ī, [Gr. word ἐφορος], m., one of a special body of magistrates at Sparta, who came to have authority practically over the kings themselves, an *ephor*.

**Ēpirus**, -ī, [Gr. pr. name Ἠπειρος], f., the northwestern division of Greece, corresponding on the Adriatic coast to Thessaly on the Aegean, but running farther north.

**epistula**, -ae, [Gr. word ἐπιστολή], f., a *letter, epistle*.

**epulāris**, -ē, [from epulum and the made-up ending -āris (i. e.,

after the pattern of *lunā-ris*], of or belonging to a feast.

**eques**, st. **equit-**, [*equ* + *t(i)*], m., a horseman; hence, a cavalry soldier; a knight (i. e., a member of the order of *Equitēs*, which was next in rank to the senatorial order, at Rome).

**equester**, -*tris*, -*tre*, [*equit* + *tri*], of or belonging to a horseman or (more commonly) to the cavalry or knights, equestrian.

**equitātus**, -*ūs*, [*equitā*-, stem of *equitāre* (denom. from *eques*) + *tu*-], m., a riding; hence, the riders (collectively), cavalry.

**equus**, -*i*, [from a root meaning quick + *uo*-], m., a horse, steed.

**ergā**, [?], prep. with acc., towards. (In classical Latin confined almost wholly to the expression of feelings towards persons, as, *fidēs ergā ducem*, loyalty to the leader.)  
**ergō**, [?], adv., consequently, therefore.

**ēripere**, -*īō*, -*ripuī*, -*reptus*, [*ex* + *rapere*], to seize or snatch away; hence, to remove. — *sē ēripere*, to run away.

**erogāre**, -*ō*, -*āvī*, -*ātus*, [*ex* + *rogāre*], to get an appropriation and spend it; hence, to pay, expend.

**errāre**, -*ō*, -*āvī*, -*ātum*, [?], to wander, roam about; hence, to go astray, make a mistake, err.

**error**, st. **errōr-**, [root of *errāre* + *ōr*-], m., a wandering, but most common in the meanings, wavering, uncertainty; mistake, error.

**ērudīre**, -*īō*, -*īvī*, -*ītus*, [denom. from \**ērudis* (*ex* + *rudis*)], to take out of the rough state, to educate, polish.

**ērudītus**, -*ā*, -*um*, [p. p. of *ērudīre*, used as adj.], educated, polished, accomplished, learned.

**ēsca**, -*ae*, [root of *edere*, to eat + *cā*-], f., food; hence, bait (in both the literal and the figurative senses).

**ēscendere**, -*ō*, -*scendī*, -*scēnsus*, [*ex* + *scandere*], to climb out; hence, to climb up, mount.

**esse**, *sum*, *fuī*, [√ *es* in present stem, √ *fu* in other forms], to be.

**et**, [root meaning beyond], conj., and.

**etiam**, [*et* + *iam*], and furthermore, also, even. (It most commonly emphasizes the word or phrase after it, while *quoque* emphasizes what goes before it.)

**etiam nunc**, even now, still.

**etiam si**, even if, although.

**Etrūria**, -*ae*, f., the division of Italy next north of Latium, on the west coast, and bounded on the east by Umbria and the Sabine country, on the north by Cisalpine Gaul.

**Etrūscus**, -*a*, -*um*, of or belonging to Etruria; Etruscan or Tuscan.

**etsī**, [*et* + *si*], and if, even if, although.

**Euander**, -*drī*, [Gr. proper name *Εὐάνδρος*], m., Evander, an Arcadian leader who migrated to Italy before the Trojan war, according to the legend, and founded the town of Pallantēum, whence the Palatine hill got its name.

**ēvadere**, -*ō*, -*vāsī*, -*vāsum*, [*ex* + *vādere*], to go out, come forth; hence, to escape; to turn out in some way.

**ēvertere**, -*ō*, -*vertī*, -*versus*, [*ex* + *vertere*], to turn inside.

out; hence, to overturn, upset, destroy, overthrow; to turn out.

**exvolāre**, -ō, -āvī, -ātum, [ex + volāre], to fly out, fly away; hence, to spring forth.

**ex**, see ē.

**exāmināre**, -ō, -āvī, -ātus, [denom. from **exāmen** (made up with **ex** and √ **ag**, like the simple **āgmen**)], to form a swarm or crowd, but much more commonly from the other meaning of **exāmen** (tongue of a balance), to weigh; hence, to ponder, examine.

**exanimāre**, -ō, -āvī, -ātus, [ex + animāre (denom. from **anima**)], to take the wind or the breath out of; hence, to kill; also, to frighten to death, terrify; in passive, to die.

**excedere**, -ō, -cēssī, -cēssum, [ex + cēdere], to go out or forth; hence, to retire, withdraw; to go beyond, pass; to surpass, exceed; to die.

**excellēns**, see **excellere**.

**excellere**, -ō, (-celluī, -celsus), [ex + \*cellere], to raise up; hence, to be eminent, surpass, excel (intrans.). The perfect is not used in classical Latin, and the p. p. only as adj., raised, high. — Hence, p. a. **excellēns**, overtopping, distinguished, excellent.

**excidium**, -ī, [for **exscidium**, **exscid** (gathered from **exscindere** {ex + scindere, to split} and treated as stem) + io-], n., a splitting in pieces; hence, a destroying, destruction.

**excitāre**, see **excitāre**.

**excitāre**, -iō, -ivī, -itus, (also **excitus**, and, especially in Livy, **excitāre**), [ex + citāre, citāre],

to call out; hence, to rouse, excite; to frighten.

**excitāre**, -ō, -āvī, -ātus, [intensive of **excitāre**], to call out forcibly; hence, to rouse, excite; to raise, build.

**exclamāre**, -ō, -āvī, -ātus, [ex + clamāre], to shout out; hence, to say aloud, exclaim.

**excursiō**, st. **excursiōn-**, [excursus (p. p. of **excurrere**, ex + currere) + iōn-], f., a having run out; hence, a sallying forth; an attack; an inroad.

**exedere**, -ō, -ēdī, -ēsus, [ex + edere], to eat up; hence, to consume, destroy.

**exemplum**, -ī, [obscure formation from **eximere** (ex + emere)], n., something taken out; hence, a sample; a copy, an image; a pattern, example.

**exercēre**, -eō, -uī, -itus, [ex + arcēre], to work off,<sup>1</sup> to keep busy; hence, to train, exercise; to practise; to disquiet, disturb.

**exercitātiō**, st. **exercitātiōn-**, [exercitatus (p. p. of **exercitāre**, frequent. of **exercēre**) + iōn-], f., a having trained; hence, exercise, practice.

**exercitus**, -ūs, [exerci (gathered from **exercēre** and treated as stem) + tu-], m., training; hence, a trained body of men, an army.

**exigere**, -ō, -ēgī, -āctus, [ex + agere], to drive out; hence, to expel; to demand, exact; to spend or pass time; to weigh, try, estimate.

**exiguitās**, st. **exiguitāt-**, [exiguus (p. p. of **exigere**) + tā-], f., smallness, scantiness.

**exiguus**, -a, -um, [ex + \*aguus

<sup>1</sup> Professor J. B. Greenough.

(√ ag of agere + uo-), *little, small, scanty.*

**eximius**, -a, -um, [ex + \*emius (√ em of emere + io-)], *taken out, excepted; hence, distinguished, choice, excellent.*

**exīre**, -eō, -ī, -itum, [ex + īre], *to go out; hence, to march out; to come up, sprout; to die, expire.*

**exīstimāre**, -ō, -āvi, -ātus, [ex + aestumāre], *to value, reckon; hence, to esteem; to judge, think.*

**exīstimātiō**, st. **exīstimātiōn-**, [exīstimāt<sup>4</sup>/<sub>i</sub> (p. p. of exīstimāre) + iōn-], f., *a having valued; hence, a judgment, opinion; reputation.*

**exitium**, -ī, [exit<sup>4</sup>/<sub>i</sub> + io-], n., *a going out, but confined to the meaning, destruction, ruin.*

**exitus**, -ūs, [from exīre, like itus from the root of the simple īre], m., *a going out or away; hence, a departure; a way out, an egress; an end, outcome; a solution; death.*

**exorīri**, -īor, -ortus, [ex + orīri], *to spring up or come forth, to arise, to appear.*

**expedīre**, -iō, -īvi, -ītus, [ex and the stem of pēs], *to get the foot out; hence, to set free, extricate; make ready, prepare; arrange.—expedit, or rēs expedit, it is profitable, expedient.*

**expellere**, -ō, -pulli, -pulsus, [ex + pellere], *to drive or push out; to expel, remove.*

**experientia**, -ae, [experient- (stem of pres. part. of experīri, ex + \*perīri) + iā-], f., *a trying; hence, an experiment, proof, and in the Latin of the empire, practice, experience.*

**experīri**, -īor, **expertus**, [ex + \*perīri], *to try thoroughly, prove; to experience, undertake.*

**expers**, st. **expert-**, [ex + pars], *not having a part; hence, without, free from or lacking.*

**explōrāre**, -ō, -āvi, -ātus, [ex + plōrāre], *to cry out for information; hence, to search out, investigate, explore; to reconnoitre, spy.*

**explōrātor**, st. **explōrātōr-**, [explōrā- + tōr-], m., *one who investigates; especially in military language, a spy, scout.*

**expōnere**, -ō, -posui, -positus, [ex + pōnere], *to set out; hence, to expose; to land, disembark; to set forth, explain.*

**exprōmere**, -ō, -prōmpsi, -prōptus, [ex + prōmere (prō + emere)], *to take out and away, to fetch out; hence, to show, display; to utter, declare.*

**expūgnāre**, -ō, -āvi, -ātus, [ex + pūgnāre (denom. from pūgnā, √ pug + nā-)], *to fight out; hence, to conquer utterly, break down; to take by storm.*

**exsanguis**, -e, [ex + sanguis], *without blood, bloodless; hence, pale; feeble.*

**exsequi**, -or, -secūtus, [ex + sequi], *to follow out; hence, to pursue; to follow up, perform, execute; to describe, tell.*

**exspectāre**, -ō, -āvi, -ātus, [ex + spectāre (frequent. of specere)], *to look sharply for; hence, to await, expect; to anticipate (with hope or with dread).*

**expīrāre**, -ō, -āvi, -ātum, [ex + spīrāre], *to breathe out; to give out, exhale; to expire, die.*

**extinguere**, -ō, -stinxi, -stinc-

**tus**, [**ex** + **stinguere**], to prick out, but used only of things burning, to quench, extinguish; hence, to kill, destroy, abolish.

**exterior**, see **exterus**.

**externus**, -a, -um, [**exter** (treated as stem) + **no-**], outward, external; hence, foreign.

**exterus**, -a, -um, [**ex** + **tero-** (cf. **alter**)], outward, external; hence, foreign. (The form **exterus** is rare, and used only in post-classical Latin. In such Latin **exter** also occasionally occurs.) — Comp. **exterior**, outer; superl. **extrēmus**, -a, -um, the outmost; the utmost, farthest, last. The form **extumus** or **extimus** rarely occurs.

**extimus**, see **exterus**.

**extorquēre**, -eō, -torsī, -tortus, [**ex** + **torquēre**], to twist out; hence, to wrest away; to force from, extort.

**extorris**, -e, [?], exiled, banished.

**extrā**, [case form of **exter(us)** (**ex** + **terus**, compar.)], prep. with acc., outside, without; beyond; **extrā prōvinciam**, outside the province; **extrā modum**, beyond the limit. — Also used as adverb.

**extrahere**, -ō, -trāxī, -trāctus, [**ex** + **trahere**], to drag out; hence, to draw out, release; to extract; to prolong.

**extrēmus**, see **exterus**.

**exūrere**, -ō, -ūssi, -ūstus, [**ex** + **ūrere**], to burn up, consume.

## F.

**Fabius**, -a, -um, the name of a Roman gens. — **Q. Fabius Māximus Cunctātor**, the dictator

whose policy of delay checked the victorious Hannibal in Southern Italy. — **Q. Fabius Pictor**, a historian who lived at the time of the second Punic War.

**Fabricius**, -a, -um, [from **faber**, a worker in wood, metal, or stone, and suffix **io-**, as if through a stem in **co-**], the name of a Roman gens. — **C. Fabricius Lūscinus**, a celebrated leader against King Pyrrhus.

**fābula**, -ae, [\*fāb%<sub>u</sub> (√ fā of fārī + **bo-**) + **lā-**], f., a telling or speaking; hence, a story, narration, tale. (In classical Latin mostly confined to fictitious stories.) Also, a drama, play, and a fable.

**fābulārī**, -or, -ātus, [denom. from **fābula**], to tell a tale, talk, tell (rare word).

**facere**, -iō, fēcī, factus, [√ fac], to do or make; to accomplish.

**facētē**, [adv. of **facētus**], finely, neatly; wittily, cleverly.

**facile**, see **facilis**.

**facilis**, -e, [\*fac%<sub>i</sub> (√ fac + **o-**) + **li-**], capable of being done; hence, easy; willing, affable. — Hence, **facile**, neut. sing., used as adv., easily; readily.

**facinus**, st. **facinor-**, [from **facere** and suffix **or-**, as if through \***facinere**], n., a deed, act; hence, especially, a misdeed, crime.

**factiō**, st. **factiōn-**, [fact%<sub>i</sub> (p. of **facere**) + **iōn-**], f., a having done, but chiefly confined to the special meaning, a number of persons acting together, a party; a faction.

**factum**, -ī, [p. p. of **facere**, used as noun], n., a deed, act.

**facultās**, st. **facultāt-**, [facul

- (shortened from *facili-*) + *tāt-*],  
f., *capability, skill; abundance,*  
*means, resources.*
- fāginus**, -a, -um, [fāg% + no-],  
of *beech, beechen.*
- fāgus**, -ī, [?], f., *a beech tree.*
- falsus**, -a, -um, [p. p. of *fallere*,  
used as adj.], *feigned, false.*
- falx**, st. *falc-*, [?], f., *a sickle or a*  
*pruning hook.*
- fāma**, -ae, [√ fā + mā-], f.,  
*talk (especially of the crowd);*  
*hence, report, rumor; reputation,*  
*fame.*
- famēs**, st. *fami-*, [?], f., *hunger.*
- familia**, -ae, [famul% (varied  
slightly) + iā-], f., *the body of*  
*slaves belonging in /a household,*  
*the retinue; then also a family*  
*(in our sense) as branch of a*  
*gēns.*
- famula**, -ae, [fam% (root meaning  
*to lay, found + o-*) + iā-], f., *a*  
*female slave belonging to the house-*  
*hold; hence, a handmaid, attend-*  
*ant.*
- fānum**, -ī, [√ fā of fārī, *to speak +*  
*no-*], n., *a place consecrated to a*  
*divinity, a shrine, temple.*
- fās**, [from root of fārī, *to speak*],  
indecl. noun, *that which is right,*  
*lawful, or fit (as a command of*  
*the deity, while iūs is right ac-*  
*cording to the natural feelings of*  
*man, and lēx is formulated right,*  
*statute law).*
- fatēri**, -eor, *fassus*, [same root  
as fārī], *to admit, own, confess.*
- faucēs**, -ium, [?], f., *the throat,*  
*pharynx; hence, a narrow pass or*  
*defile; jaws, clutches.*
- Faustulus**, -ī, [faust% (from  
root of favēre) + lo-], m., *the*  
*shepherd who, according to the*  
*legend, rescued and reared Romu-*  
*lus and Remus.*
- favēre**, -eō, fāvī, *fautum*, [?],  
*to favor, be well disposed to.*
- favor**, st. *favōr*, [root in *favēre*  
+ ōr-], m., *favor, good-will to.*
- Favōrinus**, -ī, [favor and the  
suffix *no-*, as if through an *i-*  
stem], m., *a philosopher of note*  
*and friend of Aulus Gellius, in*  
*the reigns of Trajan and Hadrian*  
*(A. D. 98-117, 117-138).*
- fēlicitās**, st. *fēlicitāt-*, [fēlic- +  
tāt-, with i inserted after the fash-  
ion of derivatives from vowel  
stems], f., *happiness, good fortune.*
- fēliciter**, [adv. of fēlix], *happily,*  
*successfully; auspiciously.*
- fēlix**, st. *fēlic-*, [from root meaning  
*to bear, produce*], *fruitful; but*  
*more commonly, happy, fortunate;*  
*favorable, propitious.*
- fēmina**, -ae, [same root as fēlix  
+ minā- (i. e., m% + nā-)],  
f., *a woman, female.*
- fera**, -ae, see *ferus*.
- ferāx**, st. *ferāc-*, [from root of  
*ferre*, with the made-up ending  
-āx (i. e., after the pattern of  
*pūgnā-x*)], *fruitful, rich.*
- ferē**, [?], adv., *well-nigh, almost;*  
*about; in general, commonly.*
- ferre**, *ferō*, *tulī*, *lātus*, [√ *fer* for  
the pres. stem, √ *tol*, *tla*, for the  
other stems, cf. *tollere*], *to*  
*bring or carry; hence, to bear, pro-*  
*duce; to endure; to carry off, plun-*  
*der; to show; to say, declare; to*  
*propose (a bill or law).*
- ferreus**, -a, -um, [*ferro* + *eo-*  
(*io-*)], of *iron; hence, hard, un-*  
*feeling; firm, unyielding.*
- ferrum**, -ī, [?], n., *iron or steel.*
- ferus**, -a, -um, [root meaning *to*

*rush* + *o-*], *wild*; hence, *fierce*, *barbarous*. — Hence, *fera*, -*ae*, *f.*, a *wild beast*.

*fessus*, -*a*, -*um*, [same root as *fatigare*, to *weary*], *weary*, *tired*, *worn out*.

*fēstinātiō*, *st. fēstinātiōn-*, [fēstīnāt% (p. p. of *fēstināre*) + *iōn-*], *f.*, a *having hastened*; hence, *haste*, *speed*, *hurry*.

*fēstum*, -*i*, [neut. of *fēstus*, -*a*, -*um*, used as noun], *n.*, a *holiday*, *festival*; *feast*. (In classical prose *diēs fēstus*, *festal day*, is used instead.)

*fidēlis*, -*e*, [fidē- + *li-*], *faithful*, *trusty*; *sure*, *strong*.

*fidēlitās*, *st. fidēlitāt-*, [fidēli- + *tāt-*], *f.*, *faithfulness*, *fidelity*.

*fidere*, -*o*, *fisus*, [√ fid, fid], to *trust to*, *rely upon*. (Little used in classical prose, except in pres. p.)

*fidēs*, -*eī*, [√ fid + ē-], *f.*, *trust*, *faith*, *confidence*; hence, *faithfulness*; *plighted word*, *pledge*; *promise of protection*; *protection*.

*fidūcia*, -*ae*, [fidus and the suffix *iā-*, as if through a stem in *co-*], *f.*, *confidence*, *trust*; *assurance*, *boldness*.

*fidus*, -*a*, -*um*, [√ fid, fid + *o-*], *trusty*, *faithful*, *sure*.

*fieri*, *fiō*, *factus*, to *be made* or *done*, to *become*. (Passive of *facere*, though the pres. stem is from a different root.)

*figūra*, -*ae*, [√ fig, to *form*, and suffix *rā-*, as if through a *ū*-stem], *f.*, *shape*, *form*, *figure*.

*filia*, -*ae*, [?], *f.*, a *daughter*.

*filiolus*, -*i*, [filio- + *lo-* (dim.)], *m.*, a *little son*.

*filius*, -*i*, [?], a *son*.

*ingere*, -*ō*, *finxi*, *fictus*, [√ fig],

to *touch*, *handle*; hence, to *mould*, *fashion*; to *represent*; to *conceive*, *imagine*; to *invent*, *feign*.

*finire*, -*īō*, -*ivī*, -*itus*, [denom. from *finis*], to *set bounds to*, *limit*; to *put an end to*, *finish*.

*finis*, *st. fini-*, [?], *m.*, a *limit*, *boundary*; an *end*; hence, a *purpose*, *object*. — Pl. *finēs*, -*ium*, *boundaries*, *borders*, *territory*.

*finitimus*, -*a*, -*um*, [fini- + the unexplained ending -*tumus* (-*timus*)], *bordering upon*, *neighboring*, *near*.

*firmāre*, -*ō*, -*āvī*, -*ātus*, [denom. from *firmus*], to *make firm*, to *strengthen*; to *make lasting*; to *encourage*; also, to *confirm*, *show*, *prove*.

*firmē*, [adv. of *firmus*], *firmly*, *steadily*, *strongly*.

*firmiter*, [adv. of *firmus*], *firmly*, *steadily*, *strongly*. (This form and *firmē* are about equally common.)

*firmus*, -*a*, -*um*, [root meaning *support* + *mo-*], *stable*, *firm*, *steady*, *strong*; hence, *steadfast*, *constant*.

*Flāminius*, -*a*, -*um*, [flāmen, a *kind of priest* (√ flag, blaze + *min-*) + *io-*], the name of a Roman *gens*. — C. *Flāminius Nepōs*, the consul who was conquered and killed by Hannibal at the battle of Lake Trasumennus in 217 B. C.

*flamma*, -*ae*, [for *flagma* (√ flag, blaze + *mā-*)], *f.*, a *blaze*, *flame*.

*flēbilis*, -*e*, [stem of *flēre* and the made-up ending *bilis* (i. e., after the pattern of *hab-i-lis*)], *worthy to be wept for*, *lamentable*; also, *tearful*, *weeping*.

**flēre**, -eō, **flēvī**, **flētus**, [?], to weep or weep for (the intrans. use is much more common).

**flōrēre**, -eō, **flōruī**, [denom. from **flōs**], to bloom, flower; hence, to be prosperous, flourish.

**flōrēscere**, -ō, [incept. (cf. **adolēscere**) of **flōrēre**], to begin to flower or bloom; hence, to begin to prosper or flourish.

**fluctuārī**, -or, -ātus, [denom. from **fluctus**], to move in waves, to undulate; hence, to be restless; to be uncertain, waver, fluctuate.

**fluctus**, -ūs, [√ **flu(g)** of **fluere** + **tu**], m., a flowing; hence, a wave, billow; commotion, disturbance.

**fluere**, -ō, **fluxī**, **fluxus**, [√ **flu(g)**], to flow; hence, to spring or come forth.

**flūmen**, st. **flūmin**-, [√ **flu(g)** + **min**], n., a flowing; hence, a stream, river. — See, also, **amnis**.

**fluvius**, -ī, [\***fluv%** (√ **flu(g)** + **vo**) + **io**], m., a river (not so much used as **flūmen**).

**foculus**, -ī, [**foc%** + **lo** (dim.)], m., a little hearth, a fire-pan.



**fodere**, -iō, **fōdī**, **fossus**, [?], to dig; hence, to pierce, stab.

**foedus**, st. **foeder**-, [root in **fidēs** and **fidere** + **er**], n., a treaty, compact; agreement.

**folium**, -ī, [?], n., a leaf.

**fōns**, st. **font(i)**-, [?], m., a spring; a fountain; hence, source, origin.

**forās**, [acc. plu. of \***fora**, door (cf. **forēs**)], used as adv., out of doors,

outside (used with words which express or imply motion).

**fore**, fut. infin. of **esse**.

**forem**, **forēs**, etc., old forms of subjunc. imperf. of **esse**.

**fōrma**, -ae, [same root as in **fīrmus** + **mā**], stability, figure, shape, form; hence, beauty; a pattern, image; sort, kind.

**formīdō**, st. **formīdin**-, [?], f., fear, terror.

**fōrmōsus**, -a, -um, [**fōrm(ā)** + **ōso**], beautiful, handsome.

**fortāsse**, [formed obscurely from **forte**, by chance], adv., perhaps.

**forte**, [abl. of **fors**, chance, used as adv.], by chance, accidentally.

**fortis**, -e, [root in **fīrmus** + **ti**], strong; steadfast, brave.

**fortiter**, [adv. of **fortis**], bravely, with fortitude.

**fortitūdō**, st. **fortitūdin**-, [**fortis** and the made-up ending -**tūdō** (i. e., as if through a stem in **tu**-, cf. **habitus**, **habītūdō**)], f., bravery, fortitude, endurance.

**fortūna**, -ae, [root of **ferre** and **fors**, with suffix **nā**-, as if through a stem in **tu**-, f., chance, luck; especially, good fortune, prosperity; also, circumstances, lot, condition.

**fortūnātus**, -a, -um, [p. p. of **fortūnāre** (denom. from **fortūna**) used as adj.], lucky, prosperous, happy, fortunate.

**forum**, -ī, [same root as **forēs**, door], n., an outside place, a public place, a market-place, forum; especially, the chief forum at Rome (between the Palatine and Capitoline hills).

**fossa**, -ae, [p. p. of **fodere**, to dig, used as a noun], f., a ditch, trench.

**frāgmentum**, -ī, [√ **frag**, to break



+ **mento-** (i. e. **min-** + **to-**), *n.*, a broken piece, a fragment.

**fragor**, st. **fragōr-**, [√ **frag** + **ōr-**], *m.*, a breaking; hence, a crash, noise.

**frangere**, -ō, **frēgī**, **frāctus**, [√ **frag**], to break, dash to pieces; hence, to break down, subdue.

**frāter**, st. **frātr-**, [same root as **ferre**], *m.*, a brother.

**frāternus**, -ā, -um, [**frātr-** + **no-** (with **e** inserted for ease of pronunciation)], of a brother, brotherly, fraternal.

**fraudāre**, -ō, -āvi, -ātus, [denom. from **fraus**], to cheat, deceive, defraud.

**fraus**, st. **fraud-**, [?], *f.*, cheating, deceit, fraud; a mistake, error; damage, harm; offence, crime.

**fremerē**, -ō, -ui, -itus, to growl; hence, to murmur or murmur at, grumble or grumble at (both intransitive and transitive). Also, stronger, to howl, roar.

**frēnum**, -ī, [same root as **ferre**, **firmus**, etc. + **no-**], *n.*, a hold, support; hence, a bridle, bit. — Plural generally **frēnī**, -ōrum, *m.*, reins.



**frequentāre**, -ō, -āvi, -ātus, [denom. from **frequēns** (same root as **farcire**, to stuff)], to crowd, fill; to visit often, frequent; to do often.

**frētus**, -a, -um, [same root as **ferre**

+ **to-**], supported; hence, trusting to, relying on. (The person or thing that one relies upon is expressed by an **ABLATIVE**.)

**frigidus**, -a, -um, [\***frig**° (√ **frig** + **o-**) + **do-**], cold.

**frigus**, st. **frigor-**, [√ **frig** + **or-**], *n.*, cold.

**fructus**, -ūs, [√ **frūg** + **tu-**], *m.*, an enjoying; hence, proceeds, profit, fruit.

**frui**, -or, **fructus**, [√ **frūg**], to use and get the benefit of; to enjoy.

**frumentum**, -ī, [√ **frū(g)** + **mento-** (i. e. **min-** + **to-**)], *n.*, the means of enjoying life; hence the usual meaning, grain, corn.

**frustrā**, [probably a case form from same root as **fraus**, used as *adv.*], in error; hence, in vain, to no purpose.

**frustrāri**, -or, -ātus, [denom. from **frustrā**], to deceive, disappoint, frustrate.

**Fuffetius**, an Alban name. — **Mettius Fuffetius**, the Alban leader, who, for having led off his men from the Roman side in the battle against **Vēlī** and **Fīdēnae** in the reign of **Tullus Hostilius**, was torn to pieces by chariots driven in different directions.

**fuga**, -ae, [√ **fug** + **ā-**], *f.*, flight; hence, exile.

**fugāre**, -ō, -āvi, -ātus, [denom. from **fuga**], to put to flight.

**fugāx**, st. **fugāo-**, [**fugā-** + **c(o)-**], inclined to flee; hence, fleet; fleet-ing, transitory. (Rare in classic prose.)

**fugere**, -iō, **fūgī**, [√ **fug**], to flee, run away; hence, to go into exile.

**fūlmen**, **fūlmin-**, [√ **ful(g)** +

**min-**, *n.*, a flash of lightning that strikes, a thunder-bolt.

**fūnāle**, [neut. of **fūnālis** (**fūnis**, rope, and the made-up ending **ālis**, like **nātūrā-lis**) used as noun], *n.*, a cord, thong, but more commonly, a wax torch.

**fundere**, -ō, **fūdī**, **fūsus**, [ $\sqrt{\text{fud}}$ ], to pour, pour out; hence, to spread, scatter; to overthrow, rout.

**fundus**, -i, [same word as Eng. bottom], *m.*, the bottom; hence, real estate (especially in the country), a farm or villa.

**fungī**, -or, **fūctus**, [?], to busy one's self with, do, perform.

**Furculae**, -ārum, [**furca**, a fork + **lā**- (dim.)], *f.* — **Furculae Caudinae**, a double (i. e., fork-like) pass, near Caudium, on the southwestern boundary of Samnium, where the Samnites captured the Roman army in 321 B. C.

**furtum**, -ī, [**fūr**, thief + **to-**], *n.*, a theft.

**futūrus**, -a, -um, future part. of **esse**.

## G.

**Gāius**, -ī, [?], *m.*, (abbreviation **C.**), a Roman praenomen: for example, **Gāius Iūlius Caesar**.

**Gallia**, -ae, [**Gallo-** + **lā-**], *f.*, the country of the Gauls, Gaul (roughly corresponding to modern France, but including also Belgium, part of Germany and Switzerland, and Italy north of the Apennines).

**Gallicus**, -a, -um, [**Gall%** + **co-**], of or belonging to the Gauls, Gallic.

**gallīna**, -ae, [**gallus**, a cock, and **nā-**, as if through an **ī**-stem; cf. **rēgīna**], *f.*, a hen.

**Gallus**, -a, -um, *Gallic*. — Chiefly

used as noun, **Gallus**, -ī, *m.*, a Gaul.

**gaudēre**, -eō, **gāvīsus**, to be glad, rejoice.

**gaudium**, -ī, [root in **gaudēre** + **io-**], *n.*, joy, gladness.

**gemere**, -ō, -uī, -itus, to sigh or groan; hence, to bewail, lament over (both intransitive and transitive).

**geminus**, -a, -um, [?], double, paired. — *n.*, **geminī**, -ōrum, twins.

**gemitus**, -ūs, [root in **gemere** + **tu-**, as if through **\*gem%**], *m.*, a groaning, groan, lament.

**gemmātus**, -a, -um, [*p. p.* of **gemmāre** (denom. from **gemma**, bud, then **gem**) used as adj.], studded or adorned with gems.

**gena**, -ae, [?], *f.*, a cheek.

**gener**, -erī, [?], *m.*, a son-in-law.

**generōsus**, -a, -um, [**gener-** ( $\sqrt{\text{gen}} + \text{er-}$ ) + **ōso-**], of good birth, noble; hence, high-minded, generous.

**genitus**, see **gignere**.

**genius**, -ī, [ $\sqrt{\text{gen}} + \text{io-}$ ], *m.*, guardian spirit.

**gēns**, st. **gent(i)-**, [ $\sqrt{\text{gen}} + \text{ti-}$ ], *f.*, the people connected by birth, a race, nation; family (in the broader sense, i. e., including the different branches of the descendants of a common ancestor; while **famīlia** is family in the narrower sense, i. e., including only the children of an individual man, with their father and mother).

**genū**, -ūs, [same word as Eng. knee], *n.*, a knee.

**genus**, st. **gener-**, [ $\sqrt{\text{gen}} + \text{er-}$ ], *n.*, birth; hence, descent, origin; a race, stock; a class, sort, kind.

**gerere**, -ō, **gessī**, **gestus**, to carry

*about; hence, to bear; to wear; to show (a feeling, etc.); to carry on, manage, do; to wage (war). — sē gerere, to behave, act (in some special fashion).*

**Germania**, -ae, [Germāno- + iā], f., *the country of the Germans, Germany (corresponding roughly with the modern Germany, but including also Bohemia and part of Hungary).*

**Germānus**, -a, -um, *German.* — More common as a noun, **Germānus**, -ī, m., *a German.*

**Geryōn**, -ōnis, [Gr. proper name Γηρυών], m., *a three-bodied king of Spain, according to the legend, who owned some marvellously fine oxen, which it was one of the twelve labors of Hercules to steal.*

**gestāre**, -ō, -āvī, -ātus, [frequent. of *gerere*], *to carry about, wear, (rare in classic prose).*

**gignere**, -ō, genuī, genitus, [√ *gen*, reduplicated in pres. (*gignere* for *gigenere*)], *to beget, produce, cause; hence, in pass., to be born, to spring up.*



**gladiātor**, st. **gladiātōr**, [from

**gladius** with the suffix *tōr*-, as if through \**gladiāre*], m., *one who fights with a sword, but confined to the meaning gladiator (fighter in the public games).*

**gladiolus**, -ī, [gladio- + lo- (dim.)], m., *a little sword.*



**gladius**, -ī, [?], m., *a sword.*

**glōria**, -ae, [?], f., *glory, fame; vainglory, boasting.*

**glōriābundus**, -a, -um, [glōriā- + bundo-], *glorying, rejoicing (late and very rare word).*

**glōriārī**, -or, -ātus, [denom. from *glōria*], *to glory in; especially, to boast, brag of.* (The thing boasted of is expressed by the ABLATIVE, alone or with *dē* or *in*.)

**glōriōsus**, -a, -um, [glōriā- + ōso-], *full of glory, renowned, glorious; boastful, conceited.*

**Gnaeus**, -ī, (abbreviation *Cn.*), m., *a Roman praenōmen; for example, Gnaeus Pompēius.*

**Gracchānus**, -a, -um, [Graccho- + the made-up ending ānus (i. e. after the pattern of *Rōmānus*)], *of or belonging to Gracchus.*

**Gracchus**, -ī, m., a Roman surname (cōgnōmen) in the gēns Sēmprōnia. — **Ti. Sēmprōnius Gracchus**, and **C. Sēmprōnius Gracchus**, the two famous tribunes of the commons whose revolutionary efforts at reform caused their deaths in 133 B. C. and 121 B. C., respectively. They were sons of Cornelia, the daughter of the elder Scipio Africanus, and were the "jewels" of the famous anecdote.

**gradī**, -ior, **gressus**, [√grad], to step, walk, go.

**gradus**, -ūs, [√grad + u-], m., a step, pace; hence, a degree; a station, position.

**Graecia**, -ae, [Graeco- + iā-], f., the country of the Greeks, Greece.

**Graecus**, -a, -um, [Gr. proper name, Γραικός], Greek, and as a noun, a Greek.

**grassārī**, -or, -ātus, [frequent. from gradī], to go about much; hence, to go about doing something, and especially, to act violently, to rage.

**grātia**, -ae, [grātō- + iā-], f., favor, liking, esteem; hence, influence; gratitude, requital; thanks (used in sing. with dēbēre, to owe, habēre, to feel, and referre, to express thanks or gratitude [by deeds]; in the plural with agere, to express or return thanks [by words]). — Hence, **grātīis**, abl. pl., for nothing, gratuitously.

**grātulārī**, -or, -ātus, [denom. from \*grātulus (grāt<sup>o</sup>/<sub>u</sub> + lo-)], to show approval, to wish one joy, to congratulate.

**grātus**, -a, -um, [?], pleasant, acceptable; thankful, grateful.

**gravārī**, -or, -ātus, [denom. from gravis], to take hard, do unwillingly, disdain.

**gravis**, -e, [root meaning heavy + u- and then passing into third declension], heavy, burdensome; hence, hard, painful; weighty, of sound judgment, influential.

**graviter**, [adverb of gravis], heavily, but much more commonly, strongly, violently; disagreeably, or weightily, impressively.

**grex**, st. **greg-**, [?], m., a herd or flock.

**grūs**, st. **gru-**, [?], f., a crane.

**gustāre**, -ō, -āvī, -ātus, [denom. from gustus, -ūs (same word as Eng. choose)], to take a little of, taste; hence, to partake, enjoy.

## H

**habēna**, -ae, [from root of habēre (as if through a noun stem in ē-) + nā-], f., a thong, rein (as that which holds and checks).

**habēre**, -eō, -uī, -itus, [?], to have or hold.

**habitāre**, -ō, -āvī, -ātus, [freq. from habēre], to have or hold often; hence, to possess, inhabit, and more commonly intrans. to dwell, live, stay (somewhere).

**habitātiō**, st. **habitātiōn-**, [habitāt<sup>o</sup>/<sub>u</sub> (p. p. of habitāre) + iōn-], a having held often; hence, an inhabiting; a dwelling; habitation.

**habitūdō**, st. **habitūdin-**, [habitu- + din-], f., a condition, state (of the body). Less classical than habitus.

**habitus**, -ūs, [from root of habēre + tu-, as if through a stem

\*hab%, m., a condition, state, aspect (of the body); hence, the quality, character (of a thing).

**Haedui**, -ōrum, m., a tribe of Gauls who lived west and north of the river Saône (Arar).

**haerēre**, -eō, haesi, haesurus, [?], to hold fast or cling to; hence, to be fixed in; to be at a loss, hesitate.

**Hamilcar**, -is, m., a Carthaginian name. — **Hamilcar Barca**, the father of Hannibal.

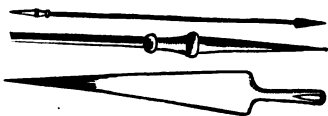
**Hannibal**, -is, m., a Carthaginian name. The most famous is the leader of the Second Punic War against the Romans (218-201 B. C.).

**harēna**, -ae, [a root meaning gleam + nā-, as if through an ē-stem], f., sand.

**hariolātiō**, st. hariolātiōn-, [hariolāt% (p. p. of hariolārī, denom. from hariolus, soothsayer, from root meaning vein, entrails) + iōn-], f., a having examined the entrails; hence, a sooth-saying, prophesying.

**Hasdrubal**, -is, m., a Carthaginian name. One of the most famous was the brother of the great Hannibal, killed at the battle of the Metaurus in 207 B. C.

**hasta**, -ae, [?], f., a spear, lance.



**hastile**, st. hastili-, [neut. of an adj. formed from hasta after the pattern of cīvilis (cīvi- + li-), used as a noun], n., the shaft of a

spear (in poetry used also of the spear itself).

**haud**, [?], adv., not (used mostly with single words, especially with adjs. and advs.).

**Hellēspontus**, -i, [Greek proper name, 'Ελλάσποντος], m., the Hellespont, i. e. the strait (now known as the Dardanelles) connecting the Aegean Sea with the Propontis.

**Helvētia**, -ae, [feminine singular from Helvētī], f., Helvetia, the country of the Helvetians (a tribe in southeastern Gaul occupying part of what is now Switzerland).

**Helvētīi**, -ōrum, m., the Helvetians (see above). — Hence, **Helvētius**, -a, -um, Helvetian.

**herba**, -ae, [a root meaning to nourish + ā-], f., vegetation, and especially grass or herbs.

**herbidus**, -a, -um, [herb% + do-], grassy (more classical than herbaceus).

**Herculēs**, -is, [Gr. proper name, 'Ηρακλῆς, latinized], m., the son of Jupiter and Alcmene; famed for his twelve labors in the service of Eurystheus of Tiryns, in Argolis, for which he was received into heaven, and became the god of strength and riches.

**hērēditās**, st. hērēditāt-, [hērēd- + -tāt with i inserted after the analogy of vowel stems], f., heirship; hence, an inheritance, legacy.

**Hērennius**, -i, m., the father of the Samnite leader **Pontius Thelesinus**, who captured the Roman army at the Caudine Forks.

**herī** (here also occurs), [loc. case form used as adv. + same root as Eng. yester(day)], yesterday.

**Hibernia**, -ae, f., *Ireland*.

**Hibērus**, -ī, m., *the river Ebro* (which flows southeast through the northeastern part of Spain into the Mediterranean).

**hic**, *haec*, **hōc**, [pronoun stem **hi-** + demonstr. suffix **ce**], *this, he, (she, it), pl. these, they*.

**hic**, [loc. case of **hic**, *haec*, **hōc**, used as adv.], *here; then also, at this point, now; under these circumstances*.

**hiemps**, st. **hiem-**, [?], f., *winter*.

**Hierō**, -ōnis, [Gr. proper name, 'Ἱέρων], m., *the name of several rulers at Syracuse in Sicily. One of the best known lived at the time of the Second Punic War and was friendly to the Romans*.

**hinc**, [case form of **hic** used as adv.], *from here, hence; hence, on this side; from this quarter. — hinc . . . hinc, on this side . . . on that side, on one side . . . on the other*.

**Hispania**, -ae, [**Hispano-** + **iā-**], f., *the country of the Spaniards, Spain (including also the modern Portugal)*.

**hōc**, [abl. of **hic**], *by this much, the (used, like **eō**, with a comparative, but more emphatic)*.

**hodiē**, [**ho** (abl. of **hic** without the suffix) + **diē**], adv. phrase, *on this day, to-day; hence, in these days, now*.

**hodiernus**, -a, -um, [obscure formation from **hodiē**], *of to-day, to-day's; hence, modern*.

**Homērus**, -ī, [Gr. proper name, 'Ομηρος], m., *the famous Greek epic poet, Homer*.

**homo**, st. **homin-**, [?], m., *a human being, man (while **vir** denotes a*

*man as distinguished from a woman or a child)*.

**honestās**, st. **honestāt-**, [**hones-** (stem of **honor** weakened) + **tāt-**], f., *respectability, consideration; also, honorableness; and in philosophical language, virtue, right*.

**honestus**, -a, -um, [**hones-** (see above) + **to-**], *regarded with consideration, respectable, honored, honorable; in philosophical language, virtuous, right*.

**honor**, st. **honōr-**, [?], m., *honor, reputation; hence, especially, a public office. — honōris causā, out of respect*.

**honōrāre**, -ō, -āvi, -ātus, [denom. from **honor**], *to show honor to, to honor; hence, to adorn*.

**honōs**, an older form for **honor**.

**hōra**, -ae, [Gr. word ὥρα], f., *season; but chiefly confined to the meaning, hour; also, in poetry, time, a space of time*.

**Horātius**, -a, -um, a Roman gentile name. — **Horātius Cocles**, the captain of the bridge who defended it alone against the Etruscans under King Porsena. — **Q. Horātius Flaccus**, the celebrated lyric poet, friend of the emperor Augustus. — In the plural, **Horātiī**, the three brothers who won the supremacy for Rome by defeating the three Albans (**Cūriātiī**), in the time of Tullus Hostilius.

**horrēre**, -eō, -uī, [?], *to bristle up, stand on end; hence, to shudder, be frightened, or, transitively, to shudder at*.

**horridus**, -a, -um, [\***horr**% (root of **horrēre** + **o-**) + **do-**], *bris-*

*ily*; hence, *rough*; *rude*, *savage*; sometimes also for *horribilis*, *dreadful*, *horrid*.  
**horror**, st. *horrōr*-, [same root as *horrēre* + *ōr*-], m., a *bristling up*; hence, a *shuddering*, *fear*, *dread*; also, a *shivering*, *chill*.  
**hortārī**, -or, -ātus, [frequent. of \**horī*], to *urge*, *encourage*, *exhort*.  
**hospes**, st. *hospit*-, [?], m., a *host* or *guest*; a *stranger*.  
**hospita**, -ae, [*hospit*- + *ā*-], f., a *female guest* or a *hostess*.  
**hospitium**, -ī, [*hospit*- + *io*-], n., *guest-friendship*, *hospitality*; hence, a *guest-chamber*; an *inn*.  
**hostia**, -ae, [?], f., an *animal for sacrifice*, a *victim*.  
**hostilis**, -e, [*hosti*- + *li*-], of or *belonging to an enemy*, *hostile*.  
**hostis**, st. *hosti*-, [?], c., a *stranger*, an *enemy*, *foe* (denoting an enemy of the state or country, while *inimicus* denotes a personal enemy).  
**hūc**, [case form of *hīc* varied], *hither*, *here*. — *adde hūc*, *add to this = besides*. — So also *hūc accēdit*, *there is added to this*, *besides*.  
**hūiuscemodī**, [*hūiusce* (gen. of *hīc*, with suffix *ce*) + *modī* (gen. of *modus*)], of *this sort*.  
**hūmānus**, -a, -um, [same root as *homo*], *belonging to a human being*, *human*; hence, *gentle*, *humane*; *educated*, *refined*; *natural* (as opposed to *supernatural*).  
**humilis**, -e, [*hum*% + *li*-], of the *ground*; hence, *low*, *short*; *humble*, *obscure*; *cringing*, *abject*.  
**humus**, -ī, [√ *hum* + *o*-], f., the *ground*, the *earth*. — Loc. *humī*, on the *ground*.

## I.

**iacēre**, -eō, -uī, [?], to *lie*; hence, to *be overcome*, *be ruined*, *be sick*, *lie dead*.  
**iaculum**, -ī, [\**iac*% (root of *iacere*, to *throw* + *o*-) + *lo*-], n., a *javelin*, *dart*.  
**iam**, [acc. of pron. stem], *now*, *already* (viewing the present moment not in itself like *nunc*, but as a point in a series). — *iam vērō*, *furthermore*.  
**Iāniculum**, -ī, [*Iānus* (the god *Janus*) and *lo*- as if through a stem in *co*-], n., a *hill on the right bank of the Tiber*, afterwards made a part of the city of *Rome* (now *Monte Gianicolo*, a little southeast of *St. Peter's*).  
**Ibērus**, another spelling for *Hibērus*.  
**ibi**, [case form of *is*, used as adv.], *there*; hence, *under those circumstances*; sometimes, especially in *Livy*, used of time, *then*, *thereupon*.  
**ibidem**, [from *ibi*, like *idem* from *is*], adv., *in the same place*.  
**icere**, -ō, *icī*, *ictus*, [√ *ic*], to *strike*; *foedus icere*, to *strike a treaty* (as in *Eng.*).  
**idem**, *eadem*, *idem*, [*is* + *dem* (case form of same stem as *dum*)], pron., *the same*.  
**identidem**, [*idem* + *idem*], adv., *the same over again*; and hence, *again and again*, *often*.  
**ideō**, [*id* + *eō*], on *that account*, *therefore*.  
**idōlon**, -ī, [Gr. word, *εἰδωλον*], n., an *image*, *spectre*, *ghost*.  
**idōneus**, -a, -um, [?], *fit*, *suitable*, *proper*.  
**igitur**, [?], *then*, *therefore*, (*less*

strong than itaque, and regularly standing second in its clause).

**Ignārus**, -a, -um, [in, neg. + gnārus (root in (g)nōscere + ro-)], not knowing, ignorant, unaware.

**Ignāvia**, -ae, [Ignāvo + iā-], f., slothfulness, idleness, and, especially, cowardice.

**Ignāvos**, (-us), -a, -om (-um), [in, neg. + (g)nāvos (root in (g)nōscere + vo-)], incapable of doing intelligently; hence, slothful, idle, and, especially, cowardly.

**Ignis**, st. **Igni**-, [?], m., fire.

**Ignōrāre**, -ō, -āvī, -ātus, [denom. from Ignārus], not to know, to be unaware, be ignorant of.

**Ignōscere**, -ō, **Ignōvī**, **Ignōtum**, [in, neg. + (g)nōscere], to refuse to know; hence, to pardon, excuse.

**Ignōtus**, -a, -um, [p. p. of Ignōscere (in, neg. + (g)nōscere), used as adj.], not known, unknown.

**Illicō**, [for in locō], adv., on the spot; hence, immediately, instantly.

**ille**, **illa**, **illud**, [?], that, he (she, it); plur. those, they.

**illūc**, [case form of illīc], thither, there.

**Ilvātēs**, -ium, m., a Gallic tribe of whom little but the name is known.

**imāgō**, st. **imāgin**-, [?], f., a likeness, copy, image.

**imbellia**, -ae, see **inbellia**.

**immanis**, -e, [?], monstrous, enormous, vast; hence, fierce, savage, inhuman.

**immemor**, st. **immemor**-, [in, neg. + memor (√ mem + or-)], unmindful, forgetful.

**immēnsus**, see **inmēnsus**.

**imminēre**, -eō, (not used in other stems), [in + minēre], to jut into or towards; hence, to overhang, but more commonly, in the metaphorical sense, to hang over, threaten (intransitive).

**immitis**, -e, [in, neg. + mītis], not soft; hence, hard, rough; stern, severe; fierce.

**Immō**, [?], adv., on the contrary; hence, according to circumstances, nay or yea verily.

**immolāre**, -ō, -āvī, -ātus, [in + \*molāre (denom. from mola)], to sprinkle sacrificial meal upon; hence, to bring an offering, offer, sacrifice.

**immortālis**, see **inmortālis**.

**impatiens**, see **inpatiens**.

**impedire**, -iō, -īvī, -itus, [made from the stem of pēs and the prep. in as if through a denom. \*pedire], to entangle the foot; hence, to ensnare, hamper, hinder; to obstruct, check.

**impendium**, see **inpendium**.

**impēnsus**, see **inpēnsus**.

**imperāre**, -o, -āvī, -ātus, [in + parāre], to enjoin upon, to command; to rule. (The thing commanded may be expressed by an ACCUSATIVE or by a subjunctive clause with ut or nō; the person commanded and the person or thing ruled are expressed by the DATIVE.)

**imperātor**, st. **imperātōr**-, [imperā- + tōr-], m., a commander, general, especially the commander-in-chief; in imperial Latin, emperor.

**imperium**, -ī, [imper- treated as stem + io-], n., a commanding; hence, authority, power (especially



- the power of a commander-in-chief, as a consul, or of a ruler, or government).
- impetrāre**, -ō, -āvī, -ātus, [in + patrāre], to get by asking, to obtain; to accomplish.
- impetus**, -ūs, [impet (gathered from impetere, in + petere, and treated as stem) + u-], m., a setting upon, an attack, assault; hence, violence, impetuosity.
- implacābilis**, -e, [in, neg. + placābilis (from placāre and the made-up ending -bilis, after the pattern of habilis)], not to be appeased; implacable. (A rare word.)
- implicāre**, -ō, -āvī, -ātus, (and less commonly, -uī, -itus), [in + plicāre], to fold into; hence, to enfold, entangle; and especially, in the passive, to be involved or interested in, associated with.
- importāre**, -ō, -āvī, -ātus, [in + portāre], to bring in, import; to introduce.
- imprōvisus**, -a, -um, [in, neg. + prōvisus (p. p. of prōvidēre, prō + vidēre)], unforeseen, unexpected, sudden.
- imprūdentē**, [adv. of imprūdēns, in, neg. + prūdēns (contracted for prōvidēns, the p. p. of prōvidēre, prō + vidēre, and taking a slightly different meaning in the contracted form)], unwittingly, imprudently.
- imus**, see Inferus.
- in**, [?], prep. with acc. or abl., into, in, on. — PLACE, (with acc. into) in urbem ire, to go into the city; (with abl. in, on) in nostris castris, in our camp; in soliō sedēre, to be sitting on a throne. —
- Time**, in perpetuum, forever; in diēs, from day to day; in omni aetate, in every period of life. — METAPHOR, in hostem pugnare, to fight against the enemy; in liberōs nostrōs indulgentia, indulgence towards our children; in equō, on horseback; in animō habere, to have in mind; in suis, among his friends; in illō, in his care; in servilem modum, after the fashion of slaves; in eam sententiam, to this purport.
- inaestimābilis**, -e, [in, neg. + aestimābilis (aestimā + bilis, cf. habilis)], incapable of being valued, invaluable, inestimable.
- inānis**, -e, [?], empty; hence, vain, worthless.
- inaudītus**, -a, -um, [in, neg. + audītus (p. p. of audire)], unheard of; hence, new, strange.
- inaugurāre**, -ō, -āvī, -ātus, [in + augurāre (denom. from augur)], to take omens from the flight of birds, to divine; hence, to consecrate, inaugurate.
- inbellia**, -ae, [inbelli (in, neg. + bello-, then passing into the third declension) + iā-], f., disinclination or unfitness for war (a rare post-classical word).
- incendere**, -ō, -cendī, -cēnsus, [in + candere], to set fire to, to kindle; hence, to burn (transitive); to rouse, incite; to irritate.
- incendium**, -ī, [incend (gathered from incendere, and treated as stem) + io-], n., a setting fire to; hence, a fire, conflagration; heat, vehemence.
- inceptum**, -ī, [p. p. of incipere (in + capere), used as noun],

*n.*, a beginning; hence, an undertaking, attempt.

**incertus**, -a, -um, [in, neg. + **certus**], not fixed; hence, unsettled, uncertain, doubtful (used both of a person hesitating from doubt and of an untrustworthy person or thing).

**incidere**, -ō, **incidī**, [in + **cadere**], to fall into or upon; hence, to fall in with, meet; to occur to one's mind; to happen, take place.

**incipere**, -iō, -cēpī, -ceptus, [in + **capere**], to seize upon; hence, to take hold of, begin, undertake; also sometimes intrans., to begin. (In classical prose used only in the tenses from the present stem.)

**inclūdere**, -ō, -clūsī, -clūsus, [in + **claudere**], to shut in; hence, to confine, imprison; to enclose, to include.

**incōgnitus**, -a, -um, [in, neg. + **cōgnitus** (p. p. of **cōgnōscere**, con + (g)nōscere)], not found out; hence, unknown.

**incola**, -ae, [in + \*cola (√ col + ā-)], m., one who tills in; hence, a resident, inhabitant.

**incolere**, -ō, -colūī, [in + **colere**], to till in; hence, to dwell in, inhabit.

**incolumis**, -e, [?], safe, unharmed.

**incommodus**, -a, -um, [in, neg. + **commodus** (con + **modus**)], not of suitable measure; hence, unsuitable, inconvenient, disadvantageous. — Hence, as noun, **incommodum**, -ī, n., disadvantage, inconvenience, trouble.

**incrēdibilis**, -e, [in, neg. + **crēdibilis** (from **crēdere**, after the pattern of **habilis**, from ha-

**bere**)], incapable of being believed, incredible.

**incredpāre**, -ō, -uī, -itus, [in + **crepāre**], to rattle or rustle, make a noise; hence, to chide, blame, rebuke.

**incredpitāre**, -ō, -āvī, -ātus, [frequent from **incredpāre**], to call out to; hence, to blame, find fault with.

**incumbere**, -ō, -cubūī, -cubitum, [in + \***cumbere** (√ cub)], to lie upon, recline upon; hence, to bend one's efforts to, devote one's self to; to lean towards.

**inde**, [\*in (loc. of **is**) + **de** (form from root of **-dem**, **-dam**, **dum**, etc.)], from there, thence; from that time; thereafter, then.

**indere**, -ō, -didī, -ditus, [in + \***dare**, to put], to put in, into, or on; hence, to attach to, assign to.

**indīcere**, -ō, -dīxī, -dictus, [in + **dīcere**], to proclaim, announce; to appoint (a place of meeting); to declare (war).

**Indicus**, -ā, -um, [Ind% + **co-**], of or belonging to the (East) Indians or India; Indian.

**indīgēre**, -eō, -uī, [in (older **indu**) + **egēre**], to need, be in want. — Hence, p. a., **indīgēns**, in want of, needy.

**indīgnārī**, -or, -ātus, [denom. from **indīgnus**], to regard as unworthy; hence, to be angry or indignant at.

**indīgnitās**, st. **indīgnitāt-**, [indīgn% + **tāt-**], f., unworthiness; hence, unworthy treatment, indignity.

**indīgnus**, -a, -um, [in, neg. + **dīgnus**], not worthy, unworthy, undeserving; undeserved.

**indūcere**, -ō, -dūxi, -ductus, [in + dūcere], to lead in; hence, to bring in; to introduce; to spread over; to influence, and, especially, to mislead, seduce. — **animum**, or **in animum indūcere**, to resolve, determine.

**industria**, -ae, [?], f., activity, industry. — **dē industriā** or **ex industriā**, on purpose.

**ineptiae**, -ārum, [inept% (in, neg. + aptus, p. p. of apere, to fit) + iā-], f., doings or things not fit, sillinesses, absurdities.

**ineptus**, -a, -um, [in, neg. + aptus (p. p. of apere)], not fit, unsuitable, improper; hence, foolish, silly.

**inerrāre**, -ō, (other stems not found), [in + errāre], to wander on or about (not used in classic prose).

**iners**, st. **inert**-, [in, neg. + ars], without skill, unskilled; hence, indolent, sluggish, inert.

**inertia**, -ae, [inert (in, neg. + ars, skill) + iā-], f., lack of skill; hence, slothfulness, laziness.

**infāmis**, -e, [in, neg. + fāma], of bad repute, ill-famed, infamous.

**infantia**, -ae, [infant- (in, neg. + fāns, the pres. p. of fārī, to speak) + iā-], f., lack of power to speak; hence, babyhood, early childhood, infancy.

**infectus**, -a, -um, [in, neg. + factus (p. p. of facere)], undone, unfinished.

**infēnsus**, -a, -um, [p. p. of \*infendere (in + fendere)], thrust against; hence, hostile, adverse.

**Inferior**, see **Inferus**.

**Inferre**, -ferō, -tulī, -lātus, [in

+ ferre], to bring in or upon; hence, to introduce, cause. — **sē inferre**, to betake one's self, go somewhere. — **signa inferre**, to make an attack.

**Inferus**, -a, -um, [?], below. — Comp. **Inferior**, lower, inferior; superl. **Infimus**, and **imus**. — As noun, **Inferī**, the dwellers in the lower world, the dead.

**infēstus**, -a, -um, [in, neg. + fēstus (from root of fendere)], not defended; hence, unsafe, unquiet; hostile; uncanny.

**inficere**, -iō, -fēcī, -fectus, [in + facere], to do into; hence, to stain, dye; to corrupt, infect.

**Infimus**, see **Inferus**.

**Infinitus**, -a, -um, [in, neg. + finitus (p. p. of finire, denom. from finis)], not ended, not bounded; hence, unlimited, endless, infinite; countless, indefinite.

**Infitiārī**, -or, -ātus, [denom. from Infitiāe (old word from in, neg., and root of fatērī and fārī)], to make denial, to deny, disown.

**inflāre**, -ō, -āvī, -ātum, [in + flāre], to blow into or upon; hence, to puff up.

**influere**, -ō, -fluxī, -fluxum, [in + fluere], to flow in or into; hence, to come in, press in.

**Infrā**, [case form of **Inferus**], prep. with acc., beneath, below, under. — **PLACE**, **infrā oppidum**, below the town. — **METAPHOR**, **infrā servōs**, below slaves. — Also used as adverb.

**ingenium**, -ī, [made from in and √ gen, with the suffix io-], n., what is born in one; hence, nature, especially, turn of mind, temper, disposition; ability, talents.

**ingēns**, st. **ingent-**, [in, neg. + √ **gen**], *not natural, extraordinary, huge, immense, of large size, vast, great.* (Stronger than **māgnus**.)

**ingrātus**, -a, -um, [in, neg. + **grātus**], *not pleasing, unpleasant; unthankful, ungrateful.*

**inhabitāns**, st. **inhabitant-**, [pres. p. of **inhabitāre** (in + **habitāre**, frequent. of **habēre**), used as a noun], *a dweller in, inhabitant.* (Very rare word.)

**inicare**, -iō, -iēcī, -iectus, [in + **iacere**], *to throw into or upon; hence, to bring upon; to inspire, cause (fear, joy, etc.).*

**inimīcus**, -a, -um, [in, neg. + **amicus**], *not friendly, hostile.* — Hence, as noun, *a (personal) enemy* (while **hostis** denotes an enemy of the state).

**iniquus**, -a, -um, [in, neg. + **aequus**], *not even, unequal; hence, unfair, unjust; unfavorable, hostile; disadvantageous.*

**inīre**, -eō, -ī, -itus, [in + **īre**], *to go in or into; hence, to enter (both trans. and intrans.); to enter upon, undertake, begin.*

**initium**, -ī, [inito (p. p. of **inīre**) + **io-**], n., *a having entered upon; hence, a beginning.*

**iniungere**, -ō, -iūnxī, -iūnctus, [in + **iungere**], *to join or fasten into; hence, to attach to; to bring upon or to lay upon, enjoin upon.*

**iniūria**, -ae, [made up of in, neg., and **iūs**, with the suffix **iā-**], f., *a wrong, an injury, injustice.* — Abl. **iniūriā**, as adv., *wrongly, undeservedly, unjustly.*

**iniūssū**, [abl. of \***iniūssus** (in, neg. + **iūssus**, root of **iubēre**) + **su-**], m., *without orders.*

**iniūstus**, -a, -um, [in, neg. + **iūstus** (**iūs** + **to-**)], *not lawful, unlawful, unjust.*

**inlūstris**, -e, [?], *bright, light; hence, clear, plain; famous, illustrious.*

**inmēnsus**, -a, -um, [in, neg. + **mēnsus** (p. p. of **mētīrī**)], *not measured; hence, immeasurable, boundless, vast, immense.*

**inmittere**, -ō, -misi, -missus, [in + **mittere**], *to send or let into; hence, to send against; to hurl at; to let loose.*

**inmortālis**, -e, [in, neg. + **mortālis** (from **mors**, after pattern of **nātūrā-lis**)], *undying, immortal; hence, imperishable, lasting.*

**inmūtābilis**, -e, [in, neg. + **mūtābilis**, from **mūtāre** (for **movitāre**, frequent. of **movēre**, to move) and **bilis**, cf. **habilis**], *not changeable; hence, fixed, immutable.*

**innitī**, -or, -nīxus (and in imperial writers beginning with **Tacitus** and **Pliny innisus**), [in + **nitī**], *to lean or rest upon; hence, to depend upon.*

**innuere**, -ō, -ui, -ūtum, [in + **nuere**], *to nod to, give a nod or sign.*

**innumerābilis**, -e, [in, neg. + **numerābilis** (from **numerāre**, the denom. from **numerus**, like **amābilis** from **amāre**)], *not to be counted, countless, innumerable.*

**inopia**, -ae, [inop- (in, neg. + [ops], opis) + **iā-**], f., *scarcity, want; hence, poverty, need; helplessness.*

**inopināns**, st. **inopinant-**, [in, neg. + **opināns** (pres. p. of **opinārī**)], *not expecting, unaware.*

- inops**, st. **inop-**, [**in**, neg. + [**ops**], **opis**], *without help*; hence, *helpless*; *needy*, *poor*.
- inpatiens**, st. **inpatient-**, [**in**, neg. + **patiens** (pres. p. of **pati**)], *not suffering*, *impatient*.
- inpendere**, -ō, -pendī, -pēnsus, [**in** + **pendere**], *to weigh out upon*; hence, *to lay out*, *expend*; *to employ*, *devote*.
- inpendere**, -ēō, no perf., [**in** + **pendere**], *to hang over* (anything); *to overhang*, *impend*; hence, *to threaten*.
- inpendium**, -ī, [**inpen-** (gathered from **inpendere** and treated as stem) + **io-**], n., *outlay*, *expense*.
- inpēnsus**, -a, -um, [p. p. of **inpendere**, used as adj.], *expended*; hence, *costly*; *great*, *strong*.
- inperitus**, -a, -um, [**in**, neg. + **peritus** (p. p. of \***periri**)], *not experienced*, *inexperienced*, *unskilled*.
- inpōnere**, -ō, -posuī, -positus, [**in** + **pōnere**], *to put in or on*; hence, *to embark*; *to impose or inflict upon*; *to put in charge of*.
- inpressiō**, st. **inpressiōn-**, [**inpress** + **iō** (p. p. of **in-primere**) + **iōn-**], f., *a having pressed upon*; hence, *an assault*, *attack*. See Lesson lv.
- inprobāre**, -ō, -āvī, -ātus, [denom. from **inprobus**], *to mark as not good*, *to disapprove*, *reject*.
- inquam**, **inquit**, **inquiunt**, **inquitī**, etc. (defective verb), [?], *I say*, *he says*, *they say*, *you said*, etc. (Used mostly to introduce the exact words of a quotation, 'and regularly placed after one or two words of the quotation.)
- inquit**, see **inquam**.
- inridere**, -ēō, -risī, -risus, [**in** + **ridere**], *to laugh at*; hence, *to mock*, *ridicule*; also, intrans., *to jeer*.
- irritāre**, -ō, -āvī, -ātus, [?], *to goad*, *stimulate*; *rouse*, *anger*, *exasperate*.
- irumpere**, -ō, -rūpī, -ruptus, [**in** + **rumpere**], *to burst into*; hence, *to rush upon*, *invade*, *attack*.
- Insānia**, -ae, [**Insāno** (**in**, neg. + **sānus**, √ **sā** or **sav** + **no-**) + **iā-**], f., *unsoundness (of mind)*, *madness*, *insanity*.
- Inscendere**, -ō, -scendī, -scēnsus, [**in** + **scandere**], *to climb upon*, *mount*.
- Inscribere**, -ō, -scripsī, -scriptus, [**in** + **scribere**], *to write in or on*; hence, *to inscribe*; *to assign*; *to put up a sign* "For Sale."
- Inserere**, -ō, -seruī, -sertus, [**in** + **serere**], *to twine in*; hence, *to introduce*; *to join or mix in*, *insert*.
- Insidēre**, -ēō, -sēdī, -sessum, [**in** + **sedere**], *to have a seat in or on*; hence, *to be fixed upon*, *adhere to*; *to hold possession of*, *occupy*.
- Insidere**, -ō, -sēdī, -sessum, [**in** + **sedere** (varied)], *to take a seat in or upon*; hence, *to settle on*; *to become attached to*, *rooted in*; *to take possession of*.
- Insidiae**, -arum, [**Insid** (gathered from **Insidēre**, and treated as stem) + **iā-**], f., *a sitting in*; hence, *an ambush*; *a snare*, *plot*. — Abl. **Insidiis**, by stratagem.
- Insigne**, st. **Insigni-**, [neut. of **insignis**, used as noun], n., *a badge or mark*; *a standard*; pl. *uniform*, *insignia*.
- Insignis**, -e, [**in** + **signum**],

- with a mark upon it; hence, marked, noted, distinguished.
- Insolēns**, st. insolent-, [in, neg. + solēns (pres. p. of solēre)], not used to; hence, not usual, unusual; arrogant, insolent.
- Insolentia**, -ae, [insolent- + iā-], f., unusualness, novelty; arrogance, insolence.
- Insonāre**, -ō, -uī, [in + sonāre (denom. from sonus, √ son + o-)], to sound on or in; hence, to resound. (Rare word.)
- Insōns**, st. insont-, [in, neg. + sōns], not guilty, innocent.
- Instāre**, -ō, -stiti, (Instātūrus occurs in Livy), [in + stāre], to stand in or on; hence, to draw near, threaten, impend; to press upon, pursue; to insist upon.
- Instaurātiō**, st. Instaurātiōn-, [Instaurāt<sup>o</sup>/<sub>4</sub> (p. p. of Instaurāre) + iōn-], f., a having begun to celebrate anew; hence, a renewal, repetition.
- Instigare**, -ō, -āvī, -ātus, [in and form from same root as (ex)-stinguere], to prick on, goad on, incite, instigate.
- Instituere**, -ō, -uī, -ūtus, [in + statuere (denom. from status, √ sta + tu-)], to place in; hence, to erect, establish; to construct; to undertake, begin; to draw up; to resolve, determine; to teach, train.
- Institūtum**, -ī, [p. p. of Instituire used as noun], n., something established; hence, an arrangement; a regulation, an ordinance, institution, practice; instruction.
- Instruere**, -ō, -strūxī, -strūctus, [in + struere], to heap on or in; hence, to build upon; to draw up (in battle order); to provide with, equip; to teach, instruct.
- Insuber**, -bris, -bre, Insubrian, belonging to Insubria, a district in northern Italy near the modern Milan.—As a noun, an Insubrian.
- Insula**, -ae, [?], f., an island.
- Insulānus**, -ī, [Insulā- + no-], m., an islander.
- Insuper**, [in + super], adv., on top, overhead, above; hence, besides.
- Intāctus**, -a, -um, [in, neg. + tāctus (p. p. of tangere)], not touched; hence, unharmed; untried, fresh.
- Intellegere**, -ō, -lēxī, -lēctus, [inter + legere], to pick out from between; hence, to see into, understand; to comprehend, be well aware.
- Intemperāns**, st. intemperant-, [in, neg. + temperāns (pres. p. of temperāre, denom. from tempus)], not regulating one's times well; hence, immoderate, extravagant, unrestrained.
- Intendere**, -ō, -tendī, -tentus, [in + tendere], to stretch towards; to point or aim at; to turn in some direction; to exert one's self for, strive after.
- Intentiō**, st. intentiōn-, [Intent<sup>o</sup>/<sub>4</sub> (p. p. of intendere) + ion-], f., a having stretched towards; hence, a stretching, tension; exertion; purpose, intention.
- Inter**, [in + ter, (comp. Eng. under)], prep. with acc., among, between.—inter Padum atque Alpēs, between the Po and the Alps; inter Graecōs, among the Greeks; inter sē, with each other, or with one another.

**interdiū**, [inter + diū (case form of diūs = diēs)], adv., *in the day time*.

**interēā**, [inter + eā (probably case form of is)], adv., *in the mean while*.

**interesse**, **intersum**, **interfui**, [inter + esse], *to be between; hence, to be different; to attend, be at*. — Hence, **interest**, *it is of importance, concerns* (the person or thing concerned being expressed by a GENITIVE or by the abl. fem. sing. of a possessive pronoun). — **Cicero's intererat**, *it was for Cicero's interest*; **meā interest**, *it is of importance to me*.

**interest**, see **interesse**.

**interficere**, -iō, -fēcī, -fectus, [inter + facere], *to destroy, kill, slay*.

**intericere**, -iō, -iēcī, -iectus, [inter + iacere], *to hurl between; hence, to put among, add to*.

**interim**, [inter + \*im (loc. of is)], *in the mean while; however, nevertheless*.

**interimere**, -ō, -ēmī, -ēemptus, [inter + emere], *to take from between; hence, to remove, destroy, kill*.

**interior**, -ius, [comp. of \*interus (in + tero-, cf. alter)], *inner, interior*. — Sup. **intumus**, later **intimus**, -a, -um, *inmost*.

**interire**, -eō, -if, -itum, [inter + ire], *to go to ruin, to die*.

**intermittere**, -ō, -mīsī, -missus, [inter + mittere], *to send between; hence, to interrupt, leave off* (for a while), *intermit, leave an interval*.

**interneciō**, st. **interneciōn-**,

[made up of inter and the root of necāre, *to kill*, with suffix iōn-], f., *a massacre, extermination*.

**interrēgnum**, -ī, [inter + rēgnum (√reg + no-)], n., *the space between two reigns, an interregnum*.

**interrogāre**, -ō, -āvī, -ātus, [inter + rogāre], *to ask between; hence, to question, interrogate; to examine, cross-question*.

**interrumpere**, -ō, -rūpī, -ruptus, [inter + rumpere], *to burst asunder; hence, to break to pieces; to break off, interrupt*.

**intervenire**, -iō, -vēnī, -ventum, [inter + venire], *to come between, arrive during, interrupt; to take place meanwhile; to hinder*.

**intimus**, see **interior**.

**intrā**, [case form of \*interus (in + tero-, comp.)], prep. with acc., *within; during; less than*. — **intrā domum**, *within the house*; **intrā paucōs diēs**, *within a few days*; **intrā septem**, *within seven*.

**intrāre**, -ō, -āvī, -ātum, [denom. from intrō (case form of \*interus, see interior)], *to go within, enter; to force a way into*.

**intrōducere**, -ō, -dūxī, -ductus, [intrō + ducere], *to lead within; hence, to bring in, introduce*.

**intrōmittere**, -ō, -mīsī, -missus, [intrō + mittere], *to send within, to let in*.

**inūtilis**, -e, [in, neg. + ūtilis (root of ūtī and li-, as if through ūt°)], *not useful; hence, useless, unprofitable; disadvantageous, harmful*.

**invādere**, -ō, -vāsī, -vāsum, [in + vādere], *to walk into, es-*

- pecially in a hostile sense, to fall upon, attack, invade.
- invenire**, -iō, -vēnī, -ventus, [in + venire], to come upon; hence, to meet with, find; to find out, invent; to discover, learn.
- invicem**, [in + vicem (acc. of [vix] vicis)], adv. phrase, in turn, one after another.
- invictus**, -a, -um, [in, neg. + victus (p. p. of vincere)], not conquered, unconquered; hence, unconquerable, invincible.
- invidēre**, -eō, -vidī, -vīsum, [in + vidēre], to look at (askance, or maliciously); hence, to envy, grudge.
- inviolātē**, [adv. of **inviolātus**], inviolably.
- inviolātus**, -a, -um, [in, neg. + violātus (p. p. of violāre)], not abused; hence, unhurt, inviolate; inviolable.
- invisus**, -a, -um, [p. a. from **invidēre**], looked at maliciously; hence, hated, hateful.
- invisus**, -a, -um, [in, neg. + vīsus (p. p. of vidēre)], not seen, unseen.
- invocāre**, -ō, -āvī, -ātus, [in + vocāre], to call upon; hence, to appeal to; also, to name.
- Iovis**, gen. of **Jūppiter**.
- ipse**, **ipsa**, **ipsum**, [?], self.
- ira**, -ae, [?], f., anger, wrath.
- irācundia**, -ae, [irācund% (irā + cundo-) + iā-], f., a tendency to wrath or anger, irascibility; hence, wrath or anger.
- irāscī**, -or, -ātus, [inceptive of \*irāri (denom. from ira)], (to begin) to be angry. — P. a. **irātus**, -a, -um, angry, enraged.
- irātus**, -a, -um, [p. p. of \*irāre (denom. from ira, cf. irāscī), used as adj.], angry, wrathful, violent.
- ire**, eō, īi, itum, to go.
- irridēre**, see **inridēre**.
- irritāre**, see **inritāre**.
- irrumperere**, see **inrumperere**.
- is**, ea, id, [√ i], that, he, she, it; plur. those, they.
- iste**, **ista**, **istud**, [is + to- (same root as **tum**, **tam**, etc.)], this or that, pl. these or those (between **hic** and **ille** in nearness of the person or thing referred to); especially, that of yours; that which we were talking of.
- ita**, [case form from √ i + √ ta (cf. **is** and **iste**)], adv., thus, so.
- Itali**, -ōrum, m., the inhabitants of Italy, Italians.
- Italia**, -ae, [Ītalo- + iā-], f., the country of the Italians, Italy (corresponding with modern Italy as far north as the upper (easterly and westerly) branch of the Apennines).
- Italicus**, -a, -um, [Ītal% + co-], of or belonging to Italy, Italian.
- itaque**, [ita + que], and so; hence, accordingly, therefore.
- iter**, st. **itiner**-, [obscure formation from √ i, to go], n., a going; hence, a road, way; a journey; a march; a way, course.
- iterum**, [root of **is** + **terum**, comp.], adv., a second time, again.
- iubēre**, -eō, iūssī, iūssus, [iūs + habēre], to have the right to; hence, to order, bid, command.
- iūcundē**, [adv. of **iūcundus**], agreeably, pleasantly.
- iūcundus**, -a, -um, [?], agreeable, pleasant.
- iūdex**, st. **iūdio**-, [iūs + \*dex



- (√ *dic* of *dīcere* and *dīcāre*),  
c., a judge; a member of a body of  
people who decide cases, a sort of  
jurymen.
- iūdicāre**, -ō, -āvi, -ātus, [denom.  
from **iūdex**], to judge, decide.
- iūdicium**, -i, [iūdic- + iō-], n., a  
judgment, decision; a trial.
- iugum**, -i, [√ *iug* of *iungere* +  
o-], n., a yoke; hence, a combina-  
tion of two upright spears with a  
third across them, for conquered  
armies to march under, a yoke; a  
mountain ridge.
- iungere**, -ō, iūxī, iunctus,  
[√ *iug*], to join, yoke; hence, to  
unite, bring together.
- Iūnius**, -a, -um, the name of a  
Roman gens. — **L. Iūnius Brū-**  
**tus**, the patriot who was most  
prominent in the expulsion of  
King Tarquin in 510 B. C. — **M.**  
**Iūnius Brūtus**, the intimate  
friend and assassin of Caesar. —  
Also as an adj., with other words;  
**mēnsis Iūnius**, the month of  
June.
- Iūpiter**, st. **Iov**-, [Iov (for  
diōv, same root as *dīēs* and  
*deus*) + pater], m., *Father*,  
*Jove*, *Jupiter* (son of Saturn, and  
chief of the Roman gods).
- iūrāre**, -ō, -āvi, -ātus, [denom.  
from **iūs**], to take an oath, to  
swear.
- iūs**, st. **iūr**-, [same root as *iun-*  
*gere*], n., that which binds, right,  
justice; hence, a legal right, privi-  
lege. See, also, **iēx**.
- iūs iurandum**, **iūris iurandī**,  
[iūs and iurandum, gerundive  
of **iūrāre**], n., an oath that must  
be sworn, an oath of allegiance, then  
any oath.
- iūssum**, -i, [neut. of **iūssus** (p. p.  
of **iubēre**), used as noun], n., an  
order, command.
- iūssus**, -ūs, (used only in the ab-  
lative singular, **iūssū**), [root of  
**iubēre** + su-], m., an order, a  
command.
- iūstitia**, -ae, [iūst% and the  
made-up ending *tia* (i. e., after  
the pattern of **militia**)], f., jus-  
tice, fairness.
- iūstus**, -a, -um, [iūs + to-], just,  
rightful; upright; fair; regular,  
proper.
- iūvāre**, -ō, iūvi, iūtus, [?], to  
help, aid; hence, to gratify, please.  
— **mē iuvat**, I am glad.
- iuvenis**, -e, [?], young; hence, as  
noun, a youth, young man; young  
woman. — Comp. **iūnior**, -ius;  
superl. supplied by **minimus**  
**nātū**.
- iuventūs**, st. **iuventūt**-, [iūven-  
+ tūt-], f., the age of youth,  
youth; especially, used collective-  
ly, the body of young people, the  
youth.

## K.

**K.**, abbreviation for **Kaesō**.

**Kaesō**, st. **Kaesōn**-, m., a Roman  
praenōmen (abbreviation **K.**).

**Karthāginiēnsis**, -e, [adjective  
from **Karthāgō**], of Carthage,  
Carthaginian, Punic; as a noun,  
a Carthaginian.

**Karthāgō**, -inis, f., Carthage (the  
famous city on the north coast of  
Africa, a little south of west from  
Sicily; which fought so valiantly  
against Rome in three wars, till  
destroyed by the younger Africa-  
nus in 146 B. C.).

## L.

**L.**, abbreviation for the name **Lūcius**. Also used as sign of the number fifty (more properly, **L**).

**labor**, st. **labōr**-, [?], m., *toil, labor*; hence, *hardship*.

**labōrāre**, -ō, -āvī, -ātum, [denom. from **labor**], *to toil, labor*; hence, *to suffer, labor under*; *to be in distress or difficulty*.

**labōriōsus**, -a, -um, [**labor** and suffix **ōso**-, as if through \***labōrius**], *full of toil, laborious*; hence, *difficult*; also, *energetic, industrious*.

**labrum**, -ī, [√**lab**+**ro**- (same word as Eng. *lip*)], n., *a lip*; hence, *brim, edge*.

**lāc**, st. **lact**-, [?], n., *milk*.

**Lacedaemōn**, -onis, [Gr. proper name, *Λακεδαίμων*], f., *Lacedaemon* (the other name of *Sparta*, the capital of *Laconia* the southeastern division of the *Peloponnesus*. It is on the left bank of the *Eurōtās* river, in the western part of *Laconia*, and somewhat more than half way from the mouth of the river to the northern frontier).

**Lacedaemonius**, -a, -um, [**Lacedaemon** + **io**-], *of or belonging to Lacedaemon, Spartan*.

**lacrima**, -ae, [for \***dacruma** (**dacr**%, √ **dac**, *bite* + **ro**-) + **mā**-], f., *a tear*.

**lacruma**, older form for **lacrima**.

**lacūna**, -ae, [**lacu**- + **na**-], f., *a hole or pit*, and especially, *a pool, pond*.

**lacus**, -ūs, [?], m., *a tank*; hence, *a pond, lake*.

**laedere**, -ō, **laesi**, **laesus**, [?], *to strike and hurt, to wound*; hence, *to damage*; *to offend, hurt*; *to break, violate*.

**laetārī**, -or, -ātus, [denom. from **laetus**], *to be glad, rejoice*.

**laetē**, [adv. of **laetus**], *gladly*.

**laetus**, -a, -um, [?], *glad, joyful*; *favorable*; *fruitful*.

**Laevinus**, -ī, [**laev**% + **no**- as if through an **i**-stem], m., a Roman surname in the **gens** **Valeria**. — **M. Valerius Laevinus**, a consul during the Second Punic War (210 B. C.). See also Lesson xli.

**laevos** (-us), -a, -om (-um), [?], *left, on the left*. — Hence, **laeva**, -ae, f., *the left hand*.

**lāna**, -ae, [?], f., *wool*.

**lapis**, st. **lapid**-, [?], m., *a stone*.

**Larcus**, -a, -um, the name of a Roman **gens**. — **Spurius Larcus**, one of the two assistants of **Horatius Cocles** in the defence of the bridge against the Etruscan army.

**largirī**, -ior, -ītus, [denom. from **largus**], *to be lavish, bestow bountifully*; hence, *to give a largess, bribe*.

**largus**, -a, -um, [?], *bountiful, profuse*; *abundant, large* (hardly used in this sense by the classic prose writers).

**latēre**, -eō, -uī, [?], *to lie hid, be hidden, escape notice*.

**Latinus**, -a, -um, [**Latī**- + **no**-], *of or belonging to Latium, Latin*; hence, as noun, **Latinus**, -ī, m., *an inhabitant of Latium*.

**Latinus**, -ī, m., a king of **Laurentum**, in **Latium**, near the sea, who, according to the legend, gave his

- daughter **Lāvīnia** to **Aenēās** as his wife.
- Latium**, -ī, [root of **lātus** + **io-**], n., *Latium* (the flat country), the division of Italy on the western coast between Etruria and Campania, in which Rome was built.
- latus**, st. **later-**, [same root as **later**, *brick*, **Latium**, etc.], n., *a side, flank*.
- lātus**, -a, -um, [?], *broad, wide*.
- laudāre**, -ō, -āvī, -ātus, [denom. from **laus**], *to praise, extol, approve; to quote, cite*.
- laus**, st. **laud-**, [?], f., *praise, glory, fame; credit, merit*.
- lavāre**, -ō, **lāvī**, **lavātus** (also **lautus** and **later lōtus**), [?], *to wash, bathe* (both trans. and intrans.).
- lavere**, a poetical form of the infin. of **lavāre**, which is also found in early and late but not in classical prose writers.
- Lāvīnia**, -ae, f., daughter of King **Latinus**, according to the legend, and wife of **Aeneas**.
- Lāvīnium**, -ī, n., a city of **Latium** founded, according to the legend, by **Aeneas**, some six miles from **Laurentum**, and near the sea-coast.
- lāxāre**, -ō, -āvī, -ātus, [denom. from **lāxus**], *to widen, or loosen; hence, to slacken; to relax, mitigate*.
- lēcitiō**, st. **lēcitiōn-**, [**lēcito-** (p. p. of **legere**, *to gather; then to read*), + **iōn-**], f., *a having read; hence, a reading*.
- lēgātiō**, st. **lēgātiōn-**, [**lēgāt** (p. p. of **lēgāre**) + **iōn-**], f., *the having despatched; hence, an embassy*.
- lēgātus**, -ī, [p. p. of **lēgāre** used as noun], m., *somebody despatched; hence, an ambassador* (in political language); *a lieutenant, staff officer* (in military language).
- legere**, -ō, **lēgī**, **lēctus**, [√ **leg-**], *to gather; hence, to choose, pick out; to read*.
- legiō**, st. **legiōn-**, [√ **lēg** + **iōn-**], f., *a gathering*, but confined to the meaning *legion* (i. e., a body of soldiers consisting of ten cohorts and including 3,000 to 6,000 infantry, besides 300 horsemen).
- Lēmnius**, -a, -um, [**Lēmno-** + **io-**], *of or belonging to the island of Lemnos, Lemnian*.
- Lēmnius** (-os), -ī, [Gr. pr. name, **Λήμνος**], f., an island in the Aegean Sea (not far west of **Troas**, south of **Thrace** and a long distance northeast of **Euboea** and **Attica**).
- lēnīre**, -iō, -īvī, -ītus, [denom. from **lēnis**], *to make gentle; to calm, assuage*.
- lēnis**, -e, [?], *gentle, mild*.
- lēnitās**, st. **lēnitāt-**, [**lēni-** + **tāt-**], f., *gentleness, mildness*.
- lēniter**, [adverb of **lēnis**], *gently, mildly*.
- lentus**, -a, -um, [root of **lēnis** + **to-**], *pliant, tough; hence, slow, sluggish; calm, phlegmatic*.
- leō**, st. **leōn-**, [?], m., *a lion*.
- lepidē**, [adv. of **lepidus**], *charmingly, neatly, prettily*.
- lepidus**, -a, -um, [**lepōr-** and suffix -**ūs**, as if through an **o-**stem], *charming, graceful, neat*.
- lepus**, stem **lepor-**, [?], m., *a hare*.
- lētālis**, -e, [**lēto-** and the made-up ending **ālis** (i. e., after the pattern

- of *nātūrā-lis*], *deadly, mortal* (hardly used in classic prose).
- levāre, -ō, -āvī, -ātus**, [denom. from *levis*], *to lighten*; hence, *to relieve, refresh*; also occasionally, *to raise*.
- lévis, -e**, [for *leguis* (root meaning *little*) + *u* and then passing into third declension], *light*; hence, *trivial, slight*; *capricious, fickle*.
- leviter**, [adverb of *levis*], *lightly*; but more commonly, *slightly, a little or easily*.
- lēx, st. lēg-**, [root in *legere* serving as stem], *f., a law* (i. e., a statute law or bill passed by a legislative body, while *iūs* means law as the embodiment of what is right among men, and *fās* what is right by divine decree).
- libenter**, [adv. of *libēns* (pres. p. of the verb to which *libet* {which see} belongs)], *willingly, readily, freely*.
- liber, -brī**, [root meaning *peel* + *ro-*], *m., the inner bark of a tree*; hence, *a book* (originally written on such bark).
- liber, -era, -erum**, [same root as *libēns*, *libet*, and suffix *ro-* as if through an *o*-stem], *free*.
- liberalis, -e**, [*liber* and the made-up ending *ālis* (i. e. after the pattern of *nātūrā-lis*)], *of or belonging to a free man*; hence, *worthy of a free man, generous, gentlemanly*.
- liberalitās, st. liberalitāt-**, [*liberāli* + *tāt-*], *f., the spirit of a free man*; hence, *generosity, gentlemanliness*.
- liberāre, -ō, -āvī, -ātus**, [denom. from *liber*], *to make free*; *to release, deliver*.
- liberē**, [adv. of *liber*], *freely*.
- liberī, -ōrum**, [pl. of *liber* used as noun], *n., (free) children*; *children* (as the sons and daughters of free parents).
- libertās, st. libertāt-**, [*liber(o)* + *tāt-*, as if from a consonant stem], *f., freedom, liberty, independence*.
- libet (older lubet), libuit (or libitum est)**, [third person of \**libēre* (same root as *liber*)], *it is pleasant, agreeable*; *libet mihi, I am willing*.
- libidinōsus, -a, -um**, [*libidin-* (root of *libet* and suffix *din-* as if through an *i*-stem) + *ōso-*], *full of desire or lust*; *passionate, sensual, wanton*.
- licet, licuit (or licitum est)**, [third person of *licēre* (same root as *linquere*, *to leave*)], *it is allowed or lawful*. — *licet mihi, I may*.
- licet**, [third person of *licēre* used as conj. with the subjunc.], *although* (i. e., *it is allowed that, granted that*).
- lignus, -a, -um**, [*ligno-* + *eo-* (*io-*)], *of wood, wooden*.
- lignum, -ī, [?], n., wood**.
- ligurēs, -um**, [Gallic word], *m., the Ligurians* (a people dwelling along the southern coast of Cisalpine Gaul, i. e., just northwest of the Roman Italy). — The sing. **ligur, -is, c., a Ligurian**, also occurs.
- ligustinus, -a, -um**, [obscure formation from *ligur*], *belonging to the Ligurians, Ligurian*.
- lilybaeum, -ī**, [Gr. proper name, *Λιλύβαιον*], *n., the most westerly promontory of Sicily, and also the town upon it*.

**limen**, st. **limin**-, [?], n., a *threshold* (either the top-piece or the under-piece, sill, of a doorway); hence, an *entrance*.

**lingua**, -ae, [?], f., the *tongue*; hence, a *language*.

**linter**, st. **lintri**-, [?], f., a *tub* or *trough*; hence, a *boat*, *skiff*.



**littera**, -ae, [?], f., a *letter* (of the alphabet).—Hence, **litterae**, -arum, an *epistle*, a *letter*; *literature*, *letters*.

**locuplēs**, st. **locuplēt**-, [loc<sup>o</sup> + \*plēs (root of plēnus) + t(i)-], abounding in *lands*; hence, *rich*, *wealthy*; *responsible*, *trustworthy*.

**locuplētāre**, -ō, -āvī, -ātus, [denom. from locuplēs], to *make rich*, to *enrich*.

**locus**, locī, [for stlocus], m., a *place* (pl. loca, -ōrum, n., *regions*); hence, *room*, *opportunity*; a *topic*, a *passage in a book* (pl. locī, -ōrum, m., *topics*, *places in books*).

**longē**, [adv. of longus], *far*, *at a distance*; hence, *long*, *for a long time*.

**longitūdō**, st. **longitūdin**-, [longus and the made-up ending tūdō, as if through a stem in tu- (cf. habitus, habitūdō)], f., *length*.

**longus**, -a, -um, [?], *long* (either in *space* or in *time*).

**loquī**, -or, locūtus, [?], to *speak*, *talk*.

**lubenter**, older form for libenter, *gladly*, *freely*.

**lūcēre**, -eō, lūxī, [denom. from lūx], to *be light*, *shine*.

**Lūcius**, -ī, [lūc (stem of lūx, light) + io-], m., a Roman *praenomen*. Abbreviation **L**.

**Lucretius**, -a, -um, the name of a Roman *gens*.—Sp. **Lucretius Tricipitinus**, the father of *Lucretia*.—**Lucretia**, the wife of **L. Tarquinius Collatinus**, whose violation by **Sextus Tarquinius**, the son of King **Tarquinius Superbus**, was the occasion of the revolution by which the *kings* were driven out of *Rome* and the *Republic* established under the leadership of **Lucius Junius Brutus**.

**lūdibrium**, -ī, [obscure formation from root of lūdere], n., *sport*, *wantonness*; hence, *ridicule*; a *laughing-stock*.

**lūdus**, -ī, [√ lūd + o-], m., *play*, *sport*, *game*; a *school*.—Hence, **lūdī**, -ōrum, m., *public games*.

**luere**, -ō, luī, [same word as Eng. loose], to *loose*; hence, to *pay* (a *debt*); to *suffer* (a *punishment*); to *atone for*.

**lūgēre**, -eō, lūxī, [?], to *mourn*, *lament*, *grieve* (both *trans.* and *intrans.*).

**lūmen**, st. **lūmin**-, [√ lūc + min-], n., a *light*.

**lūna**, -ae, [√ lū(c) + nā-], f., the *moon*.

**lūnāris**, -e, [lūnā- + ri-], of or *belonging to the moon*, *lunar*.

**lupa**, -ae, [fem. of lupus (√ lup + o-)], f., a *she-wolf*.

**Lutātius**, -a, -um, the name of a Roman gens. — **Q. Lutātius Catulus**, consul in 102 B. C. with Marius. Another of the same name was consul with Lepidus in 78 B. C.

**lūx**, st. **lūo**-, [ $\sqrt{\text{lūo}}$  as stem], f., *light, daylight*.

**lūxuriōsus**, -a, -um, [**lūxuriā**-(*\*lūxuro*-, i. e., *lūxu*- + *ro*- + *iā*-) + *ōso*-], *luxurious, extravagant*; hence, *exuberant, luxuriant*.

## M.

**M.**, abbreviation for **Mārcus**; also used as sign of the number one thousand (more properly **CIO**.)

**M'**, abbreviation for the praenomen, **Mānius**.

**Macedō**, **Macedonis**, [Gr. proper name, *Μακεδών*], m., a *Macedonian*.

**Macedonicus**, -a, -um, [**Macedoni** $\frac{1}{2}$  (**Macedon**-, {Gr. word, *Μακεδόνες*} + *io*-) + *co*-], *Macedonian, belonging to Macedonia* (the country north and east of Thessaly in Greece).

**maciēs**, -ēī, [?], f., *leanness, meagreness, emaciation*.

**mācte**, [voc. of **māctus**, *glorified*], used most commonly with the force of an interjection in the phrase **mācte virtūte**, *well done, go on and prosper!*

**magis**, [ $\sqrt{\text{mag}}$  (of **māgnus**) + *ius*, comp.], adv., *more*.

**magister**, -trī, [**magis** + **tero**-(i. e., a double comparative)], m., a *master, superior*; hence, a *teacher*. — **magister equitum**, *master of the horse* (the chief cavalry offi-

cer, appointed by a dictator to assist him in his duties).

**magistrātus**, -ūs, [**magister** + *tu*-, as if through an *ā*-stem], m., a *magistracy*; hence, a *magistrate*.

**māgnanimus**, -a, -um, [**māgn** $\frac{1}{2}$  + **animus**], *great-souled, high-souled, magnanimous*. (Not a common word.)

**māgnitūdō**, st. **māgnitūdin**-, [**māgnus** and the made-up ending **tūdō**, as if through a stem in *tu*-(cf. **habitus, habitūdō**)], f., *greatness, size, magnitude*.

**māgnoperē**, [**māgnō** + **opere** (abl. of **opus**)], adv., *with great labor*; hence, *greatly, very much*. (Often written separately, **māgnō opere**.)

**māgnus**, -a, -um, [ $\sqrt{\text{mag}}$  + *no*-], *great, large*. — Comp. **māior**; superl. **māximus**.

**māiestās**, st. **māiestāt**-, [**māies** (weakened stem of **māior**) + **tāt**-], f., *greatness, grandeur, majesty*.

**māior**, -ius, [for **magior**], comp. of **māgnus**.

**māiorēs**, -um, [plural of **māior**, used as noun], m., *ancestors* (as greater in age than their posterity).

**māius**, neut. of **māior**.

**male**, [adv. of **malus**], *badly, ill*; hence, *unfortunately; wickedly*.

**maleficium**, -ī, [**malefic** $\frac{1}{2}$ , st. of **maleficus** (**male** + *\*facus*, from root of **facere** + *o*-) + *io*-], n., *evil-doing*; hence, *an evil deed, a wickedness, crime*; also, *a wrong, an injury*.

**mālle**, **mālō**, **mālui**, [**magis** + *velle*], *to prefer*.

**malum**, -I, [neut. of **malus**, used as noun], n., *an evil, a misfortune, an ill, an injury*.

**malus**, -a, -um, [?], *bad*; hence, *unfortunate*; *wicked, evil*.—Comp. **pēlor**; superl. **pessimus** (from a different stem).

**Mām.**, abbreviation for **Māmercus**.

**Māmercus**, -I, [from the Oscan word for **Mārs**], m., a Roman **praenōmen** (abbrev. **Mām.**).

**mandāre**, -ō, -āvī, -ātus, [man(u) + \***dare**, to put], to put into one's hand; hence, to enjoin upon, order, command; to entrust or commit to.

**manēre**, -eō, **mānsī**, **mānsūm**, [?], to stay, remain, wait; occasionally, also, trans., to await.

**mānēs**, -ium, [same root as the old word **mānus** = **bonus**], m., the shades of the dead; hence, *spirits, ghosts* (of a kindly nature).

**Mānius**, -I, m., a Roman **praenōmen** (abbreviation **M'**).

**Mānlius**, -a, -um, the name of a Roman **gēns**.—**T. Mānlius Torquātus**, the Roman who slew the Gaul in single combat and despoiled him of his necklace. See Lesson xxxviii.

**mānsiō**, st. **mānsiōn-**, [māns° + (p. p. of **manēre**) + **iōn-**], f., a having stayed; hence, a waiting, a stay.

**Mantinēa**, -ae, [Gr. pr. name, *Μαντινεία*], f., a city near the eastern frontier of Arcadia (the central division of the Peloponnese), where Epaminondas, having led the Thebans to victory over the Spartans, died from a wound in 362 B. C.

**manubiae**, -ārum, [?], f., money got by selling booty taken in war; also, booty itself, but not in the Latin of the best period.

**manūmittere**, -ō, -misi, -missus, [manus + mittere], to release from one's hand and power, but confined to setting free a slave by a certain legal process; to set free, to manumit.

**manus**, -ūs, [?], f., a hand; hence, an armed force; a body, company; power.

**marcēscere**, -ō, (not used in the other stems), [inceptive of **marcēre**], to begin to wither away; hence, to decay; to become feeble.

**Mārcus**, -I, m., a Roman **praenōmen**, as **Mārcus Tullius Cicerō**. Abbreviation **M.**

**mare**, st. **mari-**, [?], n., the sea.

**marinus**, -a, -um, [mari + no-], of or belonging to the sea, marine.

**maritimus**, -a, -um, [mari + timo-], of or belonging to the sea, maritime (related to **marinus**, much as the respective English derivatives "maritime" and "marine" are related to each other).

**marītus**, -I, [marītus, -a, -um, (mās, male, and suffix to-, as if through a denom. \***marīre**)], used as noun], m., a married man, a husband.

**Marius**, -a, -um, the name of a Roman **gēns**.—The most famous of the name is **C. Marius**, the conqueror of Jugurtha, in 106 B. C., of the Teutones in 102, and of the Cimbri in 101 B. C., and the great opponent of Sulla.

**Mārs**, st. **Mārt-**, m., the god of war, also of farming and of shep-

- herds, and, according to the legend, father of Romulus and Remus.
- māter**, st. **mātr-**, [?], f., a mother.
- mātercula**, -ae, [māter and lā- (dim.)], as if through a stem in co-, f., a little mother.
- māteria**, -ae, [māter and suffix iā-], f., the stuff from which things are made, material; hence, especially, timber.
- mātrīmōnium**, -ī, [mātr- + mōnio-, with i inserted after the fashion of vowel stems], n., marriage, matrimony.
- mātrōna**, -ae, [mātr- + nā-, as if through an ō-stem], f., a married woman, matron.
- mātūrāre**, -ō, -āvī, -ātus, [denom. from mātūrus (same root as māne, morning)], to make ripe, ripen; hence, to quicken, hasten, accelerate; occasionally, also, intrans., to make haste, hurry.
- māximē**, [adv. of māximus], most greatly; hence, exceedingly; most; especially, particularly.
- māximus**, -a, -um, [superl. of māgnus (i. e., mag + simo-)], greatest, very great.
- Mediōlānum**, -ī, n., the chief city of the Insubrians in Cisalpine Gaul, somewhat north of the river Padus (Po); now Milan.
- meditārī**, -or, -ātus, [frequent. from same root as medēri], to think over, reflect upon; hence, to design, intend; to practise, exercise in.
- mediterrāneus**, -a, -um, [from medi(o) + terrā, with the compound suffix neo- (no + eo- (lo-))], midland, inland.
- medius**, -a, -um, [same root as Eng. middle + io-], midway, in the middle. — in mediā viā, in the middle of the road.
- melior**, [comp. of bonus, from a different stem], better.
- melius**, [neuter of melior, and also adv.], better.
- membrāna**, -ae, [from membrum and the suffix nā-, as if through an ā-stem], f., a membrane (i. e., the thin skin which covers various parts of the body, as the interior of the nose); hence, parchment (i. e., skin to write on).
- membrum**, -ī, [?], n., a limb, member; hence, a part, section.
- memor**, st. **memor-**, [√ mem + or-], mindful.
- memorāre**, -ō, -āvī, -ātus, [denom. from memor], to make mindful of, to remind of; hence, to speak about, tell, recount.
- memoria**, -ae, [memor + iā-], f., memory; hence, a remembrance; a narration, a memoir.
- mendācium**, -ī, [mendāc- + io-], n., a lie.
- mendāx**, st. **mendāc-**, [?], inclined to lie, lying, mendacious.
- mēns**, st. **ment(1)-**, [√ mem (cf. memor) + ti], f., the mind, especially, the intellect; a state of mind.
- mēnsūra**, -ae, [root of mētīri and suffix rā-, as if through a stem in su-], f., measure.
- mentiō**, st. **mentiōn-**, [same root as mēns, memor, etc., and suffix iōn-, as if through a stem in to-], f., a calling to mind, mention. — facere mentiōnem, to speak of.
- merācus**, -a, -um, [merus and



the suffix *co-*, as if through an *ā*-stem], *pure, unmixed* (used most commonly of wine).

**mercārī**, -or, -ātus, [denom. from *merx* {root of *merēre*, to earn + *o(o)-*}], *to trade*; hence, *to buy*.

**mercātor**, st. **mercātōr**-, [mercā + tōr-], m., *one who trades*; hence, *a large dealer, a merchant*.

**mercēdula**, -ae, [mercēd + lā- (dimin.) with *u* inserted after the analogy of diminutives from *o*-stems], f., *small pay, a slight reward*.

**mercēs**, st. **mercēd**-, [root of *merēre* and suffix *d(o)-*, as if through an *ē*-stem, and passing into the third declension], f., *earnings*; hence, *pay, wages*; recompense, reward.

**merēre**, -eō, -uī, -itus, (also, **merērī**, -eor, -itus), [root meaning *to get a part*], *to earn, deserve*; hence, *to win, get*; *to serve in the army*.

**mergere**, -ō, **mersī**, **mersus**, [?], *to plunge or dip into*; hence, *to sink*.

**meridiēs**, -ēī, [obscure compound of *diēs*], m., *midday, noon*; hence, *south*.

**meritum**, -ī, [p. p. of *merēre*, used as noun], n., *something earned*; hence, *a reward or punishment*, but in classical Latin slightly turned so as to mean *a favor, service*; *merit*.

**merus**, -a, -um, [?], *pure, unmixed*; *bare, mere*; *real, true, genuine*.

**met**, particle attached to certain pronouns to give them emphasis, as **sēmet**.

**mētārī**, -or, -ātus, [denom. from

*mēta*, boundary, goal], *to mark off*; *to measure out, lay out*.

**Mettius**, -ī, m., an Italian name; see **Fuffetius**.

**metuere**, -ō, **metuī**, **metūtus**, [denom. from *metus*], *to fear*, be afraid of.

**metus**, -ūs, [?], m., *fear, apprehension*.

**meus**, -a, -um, (voc. sing. masc. generally **mī**, occasionally **meus**), [me + *o-*], *my, mine*.

**mī**, see **meus**.

**Micythus**, -ī, [Gr. pr. name, Μικυθος], m., a young Theban, friend of Epaminondas. See Lesson **xlvi**.

**migrāre**, -ō, -āvī, -ātum, [?], *to move from one place to another*, *to migrate*; hence, *to turn, change*.

**mīles**, st. **mīlit**-, [?], m., *a soldier*; hence, *a foot-soldier*.

**mīlia**, see **mīlle**.

**mīliārius**, -a, -um, [**mīlle**, and the made-up ending **ārius** (see **adversārius**)], *containing a thousand*. — Hence, **mīliārium**, -ī, n., *a stone which marked a thousand paces, a milestone*.

**mīlitāre**, -ō, -āvī, -ātum, [denom. from **mīles**], *to be a soldier, serve in the army*.

**mīlitāris**, -e, [**mīlit** + **āris** (i. e., after the pattern of **lūnā-ris**)], *of or belonging to a soldier, military*.

**mīlitia**, -ae, [**mīlit** + **iā**], f., *military service, warfare*. — **domī mīlitiaeqe**, *at home and in the field*.

**mīlle** (indec. in sing., and commonly



- used as adj.), [?], *a thousand*. — Pl. **mīlia** (or **mīllia**), -ium, (used as noun), *thousands*.
- mīllēsīmus**, -ā, -um, [ordinal of **mille**], *thousandth*.
- Miltiadēs**, -is, [Gr. pr. name, Μιλτιάδης], m., a famous Athenian general who won the battle of Marathon in 490 B. C., and subdued the island of Lemnos by a trick.
- mīluus**, -ī, [?], m., *a kite* (bird of prey).
- mina**, -ae, [Gr. word μνᾶ], f., *a mina* (a silver coin worth about eighteen dollars).
- mināciter**, [adv. of **mināx**, **minā**- (cf. **minārī**) + c(o)], *threateningly*.
- minārī**, -or, -ātus, [denom. from **minae**, *threats*], *to threaten, menace*.
- Minerva**, -ae, [same root as **mēns** and **meminī**], f., the goddess of wisdom, the arts, poetry, spinning, etc., and confused with the Greek Athene.
- minimē**, [adv. of **minimus**], *least, very little; by no means, not in the least* (as a strong negative answer to a question).
- minimus**, -a, -um, [superl. of **parvos**, from a different stem], *least, very small*.
- minitārī**, -or, -ātus, [frequent. of **minārī**], *to threaten (forcibly)*. Used with a dative of the person (or personified thing) threatened, and an acc. of the threat; or with an acc. of the person (or personified thing) threatened, and an abl. of the threat.
- minor**, -us, [comp. of **parvos**, fr. a different stem], *less, smaller*.
- minuere**, -ō, **minuī**, -ātus, [denom. from **minus**], *to make less, to lessen; hence, to weaken, reduce; also, intrans., to become less*.
- minus**, [neut. of **minor** and also an adverb], *less*.
- mīrāculum**, -ī, [mīrā- + lo-, as if through a stem in co-], n., *a wonder, a strange thing, a miracle*.
- mīrārī**, -or, -ātus, [denom. from **mīrus**], *to wonder at, be surprised at; to admire*.
- mīrus**, -a, -um, [√ mī, **smi** (same root as Eng. *smile*) + ro-], *astonishing, wonderful*.
- miser**, -era, -erum, [same root as **maerēre**], *wretched, unfortunate*.
- miserārī**, -or, -ātus, [denom. from **miser**], *to look upon as wretched, to pity, lament*. (Used with an accusative as direct object, unlike most verbs of pitying.)
- miserē**, [adv. of **miser**], *wretchedly, unfortunately; desperately*.
- miserērī**, -eor, -itus, [denom. from **miser**], *to feel pity for, to pity*. — Hence, in active form, as an impersonal verb, **mē miseret illius**, *I pity him*.
- miseret**, see **miserērī**.
- missus**, -ūs, [root of **mittere** + su-], m., *a sending; hence, a hurling*.
- mītēscere**, -ō, (not used in the other stems), [inceptive from **mītis**], *to begin to be soft or mellow; hence, to become mild or gentle*.
- mītis**, -e, [?], *mild, soft; hence, ripe, mellow; gentle*.
- mittere**, -ō, **mīsī**, **missus**, [?], *to send, send off, let go*.
- moderātus**, -a, -um, [p. p. of

- moderāre** (denom. from **modus**), used as adj., *kept in bounds, well regulated, temperate, moderate* (of persons); *not excessive, moderate* (of things).
- modestia**, -ae, [**modesto** + **iā**], f., *the quality of being modestus, moderation*; hence, *modesty*.
- modestus**, -a, -um, [from **modus**, like **honestus** from **hōnōs** (**honor**)], *within bounds*; hence, *moderate*; *mild, temperate*; *modest*.
- modo**, [abl. of **modus**, used as adv.], *according to the measure*; hence, *merely, only*; *just now*. — **modo . . . modo**, *now . . . now, at one time . . . at another*. — **nōn modo . . . sed etiam**, *not only . . . but also*. — **modo nōn**, *only not, all but*; as conjunc., with subjunc., *if only, provided that*.
- modus**, -ī, [√ **mod** + **o**], m., *a measure*; hence, *a bound, limit*; *rhythm, metre*; *a way, method*. — **hōc modō, in hunc modum, ad hunc modum**, *in this way, after this fashion*.
- moenia**, -ium, [√ **mū** (same root as in **mūnīre**, *to fortify*)], n., *walls, bulwarks, especially, the walls of a city*; hence, *a city*.
- mōlēs**, st. **mōli**-, [?], f., *a (shapeless) mass*; hence, *a pier, mole*; *a great quantity, heap*; *difficulty, trouble*.
- molestiā**, -ae, [**molesto** + **iā**], f., *difficulty, trouble, annoyance*.
- molestus**, -a, -um, [from **mōlēs** + **tus** (cf. **modestus**, **honestus**, etc.), with **o** shortened because of the moving forward of the accent], *troublesome, annoying, irksome*.
- mōlimentum**, -ī, [mōlī- (stem of **mōlīrī**, denom. from **mōlēs**, *a mass*, then *trouble*) + **mento**-], n., *great exertion, effort*.
- mōlīrī**, -ior, -itus, [denom. from **mōlēs**], *to take trouble*; hence, *to set in motion*; *to construct*; *to set going, work upon*.
- mollīre**, -iō, -ivī, -itus, [denom. from **mollis**], *to make soft, to soften*; hence, *to mitigate, make pleasanter*; *to moderate, tame*; *to make effeminate*.
- mōmentum**, -ī, [√ **mov** (of **movēre**) + **mento**-], n., *the means of moving*; hence, *motion*; *disturbance, revolution*; *an influence, factor, motive*; *a moment of time*.
- Mona**, -ae, [foreign name], f., *an island between England and Ireland, now called the Isle of Man*. The same name is also given by the imperial writers (Tacitus, Pliny, etc.), and probably by Caesar, to the island of Anglesea, off the northwest coast of Wales.
- monēre**, -eō, -uī, -itus, [same root as **mōns** and **meminī**], *to call to mind, remind of*; hence, *to warn*.
- monīle**, st. **monīli**-, [?], n., *a necklace, collar*.
- monitiō**, st. **monitiōn**-, [monit<sup>o</sup>/- (p. p. of **monēre**) + **iōn**-], f., *a having warned or admonished*; hence, *an admonishing, a reminding, a warning*.
- monitor**, st. **monitōr**-, [from **monēre**, like **amātor** from **amāre**], m., *one who warns or admonishes*; *a reminder, monitor*.
- monitus**, -ūs, [from **monēre**, like **habitus** from **habēre**],

- m.**, a reminding; hence, a warning.
- mōns**, *st. mont(i)-*, [?], *m.*, a mountain, hill.
- mōnstrāre**, -ō, -āvī, -ātus, [denom. from **mōnstrum**], to show, point out; hence, to indicate, tell.
- mōnstrum**, -ī, [obscure formation from root in **monēre**], *n.*, something shown; hence, a sign from the gods, an omen, a prodigy; a monstrosity; a monster.
- montānus**, -a, -um, [**mōns** and the made-up ending -ānus (i. e., after the pattern of **Rōmānus**)], of a mountain, mountainous.
- monumentum**, -ī, [root of **monēre** and **mento-**, as if through an o-stem], *n.*, the means of calling to mind; hence, a memorial, monument.
- mora**, -ae, [?], *f.*, a delay, a hindrance.
- morārī**, -or, -ātus, [denom. from **mora**], to delay, tarry, stay; also trans., to detain, delay.
- morbus**, -ī, [root of **morī** + **bo-**], *m.*, a sickness, disease.
- morī**, -ior, **mortuus**, (fut. part. **moritūrus**), [√ **mar** or **mor**, used as stem], to die.
- moribundus**, -ā, -um, [root of **morī** + **bundo-**, as if through an o-stem], dying, moribund.
- moritūrus**, fut. part. of **morī**, about to die, doomed to die, ready to die.
- mors**, *st. mort(i)-*, [√ **mor** + **ti**], *f.*, death.
- mortālis**, -ēs, [**mors** and the made-up ending -ālis (i. e., after the pattern of **nātūrālis**)], belonging to death; hence, mortal, and, as noun, a mortal, a man. (In classical Latin generally plural.)
- mortifer** (less common, **mortiferus**), -a, -um, [**mortī** + \***ferus** (root of **ferre** + **o-**)], death-bringing, mortal, deadly, fatal.
- mortuus**, *p. p.* of **morī**.
- mōs**, *st. mōr-*, [?], *m.*, a custom, usage, habit; caprice, whim. — Hence, -**mōrēs**, -um, manners, character.
- mōtus**, -ūs, [√ **mov** + **tu-**], *m.*, movement, motion; hence, emotion, agitation; a tumult, commotion.
- movēre**, -eō, **mōvī**, **mōtus**, [?], to move; hence, to disturb, trouble; to arouse, cause, excite.
- moz**, [?], adv., soon, presently.
- Mūcius**, -a, -um, the name of a Roman **gēns**. — **C. Mūcius Scaevola**, the youth who, having failed to assassinate King **Por-sena**, burned off his own hand before the king. — **Q. Mūcius Scaevola**, one of the sons-in-law of **C. Laelius**, to whom he is represented as talking in Cicero's dialogue, **Dē Amicitia**.
- mūcrō**, *st. mūcrōn-*, [?], *m.*, a sharp point; hence, a sword point, a sword.
- mūgīre**, -iō, -ivī, -itum, to low, to bellow.
- mulier**, *st. mulier-*, [?], *f.*, a woman, a female.
- multitūdō**, stem **multitūdin-**, [**multus** and the made-up ending **tūdō**, as if through a stem in **tu-** (cf. **habitus**, **habītūdō**)], *f.*, a crowd, number, multitude.
- multō**, see **multus**.
- multum**, see **multus**.
- multus**, -a, -um, [?], much, pl. many. — Hence, **multum** (acc. as adverb), much, far, often; **multō** (abl. as adv.), by a good deal, by

*far, much*. — Comp. *plūs*, st. *plūr* ; superl. *plūrimus* (from another stem).

*mundus*, -a, -um, [?], *neat, nice* ; *well-arranged*. — Hence, as noun, *mundus*, -ī, m., *the universe, the world*.

*mūniceps*, st. *mūnicīp-*, [mūnia, -ōrum, *duties* + \**caps*, from root of *capere*], m., *citizen of a municipium, or free town*.

*mūnimentum*, -ī, [mūnī + *mento-* (i. e., *min-* + *to-*)], n., *the means of fortifying* ; hence, a *fortification, bulwark, defence*.

*mūnīre*, -iō, -ivī, -itus, (older, *moenīre*), [denom. from *moenia*], *to build a wall about, to fortify, intrench* ; hence, *to make or open a road*.

*mūnus*, st. *mūner-*, [same root as *mūnia*, *mūniceps*, etc. + *er-*], n., *a duty, function, service* ; hence, *a tribute, present, gift* ; a *gladiatorial show*.

*mūrus*, -ī, [?], m., *a wall* (the general word, while *moenia* means walls of defence, and *pariēs* a partition wall).

## N.

**N.**, abbreviation for *Numerius*.

*nactus*, -a, -um, p. p. of *nancisci*.

*nam*, [case form from same root as *num*], conj., *for*.

*namque*, [nam + *que*], conj., *for*. (Stronger than *nam*.)

*nancisci*, -or, *nactus* (also *nancitus*), [inceptive from √ *nac*], *to get, acquire* ; *to meet with* ; *to find*.

*nāre*, -ō, -āvī, *to swim or float*.

*narrāre*, -ō, -āvī, -ātus, [broken down from *gnārigāre* (from the same root as *ignārus* and (g)nōscere)], *to tell, relate, narrate*.

*nāsci*, -or, *nātus*, [for *gnāsci* (inceptive from √ *gen* of *gignere*)], *to be born*.

*nātālis*, -e, [nātus and made-up ending *ālis* (i. e., after the pattern of *nātūrālis*), *belonging to birth, natal*. — Hence, as noun, *nātālis*, -is, m., *birthday*.

*nātiō*, st. *nātiōn-*, [nāto- (p. p. of *nāsci*) + *iōn-*], f., *a having been born*, but chiefly used in the concrete meanings *a breed, race, and, especially, a people, nation*.

*nātūra*, -ae, [nātu + *rā-*], f., *the nature of a thing* ; hence, *nature* (personified).

*nātūrālis*, -e, [nātūrā + *li*], *belonging to one's nature, natural*.

*nātus*, -a, -um, [p. p. of *nāsci*], *born, and, as noun, a son, or, in the fem., a daughter*.

*nātus*, -ūs, [√ (g)nā + *tu*], m., *birth*.

*naufragium*, -ī, [naufrago (√ *nāv*, from *nāvis* + \**fragus*, root of *frangere* + *o-*) + *io-*], n., *a shipwreck* ; hence, *loss, ruin*.

*nauta*, -ae, [for *nāvita* (nāvi + *tā-*)], m., *a boatman, sailor*.

*nāvālis*, -e, [nāvis and the made-up ending *ālis* (i. e., after the pattern of *nātūrālis*)], *of a ship, naval*.

*nāvicula*, -ae, [nāvi- and *lā-* dimin., as if through a stem in *co-*], f., *a little ship, a boat*.

**nāvis**, st. **nāvi**-, [ $\sqrt{nāv + i}$ ], f., a ship, vessel.



**ne**, [weakened from **nē**- and used as enclitic interrogative particle]. It asks a question without implying anything as to the kind of answer expected; in indirect questions, *whether*. (Regularly attached to the first word of its clause.)

**nē**, [case form of same stem as **num**], not. (Used with commands, purposes {that not, lest}, wishes, etc.) — **nē . . . quidem**, not . . . even, not . . . either (emphasizing what stands between the two words).

**nec**, see **neque**.

**necāre**, -ō, -āvi, -ātus, [denom. from **nex**], to put to death, slay (especially by starvation or poisoning, i. e., without a weapon).

**necesse** (indecl. adj.), [?], unavoidable, necessary. (Used with **esse** or **habēre**.) — **mihi necesse est**, I must (an unavoidable, i. e., physical, necessity).

**necessitās**, st. **necessitāt**-, [**necesse** + **tāt**-], f., unavoidable-ness, necessity; hence, also, relationship; intimacy, though less common in these meanings than **necessitūdō**.

**nefārius**, -a, -um, [**nefās** (**nē** + **fās**, root of **fārī**) + **io**-], unspeakable; hence, execrable, impious, nefarious.

**negāre**, -ō, -āvi, -ātus, [?], to say no; hence, to deny, refuse.

**neglegēns**, st. **neglegent**-, [pres. p. of **neglegere**, used as adj.], careless, indifferent, negligent.

**neglegentia**, -ae, [**neglegent**- (pres. p. of **neglegere**, **nec** + **legere**) + **iā**-], f., a failing to gather up; hence, a disregarding, carelessness, negligence.

**neglegere**, -ō, -lēxi, -lēctus, [**nec** + **legere**], not to gather up; hence, to slight, disregard, neglect.

**negōtium**, -i, [**nec** + **ōtium**, ease], n., employment, business, affair; hence, difficulty, trouble.

**nēmō**, st. **nemin**-, [**nē** + **homo**], m., no man, no one, nobody. (Not used in classic prose in the gen. or abl., these cases being supplied from **nūllus**.)

**nepōs**, st. **nepōt**-, [?], m., a grandson; hence, a spendthrift.

**Nepōs**, st. **Nepōt**-, [same word as the preceding], m., a surname in the **gēns Cornēlia**. — **C. Cornēlius Nepōs**, the historian, who lived at the end of the republican period and was a friend of Cicero's.

**Neptūnus**, -i, m., *Neptune*, the god of the sea and of waters in general. He was brother of Jupiter, and was confused with the Greek Poseidon.

**neque** (or **nec**), [**nē** + **que**], and not, nor. — **neque (nec) . . . neque (nec)**, neither . . . nor; **neque . . . et**, and not . . . but.

**nēquiquam**, [nē + quī-quam (case of quis-quam)], adv., in vain, to no purpose.

**nequīre**, -eō, (-ī), [nē + quīre], not to be able, be unable, cannot. (Used only in a few forms.)

**nescīre**, -iō, -īvi, -itus, [nē + scīre], not to know, to be unaware, ignorant of.

**neuter**, -tra, -trum, [nē + uter], neither (of two).

**nex**, st. **neo-**, [?], f., death (chiefly a violent death).

**nī**, [same root as nē], unless, if not; quid nī, why not?

**nīdulus**, -ī, [nīd° + lo- (dim.)], m., a little nest.

**nīdus**, -ī, [?], m., a nest.

**nihil**, see **nihilum**.

**nihilum**, -ī, (more commonly **nihil**, indecl.), [nē + hīlum, a whit, trifle], n., nothing at all, nothing. (Oblique cases except acc. are usually supplied from **nūllum**, neut. of **nūllus**.)

**nimis**, [?], adv., too much.

**nimius**, -a, -um, [nimi(s) + lo-], adj., too much; hence, excessive; very much.

**nisi**, [nē + sī], conj., unless, if not, except.

**nīti**, -or, **nīxus** (and less often **nīsus**), [?], to rest upon, lean upon; hence, to depend upon; to strive for.

**nōbīlis**, -e, [root of nōscere and suffix li- as if through a \*nōbus (√ nō + bo-), cf. **agīlis**], worthy of being known; hence, known, famous; hence, belonging to a family from which curule officers have sprung, noble; excellent.

**nocēre**, -eō, -uī, -itum, [same root as **nex**], to harm, injure.

**nōlle**, **nōlō**, **nōluī**, [nē + velle], not to be willing, to be unwilling.

**nōmen** (originally **gnōmen**), st **nōmīn-**, [root of (g)nōscere + mīn], n., the means of knowing, a name; hence, a noun; fame, renown. — **tuō nōmine**, in your name, on your account or behalf.

**nōmināre**, -ō, -āvī, -ātus, [denom. from **nōmen**], to give a name to; to name, call.

**nōminātim**, [acc. of a \***nōminā-tis** (**nōminā** + **ti-**)], used as adv., by name, individually.

**nōn**, [for **noenum** (**nē** + **ūnum**, old **oenum**)], not. (The general negative for denials of statements, etc., and negating single ideas). — **nōn solum** (**modo** or **tantum**) . . . **sed etiam** (**vērum etiam** or **sed alone**), not only . . . but (also).

**nōnāgēsīmus**, -a, -um, [related to **nōnāgintā**, as **trīgēsīmus** to **trīgintā**], the ninetyeth.

**nōnāgintā** (indecl.), [obscure formation from root in **novem**, **nōnus**], ninety.

**nōndum**, [nōn + dum], not yet.

**nōngentēsīmus**, -a, -um, [ordinal of **nōngentī**], the nine hundredth.

**nōngentī**, -ae, -a, [**novem** + **centum**], nine hundred.

**nōnne**, [nōn + -ne], interrogative particle used to imply the answer "yes."

**nōnnūllus**, -a, -um, [nōn + **nūllus**], not none, i. e., some, several.

**nōnus**, -a, -um, [**novem** + **no-**], ninth.

**nōs**, **nostrum** or **nostrī**, pl. of **ego** from a different root, we. (Of the genitive forms, **nostrum** is

chiefly confined to the partitive sense, and *nostrī* is used as an objective genitive.)

*noster*, -tra, -trum, [nōs + tro-], *our*.

*novem*, [same root as Eng. *nine*], *nine*.

*novos* (-us), -a, -om (-um), [same word as Eng. *new*], *new*; hence, *fresh*; *novel*, *strange*. (It denotes something which has not existed before, opposed to *antīquus*; while *recēns* denotes what is still of short existence, opposed to *vetus*.)

*nox*, st. *noct(i)*-, [root of *nocēre* + ti-], f., *night*.

*nūbere*, -ō, *nūpsī*, *nūptum*, to *cover*, *veil*, but chiefly used as an intransitive or a reflexive verb, in the sense to *veil one's self as a bride*, *marry*.

*nūbēs*, st. *nūb(i)*-, [same root as *nūbere*], f., a *cloud*.

*nūdus*, -a, -um, [?], *naked*, *bare*; hence, *stripped of*; *defenceless*, *exposed*.

*nūllus*, -a, -um, [nē + ūllus (dim. from *ūnus*)], *not any*, *none*.

*num*, [same root as nē], interrogative particle used to imply an answer "*no*."

*Numa*, -ae, m., [√ *nem*, *num*, same as that of *numerus*], a proper name, especially that of *Numa Pompilius*, the second of the kings of Rome.

*nūmen*, st. *nūmin*-, [root of *nūere*, to *nod* + *min*-], n., a *nod*; hence, a *command*, but almost wholly confined to the meanings, *divine will*, *divinity*; a *deity*.

*numerāre*, -ō, -āvi, -ātus, [denom. from *numerus*], to *number*,

*count*; hence, to *reckon*, *consider as so and so*.

*Numerius*, -i, [numer% + io-], m., a Roman *praenōmen*, especially in the *gēns Fabia*. Abbreviation *N*.

*numerus*, -i, [\*numo- (root meaning to *distribute*) + ro-], m., a *number*; hence, a *quantity*; *rank*, *place*; *rhythm*, *time*.

*Numitor*, -ōris, m., the son of *Procas*, king of *Alba*, whose kingdom was usurped by his younger brother *Amulius*. He was grandfather of *Romulus* and *Remus*.

*nummus*, -i, [same root as *numerus*], m., a *coin*; hence, *money*; especially used for a *sēstertius* (a silver coin worth about five cents).

*numquam*, [nē + umquam], adv., *never*.

*nunc*, [num + ce- (denom. suffix)], adv., *now* (the present moment considered by itself, not, as with *iam*, as a point in a series); hence, *under these circumstances*; as it is. — *etiam nunc*, *even now*, *still*.

*nūncupāre*, -ō, -āvi, -ātus, [nōmen + \*cupāre (varied from *capere*)], to *call by name*; hence, to *name as heir*, but in classic prose chiefly confined to the meaning, to *offer vows* (officially).

*nūntiāre*, -ō, -āvi, -ātus, [denom. from *nūntius*], to *bring news*, to *report*, *declare*, *tell*.

*nūntius*, -i, [for *noventius*, \*novent- (pres. p. of \*novēre denom. from *novos*) + io-], m., a *new arrival*; hence, a *bringer of news*, *messenger*; a *message*, *news*.

*nūper*, [for *noviper* (nov% +



suffix *per*], *adv.*, *newly, recently, lately.*

**nūptiae**, -ārum, [nūpt<sup>9</sup> (p. p. of nūbere) + iā-], *f.*, *a wedding, marriage.*

**nūsq̄am**, [nū + ūsq̄am], *adv.*, *nowhere.*

**nūtricius**, -a, -um, [nūtrix and suffix *io-* as if through a stem in *co-*], *nourishing*; hence, *caring for.*

**nūtrire**, -iō, -ivī, -itus, [?], *to suckle, nurse*; hence, *to rear, bring up*; *to take care of*; *to cultivate, support.*

**nympha**, -ae, [Gr. word, νύμφη], *f.*, *a nymph* (i. e., one of the demi-goddesses who dwelt in seas, rivers, woods, etc., presiding over the pleasing and lovely forms of nature).

## O.

**ō**, *interj.*, *O! oh!*

**ob**, [?], *prep.* with *acc.*, *towards*; but in classical Latin confined to the meanings in *front of*; and especially, *on account of, for, by reason of.* — **ob eam rem**, *on that account*; **ob iram**, *because of anger*; **ob oculōs**, *before one's eyes*; **obviam**, *in one's way*; **obviam ire**, *to meet.*

**obdormire**, -iō, -ivī, -itum, [ob + dormire], *to fall asleep.*

**obducere**, -ō, -dūxī, -ductus, [ob + ducere], *to draw in front of*; hence, *to cover over, envelope*; also, *to lead against.*

**offerre**, -ferō, -tulī, -lātus, [ob + ferre], *to bring before*; hence, *to show, offer*; *to expose to*; *to confer, bestow, present.*

**obicere**, -iō, -iēcī, -iectus, [ob + iacere], *to throw in front of*;

hence, *to present to, offer*; *to put in the way of, to oppose*; *to taunt, reproach with.*

**obire**, -eō, -iī, -itum, [ob + ire], *to go to meet, but more commonly, to go down, to set* (of the heavenly bodies); *to fall, die*; also, *to enter upon, perform* (trans.).

**obligare**, -ō, -āvī, -ātus, [ob + ligare], *to bind before or upon*; hence, *to bind up a wound*; *to put under obligations, bind.*

**oblivisci**, -or, -lītus, [ob + \*livisci (incept. from root of livere, to be dark blue)], *to begin to make dark or obscure*; hence, *to forget.*

**oboedire**, -iō, -ivī, -itum, [ob + audire], *to listen to*; hence, *to yield to, obey.*

**oboriri**, -ior, -ortus, [ob + oriri], *to rise up before, spring up, appear.*

**obruere**, -ō, -ruī, -rūtus, [ob + ruere], *to rush against*; hence, *to overwhelm, strike down*; *to cover over, bury*; *to sink*; *to abolish.*

**obses**, *st.* **obsid-**, [ob and root of sedere, to sit], *c.*, *one under guard*; hence, *a hostage*; *a bondsman* or *a surety.*

**obsidēre**, -eō, -sēdī, -sessum, [ob + sedere], *to be seated before*; hence, *to haunt or frequent a place*; *to occupy*; but especially as military term, *to besiege or blockade.*

**obsidiō**, *st.* **obsidiōn-**, [obsid- (gathered from obsidēre, and treated as a stem) + iōn-], *f.*, *a sitting over against, a besieging, a blockade* (denoting a passive siege in which the enemy is starved out, while oppugnātiō denotes an

- active siege interspersed with attacks).
- obsistere**, -ō, -stitī, [ob + *sis-tere*], to place one's self before; hence, to oppose, resist.
- obstinātus**, -a, -um, [p. p. of *obstināre* (lengthened form from *obstāre*, cf. *danunt* for *dant*), used as adj.], fixed firmly; hence, steadfast, resolute; stubborn, obstinate.
- obstringere**, -ō, -strinxī, -strictus, [ob + *stringere*], to bind upon; hence, to bind, fetter, hamper; to put under obligations.
- obstupefacere**, -iō, -fēcī, -factus, [ob + *stupefacere* (form from root of *stupēre* + *facere*)], to dumfound, amaze, stupefy; to benumb.
- obtestārī**, -or, -ātus, [ob + *tēstārī* (denom. from *tēstis*)], to call to witness; hence, to protest or asseverate; to entreat, beseech.
- obtinēre**, -eō, -uī, -tentus, [ob + *tenēre*], to lay hold upon; hence, to occupy, possess, keep; to get possession of, gain; also intrans., to prevail, last, continue.
- obtruncāre**, -ō, -āvī, -ātus, [ob + *truncāre* (denom. from *truncus*, trunk)], to prune away, but chiefly used in the sense to cut to pieces, slay, slaughter.
- obvertere**, -ō, -vertī, -versus, [ob + *vertere*], to turn (the front) towards.
- obviam**, see ob.
- occāsiō**, st. *occāsiōn-*, [occās°/ (p. p. of *occidere*, ob + *cadere*) + *iōn-*], f., a having fallen out; hence, an opportunity, occasion.
- occāsus**, -ūs, [from *occidere*, like *cāsus* from root of *cadere*], m., a falling down; hence, a going down, setting; downfall, ruin. — *sōlis occāsus*, sunset.
- occidere**, -ō, -cidī, -cīsus, [ob + *cadere*], to strike or cut down; hence, to kill, slay.
- occidere**, -ō, -cidī, -cāsus, [ob + *cadere*], to fall face forward; hence, to go down, set; to fall, die; to be ruined.
- occipere**, -iō, -cēpī, -ceptus, [ob + *capere*], to take hold of, but confined to the meanings to begin, enter upon; also intrans., to begin.
- occumbere**, -ō, -cubui, -cubitus, [ob + \**cumbere* (√ *cub* of *cubāre*)], to sink down, but chiefly confined to the meaning, to sink in death, die.
- occupāre**, -ō, -āvī, -ātus, [ob + \**cupāre* (root in *capere*)], to take possession of, seize; to fill, occupy.
- occurrere**, -ō, -curri (rarely *occurri*), -cursum, [ob + *currere*], to run to meet, meet; hence, to attack, charge upon; to oppose, try to remedy; to suggest itself, occur.
- ocellus**, -ī, [oculo- + *lo-* (dim.) assimilated], m., a little eye.
- octāvus** (-us), -a, -om (-um), [octō and *vo-* as if through an *ā*-stem], the eighth.
- octingentēsimus**, -a, -um, [ordinal of *octingenti*], the eight hundredth.
- octingenti**, -ae, -a, [octō + *centum*], eight hundred.
- octō**, indecl., [?], eight.
- octōgēsimus**, -a, -um, [ordinal of *octōgintā*], the eightieth.
- octōgintā**, indecl., [related to

**ootō** as **trīgintā** to **trēs**, **tria**], *eighty*.  
**oculus**, -ī, [\***oc%** (root meaning to see + **o-**) + **lo-**], m., *an eye*.  
**ōdī**, **ōdisse**, [?], (perfect used in pres. sense), *I hate*.  
**odium**, -ī, [root in **ōdī** + **io-**], n., *hatred; hatefulness*.  
**officium**, -ī, [?], n., *a service, kindness; but especially, a duty*.  
**offirmāre**, -ō, -āvī, -ātus, [**ob** + **fīrmāre** (denom. from **fīrmus**)], *to make firm; hence, to hold fast to, persevere in*.  
**ōlim**, [loc. case form from **ille** (older **ollus**)], adv., *at that time; hence, once, some time ago; also of the future, some time, hereafter*.  
**ōmittere**, -ō, -mīsī, -missus, [**ob** + **mittere**], *to send off, let fall; hence, to give up, let go, cease; to pass by, neglect, omit*.  
**omnīnō**, [abl. of \***omnīnus** (**omni** + **no-**)], adv., *altogether, wholly; hence, in general; to be sure. — nihil omnīnō, omnīnō nōn, not at all*.  
**omnis**, -e, [?], *all* (considered separately, while **cūctus** indicates all together; so **omnis** denotes the whole considered as made up of parts, **tōtus** the whole as one thing).  
**onus**, st. **oner-**, [?], n., *a burden, load; hence, a difficulty, trouble, annoyance*.  
**opācāre**, -ō, -āvī, -ātus, [denom. from **opācus**], *to shade, darken*.  
**opera**, -ae, [**oper-** + **ā-**], f., *labor, work, services; (denoting the effort expended by the person who works, while **opus** denotes the work done or its result). — meā operā, by my help or assistance. — dare*

*operam, to employ care, take pains, exert one's self*.  
**opēs**, -um, [?], f., *resources, means, wealth; cf. the sing. [ops], opis*.  
**opīnārī**, -or, -ātus, [?], *to be of opinion, hold, think*.  
**opīniō**, st. **opīniōn-**, [\***opīn%** (from root of **opīnārī**) + **iōn-**], f., *an opinion, notion, judgment, belief; hence, reputation, impression. — contrā opīniōnem, contrary to expectation*.  
**oportet**, **oportuit**, [?], *it is proper, necessary, one must* (denoting a moral necessity).  
**oppidulum**, -ī, [**oppid%** + **lo-** (dim.)], n., *a little town*.  
**oppidum**, -ī, [**ob** + \***pedum** (same root as **pēs**, but the derivation quite obscure)], n., *a town*.  
**opportūnus**, -a, -um, [made from **ob** and **portus**, *harbor*, with the suffix **no-**], *close by the harbor; hence, seasonable, opportune; favorable, suitable, advantageous*.  
**opprimere**, -ō, -pressī, -pressus, [**ob** + **premere**], *to press against; hence, to put down, crush; to overwhelm, overpower; to come upon suddenly, surprise*.  
**oppūgnāre**, -ō, -āvī, -ātus, [**ob** + **pūgnāre** (denom. from **pūgna**)], *to fight before, to assail; to besiege* (actively, while **obsidiēre** means *to besiege passively, starve out*).  
**oppūgnātiō**, st. **oppūgnātiōn-**, [**oppūgnāt%** (p. p. of **oppūgnāre**, **ob** + **pūgnāre**, denom. from **pūgna**) + **iōn-**], f., *a fighting over against, a siege* (accompanied by frequent attacks). Compare **obsidiō**.

[**ops**], **opis**, st. **op-**, [?], f., *help, aid; power, ability*. — In plur., **opēs**, -**um**, *means, resources, wealth*.

**optimē**, [adv. of **optimus**], *excellently, very well, best*.

**optimus**, -**a**, -**um**, [superlative of **bonus** (from a stem **op-** + **timo-**)], *best, excellent*.

**optiō**, st. **optiōn-**, [root of **optāre** + **iōn-**], f., *a choosing, choice*.

**opulentus**, -**a**, -**um**, [further formation of **opulēns** (which also occurs), st. **opulent-** ([**ops**], **opis** + **lent-** as if through an **o**-stem)], *wealthy, rich, opulent*.

**opus**, st. **oper-**, [√ **op** + **er-**], n., *a work, labor; hence, a military work, fortification; a literary work or work of art*. See also **opera**.

**opus**, indecl., [same word as **opus**, *work*], n., *a need, necessity, want*. Used only with **esse** and governing the ABLATIVE. — **opus est**, *there is need of, one wants or it is needful, one must* (less strong than **neesse**).

**opusculum**, -**i**, [**opus** and **lo-** (dim.), as if through a stem in **co-**], n., *a little work*.

**ōra**, -**ae**, [?], f., *a brim, an edge; a coast, shore*.

**ōrāculum**, -**i**, [**ōrā-** (stem of **ōrāre**) + **lo-** as if through a stem in **co-**], n., *an announcement from the gods, an oracle*.

**ōrāre**, -**ō**, -**āvī**, -**ātus**, [denom. from **ōs**, *mouth*], *to speak*, but almost wholly confined to the meanings *to plead, beg, ask, beseech*.

**ōrātiō**, stem **ōrātiōn-**, [**ōrātō** (p. p. of **ōrāre**) + **iōn-**], f., *a having spoken; hence, a speech, oration; language; oratory*.

**ōrātor**, st. **ōrātōr-**, [**ōrā-** + **tōr-**], m., *a speaker; hence, an orator; a spokesman, an ambassador* (with a verbal message, i. e., less formal than **lēgātus**).

**ōrātōrius**, -**a**, -**um**, [**ōrātōr-** + **io-**], *of an orator, oratorical*.

**orbāre**, -**ō**, -**āvī**, -**ātus**, [denom. from **orbis**, -**a**, -**um**], *to deprive or bereave of parents or of children; hence, to deprive, rob of*.

**orbis**, st. **orbi-**, [?], m., *a circle; hence, a disk; an orbit*.

**ordināre**, -**ō**, -**āvī**, -**ātus**, [denom. from **ōrdō**], *to set in a row; hence, to arrange, put in order*.

**ordinārius**, -**a**, -**um**, [**ōrdō** and the made-up ending -**ārius**, cf. **adversārius**], *belonging to a series or to order, orderly; regular, customary*.

**ōrdō**, st. **ōrdin-**, [?], m., *a row, series; hence, regular order* (as military term), *a line; a class, rank, order*.

**orīrī**, -**ior**, -**ortus**, [?], *to arise, appear, come forth; to take its origin*.

**ōrnāmentum**, -**i**, [**ōrnā-** + **mento-** (i. e., **min-** + **to-**)], n., *the means of equipping; hence, equipment; an ornament, decoration, embellishment*.

**ōrnāre**, -**ō**, -**āvī**, -**ātus**, [?], *to provide, furnish, equip; to adorn, embellish, decorate; to show honor to*.

**ōrnātus**, -**ūs**, [**ōrnā-** + **tu-**], m., *a furnishing, providing; hence, adornment, decoration; fine apparel*.

**ortus**, -**a**, -**um**, [p. p. of **orīrī** used as adj.], *risen from, sprung from, descended*.

**ortus**, -**ūs**, [root of **orīrī** + **tu-**],

*m., a rising; hence, rise, origin. —*  
*sōlis ortus, sunrise.*

**ōs**, st. *ōr-*, [?], *n.*, the mouth, face.

**os**, *ossis*, [?], *n.*, a bone.

**ostendere**, -ō, -tendī, -tentus  
(later also *ostēnsus*), [obs (i. e.,  
ob) + *tendere*], to stretch out be-  
fore; hence, to point out, show; to  
make known, declare.

**Ōstia**, -ae, [from *ōs*, mouth], *f.*, a  
town built by King Ancus Mar-  
cius at the mouth of the Tiber to  
serve as a seaport for Rome. It  
has still the same name.

**Ōstium**, -ī, [same root as *ōs*], *n.*, a  
door; an entrance.

**ōtium**, -ī, [?], *n.*, rest, repose; lei-  
sure, ease; quiet, peace.

**ōvom** (-um), -ī, [?], *n.*, an egg.

## P.

**P.**, abbreviation for *Pūblius*.

**pābulum**, -ī, [\*pāb<sup>o</sup>/<sub>u</sub> (√ *pa* of  
*pāscere*) + *lo-*], *n.*, food, but  
in prose only food for brutes,  
*fodder*.

**pactum**, -ī, [p. p. of *paciscī* (in-  
cept. from √ *pac*) used as noun],  
*n.*, something agreed upon; hence,  
an agreement, a compact. — **pactō**,  
abl. as adv., in a way, fashion. —  
**hōc pactō**, in this way.

**Padus**, -ī, *m.*, the river *Po* (the  
chief river of Italy, flowing in  
a generally easterly direction  
through the north of the country  
into the Adriatic Sea).

**paene**, [?], adv., almost.

**paenitēre**, -eō, -uī, [same root as  
*poena*, punishment], to repent, be  
sorry. (In classical Latin almost  
wholly impersonal.) — **hūius mē**  
**paenitet**, I am sorry for this.

**pāgānus**, -a, -um, [pāgo- + *no-*,  
as if through an ā-stem], of a  
country district; hence, as noun, a  
villager, rustic; and in late church  
Latin, heathen, gentile, pagan,  
(both adj. and noun).

**pāgus**, -ī, [√ *pāg* (of *pangere*, to  
fix) + *o-*], *m.*, a district, canton.

**Palātium**, -ī, [obscure formation  
from √ *pa* of *pāscere*], *n.*, the  
Palatine hill (upon which the be-  
ginning of Rome was made, east  
of the Tiber and southeast of the  
Capitol).

**Panaetius**, -ī, [Gr. pr. name, Πανα-  
ητιος], *m.*, a famous Stoic phi-  
losopher born at Rhodes in the  
first half of the second century  
B. C. He became the intimate  
friend of the younger Africanus  
and of Laelius.

**pangere**, -ō, **pepigī**, **pāctus**,  
[same root as *paciscī*], to fix,  
fasten; hence, to drive in (a nail,  
etc.); to settle, agree upon; to stipu-  
late, contract.

**Papīrius**, -a, -um, the name of a  
Roman gēns. — **L. Papīrius**  
**Cursor**, dictator in 325 and in  
309 B. C., who gained many victo-  
ries over the Samnites. — **C. Pa-**  
**pīrius Carbō**, a friend of Ti-  
berius Gracchus.

**pār**, st. *par-*, [?], adj., equal, like, a  
match for.

**parāre**, -ō, **āvī**, **ātus**, to prepare,  
provide, get ready; hence, to in-  
tend, design; to get, acquire.

**parcere**, -ō, **peperōī**, **parcitus**,  
(fut. p. *parsūrus*), [?], to spare.  
**parēns**, st. *parent-*, [pres. p. of  
*parere* used as noun], *c.*, a parent;  
a father or mother.

**parere**, -iō, **peperī**, **partus**, (fut.

**p. paritūrus**), *to bear, bring forth*; hence, *to accomplish, produce*; *to procure, acquire, win*.

**pārēre, -eō, pārui**, [same root as **parāre**], *to show one's self, appear*, but chiefly used in the meaning *submit to, obey*.

**pars**, st. **part(i)-**, [√ **par** (of **parāre**) + **ti-**], f., *a part*; hence, especially in plural (**partēs**, **partium**, etc.), *a party or faction*; also, *a part in a play, a character, a rôle* (in this sense also generally plural).

**partim**, [old acc. of **pars** used as adv.], *partly*; **partim . . . partim**, *some . . . others*.

**partīri, -ior, -itus**, [denom. from **pars**], *to share, divide, distribute*.

**parum**, [same root as in **parvos**], adv., *too little, not enough*.

**parumper**, [**parum** + **per**, cf. **semper**], adv., *for a (too) short time, for a very little while*.

**parvū**, [adv. of **parvos**], *little, slightly*. (Very rare in positive.) — From another stem, comp. **minus**, *less*; superl. **minimū**, *least, least of all*; by no means (a strong negative answer).

**parvulus, -a, -um**, [**parvo** + **lo** (dim.)], *very little, very small, slight*.

**parvos (-us), -a, -om (-um)**, [?], *little, small, slight*. — From a different stem, comp. **minor**, *less*; superl. **minimus**, *least*.

**pāscere, -ō, pāvī, pāstus**, [?], *to pasture, to feed*. (Chiefly of brutes.)

**passus, -ūs**, [√ **pad** (of **pandere**, *to spread*) + **su-**], m., *a stride, pace*. — Hence, **mille passūs**, *a thousand paces, a mile*.

**pāstor**, st. **pāstōr-**, [same root as **pāscere**], m., *a shepherd*.

**Patavium, -i**, n., a city in the western part of Venetia in Cisalpine Gaul, not far from the upper end of the Adriatic Sea, now *Padua*. Livy was born there.

**patefacere, -iō, -fēcī, -factus**, [obscure formation from stem in **patēre** and **facere**], *to lay open, to open*; hence, *to disclose, bring to light*.

**patella, -ae**, [**patera**, *saucer*, and **lā-** (dim.) assimilated], f., *a little dish or pan*.

**pater**, st. **patr-**, [same word as Eng. *father*], m., *a father*; hence, in plur., *senators*.

**patera, -ae**, [root in **patēre** + **rā-**, as if through an o-stem], f., *a saucer or flat dish*.

**paternus, -a, -um**, [**pater** and **no-**], of *a father, fatherly, paternal*.



**patī, -ior, passus**, [?], *to experience, undergo*; *to submit to, bear, suffer*; *to allow, permit*.

**patiēns**, st. **patient-**, [pres. p. of **patī**, used as adj.], *capable of enduring, patient*.

**patria, -ae**, [fem. of **patrius** used as noun, with **terra** easily understood], f., *fatherland, country*.

**patricius, -a, -um**, [**patric** + **io-**], of the rank of **patrēs**, *patri-cian*.

**patricus, -a, -um**, [**patr-** + **co-** with **i** inserted after the fashion of vowel stems], of or belonging to *a father, paternal*.

**patrimōnium, -i**, [**patr-** + **mōnio-**, with **i** inserted after the

- fashion of vowel stems], n., an estate inherited from one's father, patrimony.**
- patrius, -a, -um, [patr- + io-], of a father, paternal; also (as connected with patria), of the fatherland, native, national.**
- patrōnus, -ī, [patr- + no-, as if through an ō-stem], m., a protector, patron; an advocate, pleader.**
- paucī, -ae, -a, [√ pau (cf. paulus) + co-], few, only a few. (The sing. is also rarely found.)**
- pauculus, -a, -um, [pauc% + lo- (dim.)], very few or very little (rare in classical Latin and generally plural).**
- Paullus, -ī, [same word as paulus], m., a surname in the gens Aemilia. — L. Aemilius Paulus, the general who conquered King Perses, of Macedonia, at Pydna, in 168 B. C. He was the father by birth of the younger Scipio Africanus and of another son who was adopted by Q. Fabius Maximus Cunctator. He was himself a son of the L. Aemilius Paullus who fell at the battle of Cannae in 216 B. C.**
- paulō, [abl. of paulus, -a, -um, (same root as paucus + lo-) used as adv.], by a little, somewhat.**
- paulum, [acc. of paulus (see paulō), used as adv.], to a slight extent, a little.**
- pauper, st. pauper-, [√ pau (of paucus) + per (from root of parere)], producing or gaining little; hence, of small means, poor, in moderate circumstances. (Milder than egēns.)**
- paupertās, stem paupertāt-, [pauper + tāt-], f., narrow circumstances, small means, poverty. (Milder than egestās.)**
- pavor, st. pavōr-, [root of pavēre + ōr-], m., fear, dread, alarm. (Less common than timor and metus.)**
- pāx, st. pāc-, [root in paciō as stem], f., a treaty of peace, peace. — pāce tuā, by your leave, or you will pardon me for saying.**
- peccantēs, -ium, [pres. p. of peccāre, used as noun], c., wrong-doers, sinners.**
- peccāre, -ō, -āvī, -ātus, [?], to do wrong or make a mistake; to sin.**
- pectus, st. pector-, [?], n., the breast; hence, the heart, feelings; the understanding, mind.**
- peculātus, -ūs, [peculā- (stem of peculārī, denom. from pecu, cattle, as if through \*peculum) + tu-], m., an appropriating to one's self the public property (in early times largely consisting of cattle), embezzlement.**
- pecūnia, -ae, [\*pecūn% (pecu, cattle + no-) + iā-], f., property (in cattle); hence, money.**
- pecus, st. pecor-, [?], n., cattle, a herd of cattle; hence, also, a flock of sheep.**
- pedes, st. pedit-, [ped- + t(i)- with i inserted as with vowel stems], m., one who goes on foot, and especially, a foot-soldier.**
- pedūlis, -e, [pēs and suffix li- as if through a u-stem], of or belonging to the feet. (Late, rare word.)**
- pēior, -ius, (used as comp. of malus), [probably from √ ped], worse.**
- pēius, (neut. of pēior and adv.), worse.**

**Pelasgī, -ōrum**, [Gr. pr. name, Πελασγοί], m., the name of the people who inhabited Greece and part of Asia Minor as well as Latium and Etruria in the earliest known times.

**pellere, -ō, pepulī, pulsus**, [?], to strike, to drive; hence, to drive out, banish; to drive back, rout, repulse; to affect, touch; to drive away.

**pellicere, -iō, -lexī, -lectus**, [per + \*lacere (cf. laqueus, noose)], to ensnare, allure, decoy, entice.

**pellis, st. pelli-**, [?], f., a hide, skin.

**Peloponnēsus, -ī**, [Gr. pr. name, Πελοπόννησος (island of Pelops)], f., the Peloponnesus (i. e., the southern peninsula of Greece, connected with Attica by the isthmus of Megaris and Corinth, and containing Achaia, Argolis, Arcadia, Elis, Laconia, and Messenia).

**pendere, -ō, pependī, pēnsus**, [√ pand], to weigh; hence, to pay out; to ponder, consider.

**penetrāre, -ō, -āvī, -ātus**, [?], to put into; also, to enter, go into; but in classical prose more commonly intrans., to go to, penetrate to a place.

**penna, -ae**, [for petna (√ pet of petere + nā-)], f., a feather; hence, in plur., wings.

**per**, [?], prep. with acc., through, all along, over. — PLACE, **per urbem**, through the city; **per montēs**, over the mountains. — TIME, **per decem diēs**, for ten days. — METAPHOR, **per metum**, through fear; **per Caesarem**, through Caesar's means; **per mē**, for all I

care; **per omnēs deōs**, by all the gods. — IN COMPOS., thoroughly, very; **perlegere**, to read through; **perfacilis**, very easy.

**peragrāre, -ō, -āvī, -ātum**, [per + \*agrāre, to field it (denom. from ager)], to travel over or through; hence, to search through.

**percipere, -iō, -cēpī, -ceptus**, [per + capere], to take completely; hence, to gather; especially, to observe, perceive; to understand.

**percontārī, -or, -ātus**, [?], to question particularly (a person); to investigate carefully (a thing).

**percontātiō, st. percontātiōn-**, [percontāt% (p. p. of percontārī) + iōn-], f., a having questioned particularly; hence, an asking; a question.

**percunctārī**, less correct spelling of percontārī.

**percutere, -iō, -cussī, -cussus**, [per + quatere], to shake thoroughly, but deflected into the meanings to strike through, pierce through; to slay; to smite; to affect deeply, astound; to impose on.

**perdere, -ō, -didī, -ditus**, [per + \*dare], to put through; hence, to squander, waste, destroy; to throw away, lose. (Stronger than amittere.) The passive is supplied by perīre except for the p. p. perditus.

**perducere, -ō, -dūxī, -ductus**, [per + dūcere], to lead or draw through; hence, to lead, bring, conduct somewhere or to something; to draw out, prolong; to bring or win over, persuade.

**peregrē**, [adv. of pereger (per



- + *ager*)], *abroad, from abroad*; also, *to foreign shores*.
- perennis**, -e, [per + *annus*], *through the year*; hence, *unceasing, lasting, perennial, perpetual*.
- perferre**, -ferō, -tuli, -lātus, [per + *ferre*], *to carry through*; hence, *to bring, convey*; *to bear to the end*; *to carry out, complete*; *to put up with*.
- perficere**, -iō, -fēcī, -fectus, [per + *facere*], *to make completely*; hence, *to carry out, accomplish*; *to finish, perfect*.
- perfidia**, -ae, [perfid<sup>o</sup>/<sub>4</sub> (per + \*fido-, same root as *fidēs*) + iā-], f., *faithlessness, treachery, perfidy*.
- perforare**, -iō, -fōdī, -fossus, [per + *fodere*], *to dig through*; hence, *to pierce through*.
- pergere**, -ō, -rēxi, -rēctus, [per + *regere*], *to draw a straight line through*; hence, *to go straight on, continue, and more commonly intrans., to proceed, go on*.
- periculōsus**, -a, -um, [periculo + *ōso*-], *full of danger, dangerous*.
- periculum**, -ī, [from root of \*per-ri- + lo-, as if through a stem in co-], n., *the means of trying*; hence, *a trial, experiment*; *risk, danger*.
- perimere**, -ō, -ēmī, -ēptus, [per + *emere*], *to take away utterly*; hence, *to destroy, annihilate*.
- perire**, -eō, -ī, -itum, [per + *ire*], *to go through*; hence, *to pass away, disappear, go to ruin, be lost*; *to die, perish*.
- peritus**, -a, -um, [p. p. of \*per-ri-, used as adj.], *having tried, experienced*; hence, *skilful, expert*.
- perlegere**, -ō, -lēgi, -lēctus, [per + *legere*], *to read through*.
- perlūstrāre**, -ō, -āvī, -ātus, [per + *lūstrāre* (denom. from *lūstrum*, from *luere*)], *to wander through*; *to examine carefully*.
- permanēre**, -eō, -mānsī, -māsum, [per + *manēre*], *to stay through*; hence, *to hold out, last*; *to persevere*.
- permittere**, -ō, -mīsī, -missus, [per + *mittere*], *to send through, let go through*; hence, *to let loose*; *to give up, intrust*; *to let, allow, permit*.
- perniciēs**, -ēī, [?], f., *ruin, destruction, disaster, death*.
- perpetuus**, -a, -um, [per + \*petuus (root of *petere* + uo-)], *aiming or going straight on*; hence, *continuous, unbroken*; *general, universal*; *constant*.
- perplexus**, -a, -um, [per + *plexus* (p. p. of *plectere*)], *very much interwoven*; hence, *entangled, confused*; *ambiguous, obscure*.
- Persae**, -ārum, [foreign word, Gr. Πέρσαι], *the Persians*. — The singular *Persēs*, -ae, m., also occurs.
- persequi**, -or, -secūtus, [per + *sequi*], *to follow through*; hence, *to pursue*; *press upon*; *to strive after*; *to imitate*; *to take vengeance on*; *to bring about, accomplish*; *to relate, describe*.
- perseverāre**, -ō, -āvī, -ātus, [per + \*sevērāre (denom. from *sevērus*)], *to go on steadfastly, to persist*; *trans., to proceed steadily with, persevere in*.
- persolvere**, -ō, -solvi, -solutus, [per + *solvere*], *to loosen entirely*; hence, *to pay out*; *to give, render*.

**perspicuus**, -a, -um, [per + spio (gathered from *perspicere* and treated as stem) + uo-], transparent, clear; hence, evident, manifest.

**persuādēre**, -eō, -suāsī, -suāsum, [per + suādēre], to advise to the end; hence, to win over by advice, to persuade, to prevail upon.

**pertinēre**, -eō, -uī, [per + tenēre], to hold or stretch out; hence, to extend to; to reach, arrive at; to extend; to belong, pertain, or relate to.

**pervenīre**, -iō, -vēnī, -ventum, [per + venīre], to come through; hence, to reach, arrive at; to come to, become known to; to attain to.

**perversē**, [adv. of *perversus* (p. p. of *pervertere*)], wrongly, badly, in a perverted manner.

**pervincere**, -ō, -vici, -victus, [per + vincere], to conquer utterly.

**pēs**, st. *ped-*, [√ *ped* as stem], m., a foot.

**pessimē**, [adv. of *pessimus*], worst, very ill.

**pessimus**, -a, -um, [superl. of *malus*, from another stem], worst, very bad.

**pēstilēns**, st. *pēstilent-*, [pēsti- + lent-], pestilential, infected; hence, baleful, destructive.

**petere**, -ō, -ivi, -itus, [fr. √ *pet*, to fly, used as stem], to aim at; to rush upon, attack, make for; to ask, beg, entreat; to go towards; to be a candidate for.

**phalerae**, -arum, [Gr. word, *φάλαρα*], f., a metal ornament for the breast (chiefly as a military

decoration); a head and breast trapping for horses.



**Philippus**, -ī, [Gr. pr. name, *Φίλιππος* (lover of horses)], m., the name of various kings of Macedon, of whom the father of Alexander the Great was most famous (reigned 359-336 B. C.).

**philosophia**, -ae, [Gr. word, *φιλοσοφία* (the love of wisdom)], f., philosophy.

**philosophus**, -a, -um, [Gr. word, *φιλόσοφος*], philosophical. — A noun, *philosophus*, -ī, m., a philosopher.

**pictūra**, -ae, [root of *pingere* and suffix *rā-* as if through a stem in *tu-*], f., painting; hence, a painting, picture.

**piē**, [adv. of *pius*], with loyal affection (whether towards parents, near relatives and friends, the gods, or one's country).

**pietās**, st. *pietāt-*, [pi% + tāt-], f., loyal affection (toward the gods, parents, friends, or country).

**piget**, *piguit*, [third person of *pigere* used impersonally], it is irksome, displeasing, etc. — *illum hūius piget*, he is disgusted with this.

**pīleus**, -ī, [?], m., a sort of skull-cap.

**pingere**, -ō, *pinxi*, *pictus*, [?], to paint; also, to embroider.

**pīnus**, -ūs or -ī, [?], f., a pine-tree or fir-tree.

**piscīna**, -ae, [pisci- + nā-], f., a fish-pond; hence, a swimming-bath.

**piscis**, st. **pisci**-, [?], m., a *fish*.

**Pisō**, -ōnis, m., a Roman surname (cōgnōmen) in the gēns Calpurnia.—**L. Calpurnius Pisō**, consul 112 B. C., and killed in the so-called Cassian War, 107 B. C.—**L. Calpurnius Pisō Frūgī**, grandson of the first-named, and one of Caesar's lieutenants (his father-in-law).

**plācāre**, -ō, -āvi, -ātus, [same root as **placēre**], to *calm*, *appease*.

**Placentia**, -ae, [placent- (pres. p. of **placēre**) + iā-], f., *Placentia*, a city in northern Italy on the river Po. Now called *Piacenza*.

**placēre**, -eō, -uī, -itum, [√ **plac**, *please*], to *please*.—Impersonally, **placet**, it is one's opinion or desire; **senātus placet**, the senate resolves or votes.

**placidus**, -ā, -um, [√ **plac** of **placēre** + **do**- as if through \***placus**], *gentle*, *quiet*, *calm*, *peaceful*.

**plānē**, [adv. of **plānus**], *plainly*, *clearly*, *distinctly*; *wholly*, *entirely*.

**plānus**, -a, -um, [?], *flat*, *level*; hence, *plain*, *clear*, *distinct*.

**plēbs**, st. **plēb**-, [same root as **plēnus**], f., the *common people* (those who did not belong to the patrician, senatorial, or equestrian classes).

**plēnus**, -a, -um, [√ **plē** + **no**-], *full*.

**plērique**, -aeque, -aque, [**plē**-rus (√ **plē** + **ro**-) + **que**], *very many*, *most*.

**Plinius**, -a, -um, the name of a Roman gēns.—**C. Plinius Secundus**, author of the famous

**Historia Nātūrālis**, who was killed in the eruption of Vesuvius, A. D. 79, which buried the cities of Pompei and Herculaneum.—**C. Plinius Caecilius**, nephew of the historian, and author of "Epistles."

**pluere**, -ō, -uī, [√ **plu**, used as stem], to *rain* (in classical Latin used only as impersonal, *it rains*, etc.).

**plumbum album**, **plumbī albī**, n., *white lead*, but used only to mean *tin*.

**plūrimum**, [neut. of **plūrimus** used as adv.], *most*, *very much*.

**plūrimus**, -a, -um, [superl. of **multus** from another stem (same root as **plēnus**)], *most*, *very much*, or in plur., *very many*.—The sing. is rarely used as adj. except in the epistolary phrase, **salūtem plūrimam dīcit**, *sends heartiest greeting*, *kindest regards*.

**plūs**, st. **plūr**-, [comp. of **multus** (from root in **plēnus**)], *more*. (In the singular not used as adj., but either as a neuter noun or as an adverb.)

**pōcūm**, -ī, [√ **pō** (cf. **pōtus**) + **lo**-, as if through a stem in **co**-], n., a *cup* (for drinking).

**poena**, -ae, [?], f., *punishment*, a *penalty*.

**Poenī**, -ōrum, m., the *Carthaginians* or *inhabitants of Carthage in Africa*. (The singular, **Poenus**, -ī, m., is also sometimes used.)

**Poenus**, -ī, m., a *Carthaginian*.

**pollicērī**, **polliceor**, **pollicitus**, [\***por** (same root as **prō**) + **licērī**, to *bid*], to *offer*, *promise*.

**Pompēius**, -a, -um, the name of a Roman gēns. — The most famous of the name is **Cn. Pompēius Māgnus**, the great triumvir with Caesar and Crassus.

**pondus**, st. ponder-, [root of pendere + er-], n., weight; hence, consequence, consideration.

**pōnere**, ponō, posuī, positus, [\*por (same root as prō) + sinere], to put, place; also, to put away, lay down. — **castra pōnere**, to pitch camp.

**pōns**, st. pont(i)-, [?], m., a bridge.

**Pontius**, -a, -um, the name of a Roman gēns who sprang from the Samnites. — **C. Pontius**, the Samnite leader who inflicted the disaster of the Caudine Forks upon the Romans in 321 B. C.

**populāris**, -e, [populus and the made-up ending -āris (i. e., after the pattern of lūnā-ris)], of the people; hence, of the people's party; popular. — As noun, a fellow-countryman, or plur., the popular party.

**populātiō**, st. populātiōn- [populāt% (p. p. of populārī, denom. from populus) + iōn-], f., a having let the people overrun; hence, a laying waste, devastation.

**populus**, -ī, [?], m., the people (either the whole people as a nation and so differing from plēbs, or the people as distinguished from the Senate); a people, nation.

**porrō**, [?], adv., furthermore, besides, next; also, afterwards, and forwards.

**Porsena**, -ae, m., the king of the Etruscans who helped the banished Roman king Tarquinius

Superbus to try to recover the throne of Rome.

**porta**, -ae, [√ por + tā-], f., a gate.

**portāre**, -ō, -āvī, -ātus, [?], to carry or bring (in the hand, on a vehicle, etc., and so less general than ferre).

**portendere**, -ō, -tendī, -tentus, [\*por (same root as prō) + tendere], to stretch forth; hence, to point out (something to come); to foretell, portend.

**Portūnus**, -ī, [portu- + no-], m., the harbor-god, Portunus.

**portus**, -ūs, [√ por + tu-], m., a harbor, haven.

**pōscere**, -ō, popōscī, [?], to demand, to ask.

**posse**, possum, potuī, [potis + esse], to be able; can.

**possēssiō**, st. possēssiōn-, [posse- (p. p. of possidēre) + iōn-], f., a having taken possession of; hence, a possessing, occupation; possession, property.

**possidēre**, -eō, -sēdī, -sessus, [\*por (same root as prō) + sedere], to possess, occupy, be master of, own.

**post**, [?], prep. with acc., behind, after. — **PLACE**, **post castra**, behind the camp. — **TIME**, **post paucōs diēs**, after a few days. — Also used as adverb: **servī quī post erant**, the slaves who were behind; **paucīs post diēbus**, a few days after; **paulō post**, a little later.

**postea**, [post + eā (probably case form of is)], adv., afterwards.

**posterī**, -ōrum, [masc. pl. of posterus used as noun], m., posterity, descendants.

**posterior**, see **posterus**.

[**posterus**], -a, -um, (nom. sing. masc. not used), [**post** + **tero** (compar.)], *after, following, next*. — Comp. **posterior**, *later, hinder, inferior*; superl. **postumus** and **postrēmus**, *last, hindmost, worst*; hence, **postrēmō**, *at last, finally*.

**postpōnere**, -ō, -posuī, -positus, [**post** + **pōnere**], *to put behind or after*; hence, *to value less, neglect*.

**postquam**, [**post** + **quam** (case form of **quī** used as conj.)], *after, as soon as*.

**postrēmus**, see **posterus**.

**pōstulāre**, -ō, -āvī, -ātus, [?], *to demand, require, ask*.

**Postumius**, -a, -um, [**postumo**- (superl. of **posterus**) + **io**-], a Roman gentile name. See **Lessons xl. and xlv.**

**postumus**, see **posterus**.

**pōtāre**, -ō, -āvī, -ātum (and more commonly **pōtum**), [frequent. formation from √ **pō**], *to drink; to get drunk*.

**potēns**, st. **potent**-, [pres. p. of **posse**, used as adj.], *able, powerful; master of*.

**potestās**, st. **potestāt**-, [**potent** + **tāt**-, assimilated to the likeness of **honestās**, **māiestās**, etc.], f., *ability, power; dominion, rule, command; opportunity*.

**potior**, -ius, [comp. of **potis**, *able*], *preferable, better*. — Neuter, **potius**, as adv., *rather*. — Superl., **potissimus**, -a, -um, *most desirable or important*. — Neut. as adv., **potissimum**, *most of all, rather than anything else, especially*. **potirī**, -ior, -itus, [denom. from

**potis**, *able*], *to become master of, get possession of, acquire; to be master of, hold*. (The case used with this verb is ablative or genitive.)

**potissimum**, see **potior**.

**potius**, see **potior**.

**prae**, [case form of \***prus** (cf. **prō**, **prior**, **primus**)], prep. with abl., *before, in front of, in comparison with, on account of*. — Most common in the phrase **prae sē**, *before one's self* (whether literally or of the mind); **prae divitiis**, *in comparison with riches*; denoting a hindrance, **nōn loquī prae maerōre poteram**, *I could not speak for grief*.

**praeceps**, st. **praecepit**-, [**prae** + **caput**], *head-foremost*; hence, *steep, precipitous*; *rash, precipitate, inconsiderate, reckless*.

**praeceptor**, st. **praeceptōr**-, [from **praecepere** like **captor** from root of **capere**], *a teacher, an instructor*.

**praeceptum**, -ī, [p. p. of **praecepere**, used as noun], n., *a maxim, rule; a command, order*.

**praecepere**, -iō, -cēpī, -ceptus, [**prae** + **capere**], *to take before; to preoccupy; to anticipate; to admonish, warn; to teach, instruct; to bid, order*.

**praecepitāre**, -ō, -āvī, -ātus, [denom. from **praeceps**], *to cast headlong; hence, to rush headlong, to go to ruin (intrans.)*.

**praeclārē**, [adv. of **praeclārus** (**prae** + **clārus**)], *very clearly; hence, admirably, finely*.

**praeclārus**, -a, -um, [**prae** + **clārus**], *very bright; hence, fine, noble, distinguished, brilliant*.

**praecō**, st. **praecōn-**, [?], m., a herald, crier.

**praecursōrius**, -a, -um, [prae-cursōr- (from praecurrere like cursor from currere) + io-], belonging to a forerunner, coming before, precursory. (Rare word.)

**praeda**, -ae, [?], f., plunder, booty; hence, prey, spoil, gain.

**praedārī**, -or, -ātus, [denom. from praeda], to plunder, rob. (Chiefly used without object, i. e., intrans.)

**praedicāre**, -ō, -āvī, -ātus, [prae + dicāre], to speak forth; hence, to publish, proclaim; to declare, tell; to praise, commend, vaunt, boast.

**praedicere**, -ō, -dīxī, -dictus, [prae + dicere], to say before; hence, to premise, and more commonly, to foretell, predict; to warn, charge, command.

**praedō**, st. **praedōn-**, [same root as praeda + ōn-], m., a robber, plunderer.

**praedūcere**, -ō, -dūxī, -ductus, [prae + dūcere], to draw before, but used only in the sense to make or put in front of or before.

**praeesse**, -sum, -fui, [prae + esse], to be before; hence, to be in command of, preside over.

**praeferre**, -ferō, -tulī, -lātus, [prae + ferre], to carry in front; hence, to hold before; to show, display; to offer; but most commonly, to value more, prefer.

**praefulgēre**, -eō, -fulsī, [prae + fulgēre], to shine forth, to shine or gleam before. (Not a common word.)

**praemittere**, -ō, -mīsī, -missus, [prae + mittere], to send before.

**praemium**, -ī, [?], n., profit, advantage; a reward, recompense.

**praenōmen**, st. **praenōmin-**, [prae + nōmen], n., a first name, individual name (distinguishing as with us the members of a family from one another), as Gāius, Pūblius.

**praepōnere**, -ō, -posuī, -positus, [prae + pōnere], to put before; hence, to set over as commander; to value above, prefer.

**praesēns**, st. **praesent-**, [pres. p. of praeesse, used as adj.], on hand, present.

**praesidium**, -ī, [praesid- (gathered from praesidēre and treated as stem) + io-], n., a sitting before; hence, defence, protection; a garrison, guard; a fortified place; help, aid.

**praestāns**, st. **praestant-**, [pres. p. of praestāre, used as adj.], standing before; hence, superior, excellent, remarkable.

**praestāre**, -ō, -stitī, -stitus, (-status; fut. p., oftener praestātūrus), [prae + stāre], to stand before; hence, to vouch for, guarantee; to fulfill, perform; to show, display; to offer, furnish; to surpass, excel; and intrans., to be ahead of or superior to; to be distinguished. — **praestat** (impers.), it is better.

**praetendere**, -ō, -tendī, -tentus, [prae + tendere], to stretch forth; hence, to spread in front; to bring forward as a pretext or excuse, pretend.

**praeter**, [prae + ter (compar.)], prep. with acc., along by, beyond. — **PLACE**, praeter castra, past the camp. — **METAPHOR**, praeter

- aetātem**, *beyond one's years* ;  
**praeter opīniōnem**, *beyond or contrary to expectation* ; **praeter cēterōs labōrās**, *you toil or suffer more than the rest* ; **nēmō praeter nōs**, *no one besides ourselves*. — Also used as an adverb.
- praetereā**, [praeter + eā (probably case form of is)], *adv., besides*.
- praeterire**, -eō, -ī, -itum, [praeter + ire], *to go by or beyond* ; hence, *to go past, overtake (trans.)* ; *to pass over, leave out (trans.)*.
- praeteritus**, -a, -um, [p. p. of praeterire, used as adj.], *having passed by* ; hence, *past, departed*. — In plural, as noun, **praeterita**, -ōrum, *n., bygones, the past*.
- praetextātus**, -a, -um, [praetextā- + to- (i. e., as if p. p. of praetextāre, denom. from praetexta, itself the fem. of p. p. of praetextere)], *provided with or clad in a bordered toga (i. e., a toga with crimson border, worn by free-born minors, as well as by high magistrates)*.
- praetor**, st. **praetōr**-, [for praetitor (from praefire, like \*itor from root of ire)], *m., one who goes before* ; hence, *a chief magistrate*, but at Rome confined to a certain class of officials. At first there was only one, but during the First Punic War (247 B. C.) a second was appointed, and the earlier one was henceforth distinguished as **praetor urbānus**. Their duties were essentially those of judges, but they performed the duties of the consuls in the absence or disability of the latter, and as their numbers were from time to time increased they became also
- military commanders and provincial governors. The consuls themselves were at first called **praetōrēs**.
- praetōrium**, -ī, [neut. of praetōrius, used as noun], *n., the commander's tent*.
- praetōrius**, -a, -um, [praetōr- + io-], *of a praetor, praetorian*. — As noun, *one who has been praetor*. — Also, *belonging to the general* ; **praetōria cohors**, *the general's body-guard*.
- praetūra**, -ae, [formed, after the analogy of words like pictūra, from praefire], *f., the office of praetor, praetorship*.
- praevolāre**, -ō, -āvī, [prae + volāre], *to fly before*.
- prāvē**, [adv. of prāvōs], *crookedly* ; hence, *badly, wrongly* ; *wickedly*.
- prāvōs** (-us), -a, -om (-um), [?], *crooked* ; hence, *misshapen* ; *perverse, bad, vicious, depraved*.
- precārī**, -or, -ātus, [denom. of \*prex], *to make a prayer to, pray, beg, entreat, ask* ; *to call down good or evil upon*.
- premere**, -ō, **pressī**, **pressus**, [√ prem used as stem], *to press* ; *to press hard, oppress, overwhelm* ; *to molest, vex*.
- pretiōsē**, [adv. of pretiōsus (pretio- + ōso)], *expensively, richly*.
- pretium**, -ī, [?], *n., price, cost, value* ; hence, *reward, pay*. — **operae pretium esse**, *to be worth while*.
- \*prex**, st. **prec**-, (the sing. is used in dat. acc. and abl. only), [?], *f., a prayer, an entreaty*.
- primō**, see **primus**.

**primum**, see **primus**.

**primus**, -a, -um, [root in **prae**, **prō** + **mo-**], *foremost, first*. — Hence, **prīmō**, abl. as adv., *at first, firstly*; **primum**, acc. as adv., *first, in the first place*; in **prīmīs**, *among the first, especially*.

**princeps**, st. **princip-**, [**primo** + \***cap(o)** (of **capere**)], *taking the first place, first, front*; hence, *chief*, and, as noun, *a leader, chief*.

**principium**, -ī, [**princip-** + **io-**], n., *beginning*; *origin*; in pl., *first principles, elements*.

**prior**, **prius**, [comp. from root in **prae**, **prō**], *earlier, former*.

**priscus**, -a, -um, [**prius** + **co-**], *early, primitive, ancient*.

**Priscus**, -ī, [same word as the preceding], a Roman surname (**cōgnōmen**). — **L. Tarquinius Priscus**, the 5th king of Rome, succeeding **Ancus Marcius**.

**pristinus**, -a, -um, [**prius** + **tino-**], *early, ancient, original, pristine*.

**prius**, [neut. of **prior**, and adv.], *earlier, before, sooner*.

**priusquam**, [**prius** + **quam** (case form of **quī**)], conj., *before, sooner than*.

**privātus**, -a, -um, [p. p. of **privāre** (denom. from **prīvos**, -a, -om), used as adj.], *removed from state affairs*; hence, *private, individual*; and, as noun, *a private citizen*.

**prō**, [abl. of \***prus** (cf. **prae**, **prior**, **prīmus**)], prep. with abl., *before*. — **PLACE**, **prō aede**, *before the temple*; **prō castris**, *before the camp*; **prō cōntiōne**, *before the assembly*. — **METAPHOR**, **prō patriā**, *for the fatherland*;

**ego Ibō prō tē**, *I will go instead of you*; **prō vitā vitā reddātur**, *let a life be given for a life*; **prō viribus**, *with all one's might*; **prō dignitatē**, *in keeping with one's rank*.

**probābilis**, -e, [from **probāre**, like **habilis** from root of **habēre**], *to be accepted and approved, pleasing, agreeable*; *likely, credible, probable*.

**probāre**, -ō, -āvī, -ātus, [denom. from **probus**, -a, -um], *to esteem good*; hence, *to approve*; *to examine, test*; *to prove, demonstrate*; *to make acceptable to*.

**probus**, -a, -um, [**pro-** (stem of **prae** and **prō**) + **bo-**], *1st*, *first class*; hence, *excellent, good*; *upright, honorable, virtuous*.

**prōcēdere**, -ō, -cēssī, -cēssum, [**prō** + **cēdere**], *to go forth*; hence, *to march on, advance*; *to come forth*; *to move on (of time)*; *to make progress, go on*; *to turn out well, succeed*.

**procella**, -ae, [?], f., *a blast, tempest, hard wind, storm*.

**procer**, st. **procer-**, [?], *a chief, noble*. (Hardly used except in plural, **procerēs**, -um.)

**procul**, [?], adv., *at some distance; afar*.

**prōcumbere**, -ō, -cubui, cubitum, [**prō** + \***cumbere** (root in **cubāre**)], *to fall forwards, sink down*; hence, *to break down, be beaten down*; *to incline, lean*.

**prōcūrāre**, -ō, -āvī, -ātus, [**prō** + **cūrāre** (denom. from **cūra**)], *to look out for, take care of, manage*.

**prōdere**, -ō, -didī, -ditus, [**prō** + **dare**], *to give or put forth*;

<sup>1</sup> J. B. Greenough.



- hence, to publish, make known; to betray, be traitor to; to hand down, transmit.
- prōdesse**, **prōsum**, **prōfui**, [**prō** (earlier **prōd**) + **esse**], to be for, on the side of; hence, to be useful, profitable, to benefit.
- prōdigium**, -ī, [?], n., an omen, sign; a prodigy.
- prōditō**, st. **prōditōn-**, [**prōdito-** (p. p. of **prōdere**) + **itōn-**], a having put forth; hence, a betrayal, treachery.
- prōditor**, st. **proditōr-**, [from **prōdere**, like **dator** from root of **dare**], m., one who puts forth; hence, a betrayer, traitor.
- prōducere**, -ō, -dūxī, -ductus, [**prō** + **dūcere**], to lead or draw forth; hence, to bring into the world; to promote, raise; to prolong, protract.
- proeliārī**, -or, -ātus, [denom. from **proelium**], to battle, fight.
- proelium**, -ī, [?], n., a battle, fight.
- prōfectō**, [**prō** + **factō** (neut. of p. p. of **facere**)], adv., in fact, verily, certainly, truly, surely.
- prōficisci**, -or, -fectus, [incept. from **prōficere** (**prō** + **facere**)], to get one's self forward; hence, to start, set out, depart.
- prōfligāre**, -ō, -āvi, -ātus, [**prō** + **fligere** (varied as if denom. from \***fligus**)], to dash to the ground; hence, to conquer utterly, overthrow, destroy; also, to finish or to bring nearly to an end (used of war).
- prōgnātus**, -a, -um, [**prō** + (**gnātus** (p. p. of **nāscī**))], born or descended from; son of, grandson of.
- prōgredi**, -ior, -gressus, [**prō** + **gradī**], to step forth; hence, to march on, go forward, to proceed.
- prohibēre**, -eō, -uī, -itus, [**prō** + **habēre**], to hold in front; hence, to check, hold back; to prevent, avert, debar; to cut off from; to forbid; to defend from.
- proinde**, [**pro** + **inde** (wh. see)], in like fashion, just so (generally followed by **ac**, **ut**, or **quasi**, **as**); hence, accordingly, hence, therefore (in this last sense used chiefly with imperatives and subjunctives of exhortation).
- prōmissum**, -ī, [neuter of **prōmissus** (p. p. of **prōmittere**), used as noun], n., something sent forth; hence, a promise.
- prōmittere**, -ō, -misi, -missus, [**prō** + **mittere**], to send forth; hence, to let grow; but, most commonly, to hold out, promise.
- prōptus**, -a, -um, [p. p. of **prōmere** (**prō** + **emere**), used as adj.], brought forth; hence, visible, evident, and, more commonly, at hand, ready; prompt.
- prōmunturium** (also **prōmontorium**), -ī, [obscure formation from **prōminēre** (**prō** + **minēre**)], n., a jutting out; hence, a headland, promontory.
- prōnūtiāre**, -ō, -āvi, -ātus, [**prō** + **nūtiāre** (denom. from **nūntius**, wh. see)], to publish forth, proclaim; to promise; to relate, report; to pronounce.
- prope**, [?], adv., near; hence, nearly, almost; also as prep., with acc., near, near by.
- properāre**, -ō, -āvi, -ātus, [denom. from **properus**, quick], to hasten, do quickly, and, more classical as intrans., to hurry, be quick.

**properē**, [adv. of **properus**], *quickly*.

**propior**, -ius, [compar. from stem of **prope**], *nearer*. — **Superl. proxim**, *nearest, next*.

**propitius**, -a, -um, [?], *favorable, well-disposed, propitious*.

**propius**, [neut. of **propior**, used as both adjective and adv.], *nearer*.

**proprius**, -a, -um, [?], *own, special, particular, individual; enduring, permanent*.

**propter**, [**prope** + **ter** (compar.)], prep. with acc., *near; on account of*. — **PLACE**, **propter Platōnis statuem**, *near Plato's statue*; **propter metum**, *because of fear*; **propter tē**, *on your account*. — Also used as adverb, *near, at hand, close by*.

**propterea**, [**propter** + **eā** (probably a case form of **is**)], adv., *therefore, on that account*.

**prōra**, -ae, [Gr. word, *πρόρα*], f., *the prow (of a ship)*.

**prorsum**, less classical form for **prorsus**.

**prorsus**, also (less classically) **prorsum**, [for **prōversus**, p. p. of **prō-vertere**], used as adv., *turned forward; hence, straight on, and, more classically, straightway, utterly, absolutely; in a word*. — **nihil prorsum**, *absolutely nothing*.

**prōscribere**, -ō, -scripsi, -scriptus, [**prō** + **scribere**], *to write forth; hence, to proclaim in writing; to post up, advertise for sale or to let; to punish with confiscation of goods; to outlaw, proscribe*.

**prōsilire**, -iō, -silui (more rarely -ivi and -ii), (no p. p.), [**prō** + **salire**], *to leap forth*.

**prōsper**, -era, -erum, [**prō** + **spēs**], *according to one's hopes, successful, prosperous*.

**prōspicere**, -iō, -spexi, -spec-tus, [**prō** + **specere**], *to look forth, look out; hence, to be on the watch; to look out for, provide for (with dat.); to foresee (with acc.)*.

**prōvidēre**, -eō, -vidi, -visus, [**prō** + **vidēre**], *to see before; hence, to foresee; to prepare, provide; and intrans., to provide for (with dat.)*.

**prōvincia**, -ae, [**prō** and the stem of **vincere** + **iā**], f., *a region acquired in front of or beyond one's boundaries, a province (confined to lands conquered outside of Italy); hence, also, a domain or a province, in the sense of the English "this is my province."*

**prōvocāre**, -ō, -āvī, -ātus, [**prō** + **vocāre**], *to call forth, call out; hence, to challenge; to appeal; to rouse, stir up*.

**prōvocātiō**, st. **prōvocātiōn-**, [**prōvocāt** + **iōn**], f., *a having called forth; hence, an appeal (to a higher tribunal); also, in the writers of the Empire, a challenge*.

**proximus**, -a, -um, [superl. from stem of **prope**], see **propior**.

**prudentia**, -ae, [**prudent** (for **prōvident** -) + **iā**], f., *foresight; hence, sagacity, discretion, prudence, wisdom; skill, knowledge of a thing*.

**Pūblicola**, -ae, [for **Pop(u)li-cola** (**populus** and \***cola**, root of **colere** + **ā**-)], m., *a surname*

applied to **P. Valerius**, who helped Brutus drive out the Tarquins, and was one of the first consuls (509 B. C.); given also to his descendants.

**pūblicus**, -a, -um, [for **populicus** (**popul** + **co**-)], of the people or state; hence, official.

**Pūblius**, -i, m., a Roman first name (**praenōmen**), as **Pūblius Cornēlius Scīpiō**. Abbreviation **P**.

**pudēre**, see **pudet**.

**pudet**, **puduit**, or **puditum est**, [third person of **pudēre**, used impersonally], it shames. — **mē tālium verbōrum pudet**, I am ashamed of such language. (Occasionally used as a personal verb.)

**pudīcē**, [adv. of **pūdicus**], bashfully, chastely, modestly.

**pudīcus**, -a, -um, [√ **pud** (of **pudēre** and **pudor**) + **co**-, as if through an **i**-stem], bashful, chaste, modest.

**pudor**, st. **pudōr**-, [√ **pud** + **ōr**-], m., shame; hence, bashfulness, modesty.

**puella**, -ae, [**puerā**- + **lā** (dim.), assimilated], f., a girl, maid.

**puer**, -erī, [?], m., a boy, lad.

**pueritia**, -ae, [**puer** and the made-up ending **tia** (i. e., after the pattern of **militiā**)], f., boyhood (i. e., till the fifteenth or seventeenth year, when the **toga virilis** was put on).

**puerulus**, -i, [**puer** + **lo**- (dim.)], m., a small boy.

**pugillāris**, -e, [**pugillus** (**pūgnus**, fist, same root as **pūgna**, and **lo**-, dim., assimilated) and the made-up ending -āris, i. e.,

after the pattern of **lūnā-ris**], belonging to a fist. — More common as plural noun, **pugillārēs**, -ium, m., writing-tablets, notebook.

**pūgna**, -ae, [√ **pug** + **nā**-], f., fisticuffs; hence, a fight, battle.

**pūgnāre**, -ō, -āvī, -ātum, [denom. from **pūgna**], to fight, battle.

**pūgnāx**, st. **pūgnāc**-, [**pūgnā**- + **c(o)**-], inclined to battle, pugna-cious, warlike.

**pulcher**, -chra, -chrum, [?], beautiful, handsome, fair, fine.

**pulchrē**, [adv. of **pulcher**], beautifully, finely.

**pulchritūdō**, st. **pulchritūdin**-, [**pulchr** + **tūdin**- (i. e. as if through a stem in **tu**-; cf. **habitus**, **habitudō**)], f., beauty.

**Pulvillus**, -i, m., a Roman surname (**cōgnōmen**). See Lesson xxxvii.

**pulvis**, st. **pulver**-, [?], m., dust.

**Pūnicus**, -a, -um, [for **Poenicus** (**Poen** + **co**-)], Punic, Carthaginian.

**puppis**, st. **puppi**-, [?], f., the stern (of a ship).

**pūrgāre**, -ō, -āvī, -ātus, [for **pūrigāre** (denom. from \***pūrigus**, **pūrus** and \***agus**, root of **agere** + **o**-)], to purify, cleanse; hence, to clear from, justify, exonerate; to offer in excuse.

**Purpurio**, st. **Purpurio**n-, [**purpura**, purple + **iōn**-], m., a Roman surname (**cōgnōmen**).

**putāre**, -ō, -āvī, -ātus, [denom. from **putus**, -a, -um (√ **pu** + **to**-)], to cleanse; hence, to prune; to adjust accounts, to reckon, count; to imagine, fancy, think, deem.

**putrefacere**, -iō, -fēcī, -factus, [obscure compound of root in **putrēre** (denom. from **puter**, -tra, -trum) and **facere**], *to cause to decay, to rot.*

**Pyrēnaeus**, -a, -um, [foreign word of doubtful derivation], *of the Pyrenees.* — As noun, **Pyrēnaeus**, -ī, m., *the Pyrenaean range* (dividing Gallia from Hispania).

**Pyrrhus**, -ī, [Gr. pr. name, Πύρρος], m., *the king of Epirus, in Greece, who tried to conquer the Romans about 280 B. C., having been appealed to for aid by the people of Tarentum.*

**Pythia**, -ae, [fem. of **Pythius** (Gr. proper adjective, Πύθιος), used as noun], f., *the priestess who spoke the replies of Apollo's oracle at Delphi in Phocis.*

## Q.

**Q.**, abbreviation for the praenomen **Quintus**.

**quā**, [case form of **quī**, used as adv.], *where* (both rel. and interrog.); *at which place; at what place? which way?*

**quadrāgēsīmus**, -a, -um, [related to **quadrāgintā**, as **vīcēsīmus** to **vīgintī**], *the fortieth.*

**quadrāgintā**, indecl., [obscure formation from root in **quat-tuor**], *forty.*

**quadrīngentēsīmus**, -a, -um, [from **quadrīngentī**, like **centēsīmus**, from **centum**], *the four hundredth.*

**quadrīngentī**, -ae, -a, [obscure formation from roots of **quat-**

**tuor** and **centum**], *four hundred.*

**quaerere**, -ō, **quaesīvī**, **quaesītus**, [?], *to look for, search for, seek; hence, to ask, inquire; to examine, investigate.*

**quaestiō**, st. **quaestiōn-**, [obscurely formed from root of **quaerere**], f., *a looking for; hence, a questioning, investigation; a question.*

**quālis**, -e, [root of **quī** and **quis** + **ālis** (cf. **nātūrā-lis**)], *of what sort? or of which sort* (interrog. and rel.). — **tālis** . . . **quālis**, *such . . . as.*

**quam**, [case form of **quī** and **quis**, used as adv. and conjunc.], *how much? how? (of degree); as; than; when used with the superlative, it is rendered by as possible with the positive; e. g., quam plūrimī, as many as possible. — quam celerrimē, as fast as possible.*

**quamquam**, [**quam** + **quam**], conj., *however (much); but chiefly used in the sense although, or with a corrective force, and yet.* (In classical Latin used with the indicative; in later Latin, with the subjunctive.)

**quamvis**, [**quam** + **vīs** (2d p. sing. pres. indic. of **velle**)], *however (much) you wish; hence, although* (in which sense it is used with the subjunctive in classical Latin, but later with the indic.).

**quandō**, [**quam** + form from root of **dum**, -de, etc.], *when* (both interrog. and rel.). — Also indef., *at some or any time, ever* (chiefly in connection with **sī**, **nisi**, or **num**).

**quandōque**, [**quandō** + **que**],

- whenever, as often as*; also as indef., *at some or any time*; and occasionally causal, *since*.
- quantulus**, -a, -um, [quant<sup>o</sup> + lo- (dim.)], interrog., *how little*? also relative, *as little*.
- quantus**, -a, -um, [obscure formation from same root as **quī**, **quīs**, **quam**, etc.], *how great*? *how much*? *as great*. — **tantus** . . . **quantus**, *so (or as) great . . . as*.
- quārē**, [quā rē], *by what thing*? or *by which thing*; hence, *why*? or *therefore*.
- quārtus**, -a, -um, [obscurely formed from root in **quattuor**], *fourth*.
- quārtus** (-a, -um) **decimus**, -a, -um, [quārtus and decimus (decem + mo-)], *fourteenth*.
- quasi**, [case form of **quī** + **si**], *as if*; hence, *as it were*.
- quater**, -iō, no perf., **quassus**, *to shake*; hence, *to wield, brandish*; *to agitate, trouble*; *to shatter*. (Hardly used in classic prose.)
- quattuor**, indecl., [?], *four*.
- quattuordecim**, indecl., [quattuor + decem], *fourteen*.
- que**, [case form from **quī**], conj., and (implying a closer connection than **et**, and attached as enclitic to the second of two single words, or to the first word of the second of two phrases or clauses connected by it).
- querī**, -or, **questus**, [?], *to complain of, bewail, lament*.
- querimōnia**, -ae, [from root of **querī**, with suffix **mōniā**-, as if through a stem in **o**-], f., *a lamentation, lament, complaint*.
- quī**, **quae**, **quod**, rel. pron., *who* or *which, that*. At the beginning of an independent sentence, often = **et is** or **nam is**, and *he* or *for he*.
- quia**, [?], conj., *because*.
- quicumque**, **quaecumque**, **quodcumque**, [quī + cum-que (cum + que)], indef. relative, *whoever* or *whichever, whatever*.
- quidam**, **quaedam**, **quoddam** or **quiddam**, [quī + dam (same root as **dum**, **-de**, etc.)], indef. pron., *some (particular) one, somebody* or *something*; *a kind of*. (The most definite of the indefinite pronouns.)
- quidem**, [case form of **quī** + **dem** (same root as **-dam**, **dum**, etc.)], used to emphasize the word before it, or the general notion of the phrase in which it stands second, and best rendered in English by stress of voice; *to be sure*. — **nō . . . quidem**, *not . . . even, not . . . either* (see **nō**).
- quiēs**, st. **quiēt**-, [quiēs (cf. **quiescere**) + **t(i)**-], f., *rest, quiet; peace*.
- quiēscere**, -ō, -ēvi, -ētum, [incept. of \***quiēre** (same root as **quiēs**)], *(to begin) to rest* or *be quiet, keep still*. Sometimes also trans., *to calm, quiet*.
- quilibet**, **quaelibet**, **quodlibet**, [quī + libet], indef. pron., *whoever you please*; hence, *any one whatever*.
- quīn**, [case form of **quī** + **nē**], *why not*? hence, in strong assertion, *verily, nay even*; and as rel. conj., with subjunc., *that . . . not or but (that)*; **nēmō est quīn dicat**, *there is no one but says*; **facere nōn possum quīn ad tē scribam**, *I cannot but write to*

*you*. (The clause upon which the *quīn*-clause depends is regularly negative, and the *quīn*-clause is often best rendered by *without* and a participle.)

**Quīnctius**, -a, -um, [Quīnt° + *io*-], the name of a Roman gēns.

— **L. Quīnctius Cincinnā-tus**, dictator in 458 B. C.— **For T. Quīnctius**, see Lesson xxxviii.

**quīndecim**, indecl., [quīnque + *decem*], *fifteen*.

**quīndecimvir**, -ī, [quīndecim + *vir*], m., *a member of a body of fifteen men*, especially of the body who had charge of the sacred Sibylline books. (Generally used in the plural.)

**quīngentēsimus**, -ā, -um, [related to quīngentī as centēsimus to centum], *five hundredth*.

**quīngentī**, -ae, -a, [quīnque + centum], *five hundred*.

**quīnquāgēsīmus**, -a, -um, [related to quīnquāgintā, as vīgēsīmus to vīgintī], *the fiftieth*.

**quīnquāgintā**, indecl., [obscure formation from quīnque], *fifty*.

**quīnque**, indecl., [?], *five*.

**quīntus**, -a, -um, [quīnque + *to*-], *fifth*.

**Quīntus**, -ī, [quīntus used as proper name], m., a Roman prae-nōmen, as **Quīntus Fabius Māximus**. Abbreviation **Q**.

**quīntus decimus**, -a, -um, *fifteenth*.

**Quīrītēs**, -īum, [?]; m., the name of the people of **Curēs**, the capital of the Sabines. The name was adopted by the Romans, after the annexation of the Sabines, as the name for themselves when con-

sidered in a political rather than a military capacity; hence, *Roman citizens*.

**quis** (quī), quae, quid (quod), [same root as quī, rel.], interrog. pron., *who? which* (of several)? *what?* (The forms *quis* and *quid* are most commonly used as nouns, quī and quod as adjective. The latter forms have more descriptive force than the others and are equivalent to *what sort of a*; quī homo, *what sort of a man?*)

**quis** (quī), quae (qua), quid (quod), [same root as the rel. and interrog.], indef. pron., *any, some*. (Used chiefly after *sī, nī, si, num*. It is a little more definite than *quisquam* and a little less definite than *aliquis*.)

**quisnam**, quāenam, quidnam, [quis + nam, as a strengthening particle], interrog. pron., *who, (which, what), pray? who in the world?*

**quispiam**, quāepiam, quidpiam (quodpiam), [quis + *pe* (as in *nempe*) and *iam*], *some one or any one*. (The least indefinite of the indefinite pronouns except *quidam*.)

**quisquam**, (fem. wanting except in the abl. sing.), quocquam, or quidquam, [quis + *quam*], *any one whatever*. (The most indefinite of the indefinite pronouns.)

**quisque**, quāeque, quidque (quodque), [quis + *que*], indef. pron., *each, every*. (Regularly used of more than two, and thus differing from *uterque*.)

**quīvis**, quāevis, quidvis (quodvis), [quī + *vis* (2d

- pers. sing. indic. pres. of *velle*), indef. pron., *whoever, whichever, whatever you wish*; hence, *any whatever*.
- quō**, [case form of *qui* and *quis*], adv. (interrog. or rel.), *whither?* or *whither* (rel.); hence, *to what end?* for *which reason, wherefore*; and as conjunc. of purpose, *that, in order that* (used with clauses containing a comparative).
- quoad**, [case form of *qui* and *quis* + *ad*], adv. and conj., *up to which, or what?* hence, *how far?* so *far as*; so *long as, until*.
- quod**, [neut. acc. of *qui*], *as to which*; hence, as conj., *because*; in *that, (as to) the fact that*.
- quōminus**, [case form of *qui* + *minus*], conj., *by which the less*; hence, *that not* (used with the subjunctive after verbs of hindering, etc., and often best rendered by *from* with a participle).
- quoniam**, [*quom* (old form of *cum*) + *iam*], conj., *when now, i. e., since, seeing that*.
- quoque**, [?], adv., *also, or even*. (Emphasizing the word before it, while *etiam* more commonly emphasizes the word after it.)
- quot**, indecl. adj. (both interrog. and rel.), [?], *how many?* — *tot . . . quot, so many . . . as*.
- quotannis**, [*quot annis*], adv., *as many years as (there are), i. e., every year, yearly*.

## R.

- rādere**, -ō, *rāsī, rāsus*, [?], *to scrape, shave*.
- radius**, -ī, [?], m., *a rod*; hence, *a ray, beam*.

- rāna**, -ae, [for *racna* (√ *rac*, to cry out + *nā*-), f., *a frog*.
- rapere**, -iō, *rapui, raptus*, [√ *rap* used as a stem], *to seize, snatch*; hence, *to rob, carry off*; *to ravage, lay waste*.
- raptor**, st. *raptōr*-, [√ *rap* + *tōr*-], m., *one who seizes*; hence, *a robber, plunderer, ravisher*. (Not used in classic prose.)
- rāstrum**, -ī, [√ *rād* (of *rādere*) + *trō*-], n., *a rake, hoe*. (Plural more commonly *rāstri, -ōrum*, m.)



- ratio**, st. *ratio*n-, [rat% (p. p. of *rēri*) + *io*n-], f., *a having reckoned*; hence, *a reckoning*; *an account*; *a (business) affair*; *a way of doing things, system*; *a doctrine or theory of something*; *the reckoning faculty, reason*; *a reason or ground for something*. — *ratio*nem habēre aliquid, *to take account of or have regard to anything*; *ratio cōstat, the account balances*.
- ratī**, st. *ratī*-, [?], f., *a raft*.
- ratus**, -a, -um, [p. p. of *rēri* used as adj.], *reckoned*; hence, *settled, fixed, valid*.
- re** (before vowels and some consonants red), inseparable preposition, *again, back*.
- recēdere**, -ō, -cēssī, -cēssum, [re + *cēdere*], *to draw back*; hence, *to retreat, withdraw*; *to desist, retire from*.

**recēns**, st. recent-, [?], *fresh, new, recent*. See also **novos** and cf. **vetus** and **antiquus**.

**recipere**, -iō, -cēpi, -ceptus, [re + capere], *to take back*; hence, *to recover*; *to take to one's self, receive*; *to take upon one's self, assume, undertake*. — **sē recipere**, *to draw back, betake one's self to, retreat*.

**reciprocus**, -a, -um, [\*rec% (re- + co-) + \*proco- (pro- + co-)],<sup>1</sup> *back and forth, alternating, reciprocal*.

**recitāre**, -ō, -āvī, -ātus, [re + citāre (intensive of ciēre, to call)], *to call or read out a public document*; hence, *to read aloud, recite*.

**reconciliāre**, -ō, -āvī, -ātus, [re + conciliāre (denom. from concilium, con + \*calium, √ cal of clāmāre + io-)], *to call together again*; hence, *to reunite, bring together, reconcile*; *to regain, reestablish*.

**recordārī**, -or, -ātus, [re + \*cordārī (which would be a denom. from cor, heart, as the supposed seat of the mind)], *to call to mind, remember*. (Used with an accusative of direct object.)

**rēctor**, st. rēctōr-, [√ rēg + tōr-], m., *one who draws a straight line*; hence, *a director, ruler*; *a master, commander*; *a helmsman or a driver*.

**rēctum**, -ī, [neut. of rēctus used as noun], n., *the right, virtue*.

**rēctus**, -ā, -um, [p. p. of regere used as adj.], *ruled straight*; hence, *straight*; *proper, right*.

<sup>1</sup> J. B. Greenough.

**recūsāre**, -ō, -āvī, -ātus, [re and causa as if through a causāre], *to make an excuse for not doing*; *to object, decline, refuse*.

**reddere**, -ō, -didī, -ditus, [re (d) + dare], *to give or put back*; hence, *to restore*; *to give up, surrender*; *to bestow, give*; *to repeat, tell*; *to put into a certain condition, render so and so*.

**redigere**, -ō, -ēgī, -actus, [red + agere], *to drive back*; hence, *to bring back*; *to bring to a certain state, render so and so*; *to reduce to*; *to raise, collect (money, etc.)*.

**redīre**, -eō, -iī, -itum, [red + īre], *to go back, return*; *to come or be reduced to, reach*.

**redūcere**, -ō, -dūxī, -ductus, [re + dūcere], *to lead or bring back*; *to escort home (as a mark of honor; see dēdūcere)*; *to draw off (troops)*; *to restore*; and occasionally, *to reduce to*.

**referre**, -ferō, rettulī, relātus, [re + ferre], *to bring back*; hence, *to restore, pay back, give back*; *to repeat, renew, reproduce*; *to report, tell, narrate*; *to reply*; *to put before the senate, propose*; *to put down in a list or register, record*; *to assign, ascribe, refer to*. — **pedem or gradum referre**, *to retreat*; **grātiām referre**, *to show gratitude by deeds, recompense*; **acceptum referre**, *to put down to the credit of*.

**rēfert**, rētulit, rēferre, (also written separately), [case form of rēs + ferre], *it is of importance or interest, it concerns*. (The person or thing interested is expressed by a genitive or by the abl. fem.



- sing. of a possessive pronoun. — *Cicerōnis rētulit*, it was for Cicero's interest; *meā māximī rēfert*, it is of the greatest importance to me. (In classical Latin perhaps most commonly used with a clause as subject.)
- reficere**, -iō, -fēcī, -fectus, [re + facere], to make again; hence, to repair, restore, renew; to refresh, reinvigate, recruit.
- refluere**, -ō, [re + fluere], to flow back; also, to overflow. (A word not belonging to classic prose.)
- rēgālis**, -e, [rēx and the made-up ending ālis (i. e., after the pattern of nātūrā-lis)], belonging to a king, kingly, royal, regal.
- regere**, -ō, rēxī, rēctus, to make a straight line; hence, to guide, direct; to govern, rule.
- rēgia**, -ae, [fem. of rēgius, used as noun], f., the royal dwelling, a palace.
- rēgina**, -ae, [√ rēg + nā-, as if through an ī-stem], f., a queen.
- regiō**, st. regiōn-, [√ reg + iōn-], f., the drawing of a straight line; hence, a straight line; (mostly plural) boundaries; hence, a region (included within boundary lines), a district. — ē regiōne, in a straight line; hence, with the genitive, opposite.
- rēgius**, -a, -um, [rēg- + iō-], of a king, kingly, royal, regal.
- rēgnāre**, -ō, -āvī, -ātum, [denom. from rēgnum], to have sway, reign, rule; and occasionally trans., to reign over (chiefly in passive).
- rēgnum**, -ī, [√ reg + no-], n., royal power, rule, sway; hence, a kingdom.
- rēgulus**, -ī, [rēx and lo- (dim.) with u inserted after the pattern of o-stems], m., a little king, petty king, chieftain.
- Rēgulus**, -ī, [rēgulus as proper name], m., a Roman surname (cōgnōmen). — **M. Atīlius Rēgulus**, the general whose capture by the Carthaginians in the First Punic War has been adorned with so much romance.
- relāxāre**, -ō, -āvī, -ātus, [re + lāxāre (denom. from lāxus)], to stretch wide, or make loose again; hence, to loosen, open; to ease, soften; to cheer; to relax.
- religiō**, st. religiōn-, [?], f., religious feeling or scruple, reverence; religion; scrupulousness, conscientiousness; sacredness.
- relinquere**, -ō, -līquī, -līctus, [re + linquere], to leave behind; hence, to abandon; to bequeath; to leave (in the widest sense).
- reliquus**, -a, -um, [re + \*li-quus (√ liq of linquere + uo-)], left, remaining; hence, the rest. (Properly distinguished from cēterī as that which "remains" from that which "exists beside," but the difference is not closely observed.)
- remanēre**, -eō, -mānsī, (no p. p.), [re + manēre], to stay behind; hence, to remain, continue, last.
- remedium**, -ī, [re and the root of medērī, to heal, with the suffix iō-], n., a healing again; hence, a cure, remedy.
- reminiscī**, -or, (no perf.), [re + \*miniscī (incept. from root in meminī and mēns)], to bring back to mind, remember, recollect.
- remissus**, -a, -um, [p. p. of re-

- mittere**, used as adj.], *slackened*; hence, *relaxed, loose*; *gentle, indulgent*; *negligent, remiss*.
- remittere**, -ō, -mīsi, -missus, [re + mittere], to send or let go back; hence, to slacken, loosen; to restore, return; to relieve, remit; to grant, yield, give up.
- remollēscere**, -ō, [re + mollēscere (incept. from mollis)], to begin to soften again, to become soft.
- removēre**, -eō, -mōvi, -mōtus, [re + movēre], to move back; hence, to take away, remove.
- remūnerārī**, -or, -ātus, [re + mūnerāre (denom. from mūnus)], to give a gift in return, to recompense, remunerate.
- Remus**, -ī, m., the twin brother of Romulus.
- rēmus**, -ī, [?], m., an oar.
- renovāre**, -ō, -āvī, -ātus, [re + novāre (denom. from novos)], to make new again, renew; hence, to refresh or restore; to say again.
- renūntiāre**, -ō, -āvī, -ātus, [re + nūntiāre (denom. from nūntius, wh. see)], to bring back a message; hence, to report, declare; to proclaim, announce; also, to retract, disclaim, break off.
- repellere**, -ō, reppuli, -pulsus, [re + pellere], to drive back; hence, to repulse; to ward off; to reject.
- repente**, [abl. of repēns used as adverb], suddenly, unexpectedly.
- repentīnus**, -a, -um, [repēns and suffix no- as if through an ī-stem], sudden, unexpected.
- reperīre**, -iō, repperī, -pertus, [re + parere], to get again; hence, to meet with, find; to find out, learn; to hit upon, discover.
- repetere**, -ō, -ivi, -itus, [re + petere], to make for again, attack again; hence, to go back to, [in the sense to revisit and the sense to begin (an account or story) with]; to bring back; to begin again, renew, repeat; to demand back, reclaim. — **rēs repetere**, to demand satisfaction or restitution.
- repōnere**, -ō, -posui, -positus, [re + pōnere], to put back; hence, to replace, restore; to lay up, preserve; to substitute; to lay aside, put down; to reckon among.
- repraesentāre**, -ō, -āvī, -ātus, [re + praesentāre (denom. from praesēns, p. a. from praeesse)], to make present again; hence, to show, display, recall; to do at once; and in imperial Latin, to portray.
- reprehēnsāre**, -ō, [frequent. from reprehendere], to keep holding back. (Found perhaps only once.)
- repugnāre**, -ō, -āvī, -ātum, [re + pugnāre (denom. from pūgna)], to fight back; hence, to resist; to oppose; to be inconsistent with.
- requiēs**, st. requiēt-, [re + quies], f., a resting again; hence, relaxation, respite; repose (denoting rest after effort or suffering, while quies is rest in itself).
- requirere**, -ō, -quisivi, -quisitus, [re + quaerere], to look for again; hence, to search after; to ask, inquire; to miss, want, need, require.
- rēri**, -eor, ratus, [?], to reckon; hence, to believe, think, suppose.
- rēs**, rei, [?], f., a thing; an affair, business; circumstances; reality, truth, fact; property, possessions;

- benefit, interest.* — Hence, *rēs gestae*, achievements; history; *rēs publica*, the state. — *ē rē tuā*, *ē rē publicā*, for your good, for the good of the state.
- rescindere**, -ō, -scidī, -scissus, [re + scindere], to split again; hence, to cut or break down; to annul, repeal, rescind; also, to open.
- residuus**, -a, -um, [resid gathered from residēre {re + sedēre} and treated as stem] + uo-, left sitting behind; hence, remaining, left.
- resistere**, -ō, -stitī, (no p. p.), [re + sistere], to take one's place again; hence, to stand still, halt; to remain, stay; and especially, to oppose, resist.
- respicere**, -iō, -spexī, -spec-tus, [re + specere], to look back; hence, to look about; and trans., to look back at, look upon; to pay attention to, have a care for.
- respondēre**, -eō, -spondī, -spōnsus, [re + spondēre], to promise in return; hence, to answer, reply; to agree with, correspond to (in this sense used with a dative).
- respōnsum**, -ī, [p. p. of respon-dēre, used as noun], n., an answer, a reply, response.
- rēs publica**, see *rēs*.
- restāre**, -ō, -stitī, (no p. p.), [re + stāre], to stand back; hence, to stay behind, but oftener, to stand firm, hold out; to be left. — Hence, impersonally, *restat*, it remains; *restat ut dīcam*, it remains for me to say.
- restat**, see *restāre*.
- restituere**, -ō, -uī, -ūtus, [re + statuere (denom. from status, √ sta + tu-)], to put back into its place; hence, to restore; to rebuild; to renew; to give back, return; to reinstate.
- resumere**, -ō, -sūmpsi, -sūmp-tus, [re + sūmere (sub + emere)], to take from under again; hence, to take up again, resume; to take back, recover. (Not used in classic prose.)
- retardāre**, -ō, -āvī, -ātus, [re + tardāre (denom. from tardus)], to make slow again; hence, to keep back, delay; also intrans., to hold back, tarry.
- retinēre**, -eō, -uī, -tentus, [re + tenēre], to hold back; hence, to detain; to check, restrain; to keep, maintain.
- retrahere**, -ō, -trāxī, -trāctus, [re + trahere], to drag back; hence, to call back, keep back; to withdraw, remove; to divert, turn.
- revertere**, -ō, -vertī, -versus, [re + vertere], to turn back, turn about; to come back, return. (For the tenses from the present stem deponent forms are mostly used; for the perf., pluperf., and fut. perf., only active forms are found in classical Latin. The p. p. *reversus* has an active sense.)
- revocāre**, -ō, -āvī, -ātus, [re + vocāre], to call back; hence, to recall, call off, withdraw; to regain, recover; to withhold, restrain.
- revolāre**, -ō, -āvī, -ātus, [re + volāre], to fly back.
- rēx**, st. *rēg-*, [root as stem], m., a king.
- Rhea Silvia**, *Rheae Silviae*, f., the mother of Romulus and Remus.
- Rhēnus**, -ī, m., the Rhine (rising

near the eastern boundary of Helvetia and flowing west along its northern boundary, then north-northwest into the German Ocean, separating Gaul and Germany).

**Rhodanus**, -ī, m., *the Rhone* (rising in Helvetia not far from the source of the Rhine and flowing westerly, till after passing through the Lake of Geneva [*Lacus Lemannus*] it turns south-southwest and flows through Gaul into the Mediterranean).

**rīdēre**, -eō, **rīsī**, **rīsum**, *to laugh*; also trans., *to laugh over or at*.

**rīpa**, -ae, [?], f., *a bank* (of a river).

**rīsus**, -ūs, [√ *rīd* + *su*], m., *laughter*; *a laugh*.

**rītē**, [case form from same root as *rītus*, used as adv.], *with proper religious ceremonies*; hence, *duly, fitly, rightily*.

**rītus**, -ūs, [?], m., *religious usage or ceremony, a rite*; hence, *a way, fashion, custom* (in this sense generally used in the abl. as adv., *after the fashion of*).

**rīvālis**, -e, [*rīvo*- and the made-up ending -*ālis*, i. e., after the analogy of *nātūrā-lis*], *of a brook*. — Hence, as noun, *rīvālēs*, *people who use the same brook, neighbors*; then, *people who love the same woman, rivals* (also so used in the singular).

**rōbur**, st. *robor*-, [?], n., *oak*; hence, *strength, force*.

**rogāre**, -ō, -āvī, -ātus, [?], *to ask*; *to question, inquire*; *to request, beg*; *to propose a bill or nominate an official* (before the general assembly of the people, not before the senate).

**rogātus**, -ūs, [*rogā*- + *tu*], m., *a request*. (Used only in abl. sing.)

**Rōma**, -ae, f., *Rome*. (On the left bank of the Tiber, which separates Latium from its north-western neighbor Etruria, and about sixteen miles from the west coast of Italy. Founded in 753 B. C.)

**Rōmānus**, -a, -um, [*Rōmā*- + *no*-], *of Rome, Roman*. — n., **Rōmānus**, -i, m., *a Roman*.

**Rōmulus**, -ī, m., *the founder and first king of Rome*; according to the legend, son of Mars and Rhea Silvia.

**Rōmulus Silvius**, **Rōmulī Silvī**, m., one of the legendary kings of Alba, and, according to Livy, great-grandfather of Amulius, and of Numitor, who was the grandfather of Romulus and Remus.

**Rōscius**, -a, -um, *the name of a Roman gens*. — Q. **Rōscius Gallus**, a very celebrated actor and friend of Cicero's. — **Sex. Rōscius Amerīnus**, a Roman gentleman, in defence of whom one of Cicero's orations was written, as was another in defence of the actor.

**ruber**, -bra, -brum, [?], *red, ruddy*.

**ruīna**, -ae, [root of *ruere*, *to rush*, and *nā*-, as if through an *ī*-stem], f., *a rushing or falling down*; hence, *downfall, ruin, destruction*; *catastrophe*.

**Rullīanus**, -ī, m., *a Roman surname (cōgnōmen)*. See Lesson xl. for Q. **Fabius Rullīanus**.

**rumpere**, -ō, **rūpī**, **ruptus**, [√ *rup*], *to burst or break*.

**rŕrsus**, [for **reversus** (re- + **versus**, p. p. of **vertere**)], adv., turned back; hence, again; in return, on the other hand.

**rŕs**, st. **rŕr-**, [?], n., the country (as opposed to the city); hence, a country-place. — Loc. **rŕrŕ** and less often **rŕre**, in the country.

## S.

**Sabŕnŕ**, -ŕrum, m., the Sabines (the people who in the early times of Rome lived in the country in Central Italy north of Latium and east of Umbria and Etruria, the carrying off of whose women by the Romans at the celebration of certain sacred games led to a war and to the union of the Sabines and the Romans).

**sacer**, -cra, -crum, [?], consecrated to a deity, sacred.

**sacerdŕs**, st. **sacerdŕt-**, [obscure formation from **sacer**, sacred], c., a priest or priestess.

**sacerdŕtŕum**, -ŕ, [sacerdŕt- + **ŕo-**], n., a priesthood.

**sacrŕmentum**, -ŕ, [sacrŕ- (stem of **sacrŕre**, denom. from **sacer**) + **mentŕo-** (i. e., **min-** + **to-**)], n., the means of making sacred; hence, an oath, but chiefly confined to the oath of military allegiance.

**sacrŕrŕum**, -ŕ, [from **sacer** and the made-up ending -ŕrŕum (see **adversŕrŕus**)], n., a shrine, sanctuary.

**sacrificŕre**, -ŕ, -ŕvŕ, -ŕtus, [denom. from **sacrificus** (sacrŕ + **\*facus**,  $\sqrt{\text{fac}} + \text{o-}$ )], to make sacred; hence, to sacrifice.

**sacrificŕum**, -ŕ, [sacrificŕo- (sa-

crŕ + **\*facus** { $\sqrt{\text{fac}} + \text{o-}$ }) + **ŕo-**], n., an offering; a sacrifice.

**sacrŕlegus**, -a, -um, [sacrŕ + **\*legus** ( $\sqrt{\text{leg}} + \text{o-}$ )], gathering sacred things for one's self, i. e., temple-robbing; hence, sacrŕlegious.

**sacrum**, -ŕ, [neut. of **sacer**, used as noun], n., a sacred thing; hence, a sacred utensil; a temple; a sacrifice; and, chiefly in plural, sacred rites, worship.

**saepe**, [case form of the rare **saeplis**, as adv.], often. — Comp. **saeplius**; superl. **saeplissimŕ**.

**saeplŕre**, -ŕŕ, **saeplŕ**, **saeptus**, [denom. from **saeplŕs**], to put a hedge or fence about; hence, to enclose, surround.

**saeplŕ**, [adv. of **saeplŕs**], fiercely, savagely, cruelly.

**saeplŕre**, -ŕŕ, **saeplŕ**, **saeplŕtum**, [denom. from **saeplŕs**], to be fierce or savage, to rage.

**saeplŕs** (-us), -a, -om (-um), [?], fierce, savage, wild; barbarous, cruel.

**Saguntŕnus**, -a, -um, [Saguntum and suffix **no-**, as if through an **ŕ-stem**], of Saguntum, Saguntine; and as noun, chiefly in plural, the Saguntines.

**Saguntum**, -ŕ, [Gr. pr. name, Σάγουντρον], n., Saguntum (a town on the east coast of Spain, about half way from the Strait of Gibraltar to France, famous for its bold resistance to Hannibal, who destroyed it in 219 B. C. Now Murviedro).

**sŕl**, st. **sŕl-**, [root meaning to trickle, flow], n., salt.

**sŕlŕum**, -ŕ, [sŕl- + **no-**, as if through an **ŕ-stem**], n., a salt-cellar.

**salūs**, st. **salūt-**, [obscure formation from root in **salvos**], f., *safety*; hence, *sound health*; *prosperity*; a *greeting, salute*. — **salūtum dicit** (in letters), *sends greeting*.

**salūtāre**, -ō, -āvī, -ātus, [denom. from **salūs**], *to wish safety to*; *to greet, salute*; *to call upon in order to pay one's respects* (a custom which sprang from the obligation upon the protégés [**clientēs**] of a noble Roman [their **patrōnus**] to make him an early morning visit).

**salvos** (-us), -a, -om (-um), [√ **sal**, *save* + **vo-**], *safe, sound, unharmed, well*.

**Samnīs**, st. **Samnīt-**, [**Samnium** and suffix **t(i)-**, as if through an **I-stem**], *belonging to Samnium* (the division of Italy lying east-south-east of Latium, between Apulia on the east coast and Calabria on the west coast); and, as noun, a *Samnite*.

**sānāre**, -ō, -āvī, -ātus, [denom. from **sānus**], *to make sound, to cure*; hence, *to remedy, repair, make good*.

**sānctus**, -a, -um, [p. p. of **sancīre**, used as adj.], *made sacred*; hence, *inviolable*; *holy, venerable*; *pure, good*.

**sānē**, [adv. of **sānus**], *soundly*; hence, *reasonably*, but chiefly used as an emphasizing particle, *certainly, verily, by all means*; also, *to be sure*.

**sānus**, -a, -um, [same root as **salvos**], *sound*; hence, *healthy, well*; *sane, rational*.

**sapiēns**, st. **sapient-**, [pres. p. of **sapere**, used as adj.], *having a*

*taste*; hence, *having intelligence, sensible, wise, and, as noun, a sensible or wise man*; a *philosopher*.

**sapientia**, -ae, [**sapient-** + **iā-**], f., *good sense, intelligence, wisdom*; *philosophy*.

**Sardinia**, -ae, f., *the island of Sardinia* (in the Mediterranean west of the southern part of Italy, and south of Corsica, somewhat less than 200 miles west-southwest of Rome).

**Sardīs**, -ium, [Gr. pr. name, **Σαρδεῖς**], f., *Sardis* (the chief city of Lydia, the division of Asia Minor between Caria and Mysia. The city was nearly in the centre of the province).

**sat**, another form for **satis**.

**satelles**, st. **satellit-**, [?], c., *an attendant upon a high personage*; hence, *an assistant, an accomplice*.

**satis**, [?], indecl. adj. and adv., *enough*. (Also often used as a noun.)

**Sāturnia**, -ae, [fem. of **Sāturnius** (**Sāturno-** + **io-**), used as noun], f., *a name applied to the goddess Juno*.

**Sāturnus**, -ī, [from the root of **serere**, **satus**, *to sow, plant*], m., *Saturn*, the king of Italy, in the golden age, according to the legend, who was afterwards worshipped as the god of husbandry, and became identified with the Greek *Kronos*.

**saucius**, -a, -um, [?], *wounded*.

**Scaevola**, -ae, [**scaevos**, *left, left-hand* + **lā-** (dim.)], m., the surname (**cōgnōmen**) of **C. Mūcius** (who burned off his right hand before King Porsena, whom he had failed to assassinate), and

afterwards of the gēns Mūcia.

— **Q. Mūcius Scaevola**, one of the sons-in-law of **C. Laelius**, and a speaker in Cicero's dialogues, **Dē Amicitia** and **Dē Rē Publicā**. He was a distinguished augur.

**scelus**, st. **sceler-**, [?], n., a crime.

**schola**, -ae, [Gr. word, σχολή], f., spare time, but confined to the meanings learned leisure, scholarly disputation; hence, school.

**Scīpiō**, st. **Scīpiōn-**, [scīpiō, a staff (carried as mark of rank, etc.)], m., a surname (cōgnōmen) in the gēns Cornēlia. — **P. Cornēlius Scīpiō Africānus Māior**, the conqueror of Hannibal at Zama in 202 B. C. — **P. Cornēlius Scīpiō Āemiliānus Āfricānus Minor**, his grandson (by adoption from the gēns Aemilia), who destroyed Carthage in 146 B. C. He was the friend of **C. Laelius**.

**scīre**, -iō, scīvī, scītus, [?], to know; hence, to be skilful in, know how (to do). (Properly applied to the knowledge of facts, while (cōg)nōscere is applied to the acquaintance with persons or things, but the two words are sometimes almost indistinguishable.)

**sciscitārī**, -or, -ātus, [frequent. from sciscere (incept. of scīre)], to try hard to find out; hence, to ask; to question, examine.

**scopulus**, -ī, [Gr. word, σκόπελος], m., a jutting rock, a crag, cliff.

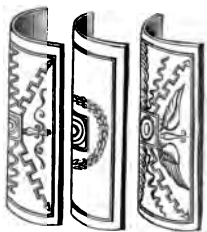
**scrība**, -ae, [√ scrīb + ā-], m., a writer, scribe, clerk.

**scrībere**, -ō, scrīpsī, scrīptus,

[fr. √ scarp, akin to the Greek γραφ- (cf. Eng. scrape)], to write.

**scrīptiō**, st. **scrīptiōn-**, [scrīptō- (p. p. of scrībere) + iōn-], f., a having written; hence, writing (as an action), also, a writing, a thing written.

**scūtum**, -ī, [?], n., a shield (made of wood, and oblong, but curved



like part of a cylinder, while the clupeus was a round, metal shield).

**sē-**, [same root as sed and suī], inseparable preposition, without or apart.

**sēcernere**, -ō, -crēvī, -crētus, [sē- + cernere], to sift apart; hence, to separate; also, to distinguish, discern.

**secundum**, [acc. neut. of secundus, used as prep. with acc.], following; hence, behind; and, more classically, along by; after, next to; according to. — **PLACE**, castra secundum mare, a camp by the sea. — **METAPHOR**, secundum deōs, next to the gods; secundum nātūrā, according to nature.

**secundus**, -a, -um, [participial formation (gerundive), from sequī], following; hence, the second; also, favorable, fortunate. —

- secundō flūmine**, *with the current, down stream.* — **rēs secundae**, *prosperity.*
- sēcūrus**, -a, -um, [sē- + cūra], *free from anxiety; hence, unconcerned, serene.*
- sed**, [abl. case form from same root as insepr. prefix sē-], conj., *but* (the general, strong adversative).
- sēdecim**, indecl., [sex + decem], adj., *sixteen.*
- sēdēre**, -eō, sēdī, sessum, [√ sed, same word as Eng. *seat*], *to occupy a seat, to sit.*
- sēdēs**, st. sēdi-, [same root as sēdēre], f., *a seat; hence, an abode.*
- sēditio**, st. sēdition-, [sēd (older form of sē-) and ito- (p. p. of ire), with suffix iōn-], f., *a having gone apart; hence, an insurrection, mutiny, sedition.*
- sēgnis**, -e, [?], *slow, sluggish, lazy.*
- sēgregāre**, -ō, -āvī, -ātus, [sē- + gregāre (denom. from grex, flock)], *to make flock apart; hence, to separate, remove from.*
- sēmet**, [sē + suffix met], *himself, herself, itself, themselves* (acc. and abl.; stronger than simple sē).
- semper**, [root of semel + per (cf. parumper)], adv., *always.*
- Semprōnius**, -a, -um, the name of a Roman gēns. — **Ti. Semprōnius Gracchus** and **C. Semprōnius Gracchus**, the two sons of Cornēlia, tribunes of the commons, whose political efforts led to their deaths in 133 B. C. and 121 B. C. respectively.
- senātor**, st. senātor-, [root of senex and suffix tōr-, as if through \*senāre], m., *a senator.*
- senātus**, -ūs, [root of senex and suffix tu-, as if through \*senāre], m., *the senate.* (Gen. sing. is sometimes senātī, after the fashion of the second declen.)
- senectūs**, st. senectūt-, [senec- + tūt-], f., *old age* (from sixty-two on).
- senēscere**, -ō, senui, [incept. of senēre (√ sen, old)], (to begin) *to grow old; hence, to wear out, decay, waste away.*
- senex**, gen. senis, [same root as senēre (√ sen, old)], *old, aged* (as opposed to iuvenis, see antiqus). — Comp. senior; superl. supplied by māximus nātū. — Especially common as noun, *an old man, old gentleman.* (The age denoted by senex is from sixty-two on; when senior does not imply direct comparison, as, "he is older than you," it means *elderly*, applied to the period between forty-five and sixty-two.)
- sēnsim**, [acc. of \*sēnsis, √ sent (of sentire) + si-], adv., *just perceptibly; hence, gently, gradually, slowly.*
- sēnsus**, -ūs, [√ sent + sū-], m., *feeling, sensation, perception; hence, sense, understanding; disposition, inclination.*
- sententia**, -ae, [sentent- (pres. p. of \*sentere, cf. sentire) + iā-], f., *an opinion, judgment; hence, a purpose, will; sense, meaning.* — *meā quidem sententiā*, *in my opinion.* — *ex sententiā tuā*, *in accordance with your wish.*
- sentire**, -iō, sēnsī, sēnsus, [?], *to feel, perceive; hence, to hear, learn, observe; to think, judge.*



**sēparāre**, -ō, -āvi, -ātus, [sē + parāre], to put apart, sever, separate.

**sepelīre**, -iō, -ivi, sepultus, [?], to bury.

**septem**, indecl., [?], seven.

**septemtriōnēs**, -um, [septem + triōnēs (root of terere, to wear by rubbing + iōn-)], m., the seven plough-oxen, i. e., the constellation Great Bear; hence, the north. (Singular occasionally found.)

**septendecim**, indecl., [septem + decem], seventeen.

**septimus**, -a, -um, [septem + mo-], seventh.

**septimus decimus**, the seventeenth.

**septingentēsimus**, -a, -um, [ordinal of septingenti], seven hundredth.

**septingenti**, -ae, -a, [septem + centum], seven hundred.

**septuāgēsīmus**, -a, -um, [ordinal of septuāgintā], seventieth.

**septuāgintā**, indecl., [obscure formation from root in septem], seventy.

**sepulcrum**, -ī, [sepul (cf. sepe- līre) + cro-], n., the means of burying; hence, a grave, tomb.

**Sēquani**, -ōrum, m., a people who lived in the eastern part of Gaul, north of the Rhone (Rhodanus) and east of the Saône (Arar), the Sequani.

**sequī**, -or, secūtus, [√ sec, follow], to follow, pursue, attend.

**Ser.**, abbreviation for **Servius**.

**serēnus**, -a, -um, [?], clear, bright, fair (of the weather); hence, cheerful, calm, serene.

**serere**, -ō, sēvi, satus, [√ sa, si, Eng. sow, seed], to sow, plant.

**sērius**, -a, -um, [?], earnest, serious.

**sermō**, st. **sermōn-**, [√ ser (of serere) + mōn-], m., a twining together (of words); hence, conversation, talk; speech; rumor, report; style; language.

**sermunculus**, -ī, [sermō and lo- (dim.)], as if through a stem in co-, m., a little talk, but, in classical Latin, confined to the meaning, gossip, tittle-tattle.

**Sertōrius**, -ī, m. — **Q. Sertōrius**, a distinguished general under Marius, who after the death of Sulla offered a long resistance to his party in Spain, but was assassinated in 72 B. C. See also Lesson xliii.

**sērus**, -a, -um, [?], late.

**servāre**, -ō, -āvi, -ātus, [denom. from servos], to watch over, guard, keep, save.

**servīre**, -iō, -ivi, -itum, [denom. from servos], to be a slave, to serve; hence, to be devoted to, to care for; to gratify, accommodate.

**servitium**, -ī, [servos and the made-up ending -tium (i. e., after the pattern of hospit-ium)], n., slavery; hence, collectively, a body of slaves, the slaves.

**servitūs**, st. **servitūt-**, [serv% + tūt-], f., slavery, servitude.

**Servius**, -ī, m., a Roman name. — **Servius Tullius**, the sixth king of Rome, reigning between the two Tarquins. Abbreviation **Ser**.

**servolus**, -ī, [servo- + lo- (dim.)] m., a young slave.

**servos** (-us), -ī, [?], m., a slave.

**sēscentēsimus**, -a, -um, [ordinal of sēscenti], six hundredth.

**sēscēntī**, -ae, -a, [sex + centum], *six hundred*.

**sēsē**, see **sul**.

**sēstertium**, -ī, [the genitive plural of **sēstertius**, used as a noun], n., *a thousand sesterces* (i. e., about \$43).

**sēstertius**, -a, -um, [semis, half + tertius], *two and a half*, but chiefly as noun, **sēstertius**, -ī, m., *a sesterce* (a silver coin equal to 2½ **assēs** or ½ **dēnārius** originally; after the Punic wars, to 4 **assēs**. Its value was between four and five cents in classical times).

**sētiūs**, [comp. of **seous** (√ **sec** of **sequi** + **o-**)], *following after*; hence, *less*; otherwise (most commonly with a negative).

**seu**, see **sive**.

**sex**, [same word as English *six*], indecl., *six*.

**Sex**, abbreviation for **Sextus**.

**sexāgēsīmus**, -a, -um, [ordinal of **sexāgintā**], *sixtieth*.

**sexāgintā**, [related to **sex** as **trīgintā** to **trēs**], indecl., *sixty*.

**sextus**, -a, -um, [sex + **to-**], *sixth*.

**Sextus**, -ī, [same word as the preceding], m., a Roman **praenōmen**. Abbreviation **Sex**.

**sextus decimus**, -a, -um, *sixteenth*.

**sī**, [same root as **sē**, **suus**, **sed**], *if*; used also in concessions, *even if*, in wishes, *oh if!* *oh that!* and occasionally in indirect questions, *if, whether*.

**Sibyllīnus**, -a, -um, [**Sibylla** (Gr. word, Σίβυλλα, a kind of prophetess), and **no-**, as if through an **i-stem**], *connected with or be-*

*longing to a sibyl, sibylline* (especially applied to the books sold to King Tarquin by the sibyl).

**sic**, [loc. case of **sē** + demon. suffix -ce], adverb, *so, thus*. (Properly stronger than **ita**; cf. **hīc** and **is**.)

**Sicānus**, -a, -um, [from Gr. word, Σικανός], *Sicanian*, and especially, *Sicilian* (some Sicanians having wandered from their old homes near the Tiber to the island of Sicily).

**siccus**, -a, -um, [?], *dry*.

**Sicilia**, -ae, [Gr. Σικελία], f., *the island of Sicily*, off the southern coast of Italy.

**sicuti**, [**sic** + **uti**], *so as, just as*.

**significāre**, -ō, -āvī, -ātus, [demon. from \***significus** (**signo-** + \***facus**, √ **fac** + **o-**)], *to show by a sign; to point out; to indicate, signify*.

**signum**, -ī, [?], n., *a mark, sign*; hence, *an ensign, a standard; a signal; a statue; a seal; a constellation*.

**silentium**, -ī, [**silent-** (pres. p. of **silēre**, *to be still*) + **io-**], n., *a being still; hence, silence*.

**silva**, -ae, [?], f., *a forest, a wood*.

**Silvius**, -a, -um, [**silvā-** + **io-**], *the name of certain Alban kings*.

**Silvius Procās**, **Silvī Procae**, m., the name of the Alban king who was father of Amulius and Numitor, and therefore great-grandfather of Romulus and Remus.

**similis**, -e, [\***sim-** (same root as **simul** and **simplex**) + **li-**], *like, resembling*.—Comp. **simillior**; superl. **simillimus**.

**simpliciter**, [adv. of **simplex**

- (same root as **semel**, *once* +  $\sqrt{\text{plic}}$ , *fold*), *simply, directly; frankly, honestly.*
- simul**, [old neuter of **similis**, used as adverb], *alike; hence, likewise, and, more commonly, at the same time, together.* — Hence, **simul ac** (*atque*), *at the same time as, as soon as.*
- simulācrum**, -ī, [**simulā** + **cro**], n., *a representation, likeness, image.*
- simulāre**, -ō, -āvī, -ātus, [denom. from **similis**], *to make like, but in classical prose used mostly in the sense, to feign, counterfeit, pretend.*
- simultās**, st. **simultāt**-, [**simul** + **tāt**], f., *likeness, but used only in the senses of a struggle for equality, rivalry; jealousy, enmity.*
- sīn**, [**sī** + **nō**], adv. conj., *if not, but if.*
- sine**, [?], prep. used with abl., *without.*
- sinere**, -ō, **sivī**, **situs**, [?], *to lay down, put (only the p. p. situs is used in this sense).* — Hence, *to let alone; to allow, permit, let.*
- singulāris**, -e, [**singulī**, *one each, single* + the made-up ending -āris, i. e., after the pattern of **lūnāris**], *one at a time, solitary; hence, unique; extraordinary, singular.*
- singulī**, -ae, -a, (in early and in late Latin also used in the singular), [smoothed down from  $\sqrt{\text{sem}}$  of **semel**, **simplex**, **semper** + **co** + **lō**], *one each, one at a time, single, individual.* — in **singulās hōrās**, in **singulōs diēs**, *hourly, daily.* (Implying that the situation becomes constantly more
- tense, so that we can translate by *more every hour or day*, while **cotīdīē**, *daily*, has no such implication.)
- sinister**, -tra, -trum, [?], *left, on the left; hence, of omens, properly, favorable, propitious; but also, chiefly in the poets and later prose writers, unfavorable, adverse.*
- sitire**, -iō, -ivī, [denom. from **sitis**], *to be thirsty.*
- sitis**, st. **siti**-, [?], f., *thirst.*
- situs**, -ūs, [ $\sqrt{\text{si}}$  of **sinere** + **tu**], m., *position, situation; hence also, rust or mould (as gathered by lying long in one place).* In the latter senses hardly used in classic prose.
- sive** (also written **seu**), [**sī** + **ve**], or *if*. — **sive . . . sive**, *if . . . if, whether . . . whether.*
- sōbrius**, -a, -um, [neg. particle **as** in **socors**, *stupid*, **sēcūrus**, etc., and **ēbrius**], *not drunk, sober; hence, moderate; cautious, prudent.*
- socer**, -erī, [?], m., *a father-in-law.*
- societās**, st. **societāt**-, [**socio** + **tāt**], f., *association, fellowship; hence, an alliance; a society.*
- socius**, -a, -um, [ $\sqrt{\text{sec}}$  (same root as that of **sequī**), with change of vowel + **io**], *associated with.* — Much more commonly as a noun, *a follower; hence, a comrade, companion, ally.*
- Sōcratēs**, gen. **Sōcratīs**, [Gr. proper name, Σωκράτης], m., *the great Greek philosopher, who taught by first questioning till the pupil recognized his own ignorance. He lived at Athens from 469 B. C. to 399 B. C.*
- sōl**, st. **sōl**-, [?], m., *the sun.*
- sōlācium**, -ī, [\***sōlāc** - (from **sōlārī**, *to comfort*, and **co** - after the

- pattern of *pūgnāx*) + *io-*], *n.*, a comforting; hence, *consolation, solace*.
- solēre**, -*eo*, *solitus*, to be wont, be accustomed; to have the habit.
- sōlitūdō**, *st.* *sōlitūdin-*, [*sōlus* + *din-*, as if through *solitus* (cf. *habitus*, *habītūdō*)], *f.*, loneliness, solitude; hence, a lonely place, desert.
- sollicitāre**, -*ō*, -*āvī*, -*ātus*, [denom. from *sollicitus* (*solus* = *sōlus* + *citus*, *p. p.* of *ciēre*)], to rouse utterly; hence, to make anxious; to disturb; to tempt, incite to wrong.
- sōlum**, [*neut.* of *sōlus*, used as *adv.*], only, alone. — *nōn sōlum . . . sed etiam (vērūm etiam)*, not only . . . but also, both . . . and.
- sōlus**, -*a*, -*um*, [?], alone, only, sole, solitary. (Declined like *ūnus*, i. e., *gen. sing.* *sōlūs*, *dat.* *sōlī*.)
- solvere**, -*ō*, *solvī*, *solūtus*, [*sō-* + \**luere*, loosen], to unbind, loose; hence, to set free, deliver; to pay (of money, vows, or debts); to relax, weaken. — *nāvem solvere*, to cast off, weigh anchor. — *poenam solvere*, to suffer punishment.
- somnus**, -*i*, [√ *sop* + *no-*], *m.*, sleep.
- sonitus**, -*ūs*, [√ *son* of *sonāre*, to sound + *tu-*, as if through an *o-stem*], *m.*, a sound, noise.
- sōns**, *st.* *sont-*, [?], adj., guilty.
- sonus**, -*i*, [√ *son* + *o-*], *m.*, a sound, noise.
- sōpīre**, -*īō*, -*īvī*, -*ītus*, [denom. from root of *sopor* and *somnus*], to put to sleep; hence, to calm, quiet.
- sopor**, *st.* *sopōr-*, [same root as *somnus* and *sōpīre* + *ōr-*], *m.*, sleep. (Chiefly used in poetry and in imperial Latin.)
- soror**, *st.* *sorōr-*, [same word as Eng. *sister*], *f.*, sister.
- sors**, *st.* *sort(i)-*, [same root as *serere*, to join + *ti-*], *f.*, that which joins or is joined together, but used only to mean a tablet for drawing lots, a lot; hence, a position assigned by lot; fate, destiny.
- Sp.**, abbreviation of the *praenōmen*, *Spurius*.
- Sparta**, -*ae*, [Gr. *Σπάρτη*], *f.*, Sparta, the capital of Laconia (the most southeasterly division of the Peloponnesus). Also called *Lacedaemon*. It was on the Eurotas river, somewhat northwest of the centre of Laconia.
- sparus**, -*i*, [?], *m.*, a small spear (with a curved blade). Properly used for hunting rather than war.
- spatiōsus**, -*a*, -*um*, [*spatio-* + *ōso-*], roomy, large, spacious (rare in classic prose).
- spatium**, -*i*, [?], *n.*, space; hence, also, an interval of time (as in English).
- speciēs**, -*ēī*, [same root as *specere*, to look at], *f.*, sight, a seeing; hence, outward appearance, shape, form; show, beauty, splendor; a pretext, pretence; a vision, image.
- spectāre**, -*ō*, -*āvī*, -*ātus*, [frequent. of *specere*], to keep looking at, to watch, observe; hence, to have in mind, have regard to, aim at; to face, lie towards (of places).
- spēlunca**, -*ae*, [from a Gr. word, *σπήλυξ*], *f.*, a cave, den.

**spērāre**, -ō, -āvī, -ātus, [denom. from **spēs**], *to hope or to hope for, look for, expect.*

**spēs**, -ei, [?], f., *hope.*

**spīrāre**, -ō, -āvī, -ātum, [?], *to breathe.*

**splendidus**, -a, -um, [splend°/ (√ splend, shine + o-) + do-], *shining, brilliant; hence, magnificent, splendid; illustrious, noble.*

**spoliāre**, -ō, -āvī, -ātus, [denom. from **spolium**], *to strip, rob (properly of clothing, then in general, to rob, deprive of).*

**sponte**, [abl. of a \*spōns (same root as **spondere**, *to promise*)], f., (used almost wholly with **meā**, **tuā**, or **suā**), *of one's own accord, freely; hence, of itself, spontaneously.*

**Spurius**, -ī, m., a Roman praenomen. Abbreviation **Sp**.

**Spurius Tarpēius**, **Spuri Tarpēī**, m., the name of the captain of the citadel, whose daughter let in the Sabines.

**squālor**, st. **squālōr**-, [?], m., *dirt, filthiness; hence, neglected appearance and soiled garments (as a sign of mourning); mourning.*

**stabulum**, -ī, [\*stab°u (√ sta + bo-) + lo-], n., *a standing place, but chiefly used in the sense of stall or stable, and, in imperial Latin, tavern.*

**stāre**, -ō, **stetī**, **stātūrus**, [√ sta (cf. Greek *στημι*, English *stand*)], *to stand.*

**statim**, [acc. of a \*statīs (√ sta + ti-) used as adv.], *steadily, but in classical Latin only in the sense, immediately, forthwith.*

**statiō**, st. **statiōn**-, [stat°/ (√ sta + to-) + iōn-], f., *a having stood;*

*hence, a (fixed) position, but, more commonly, a military post or station; a watch or guard.*

**statua**, -ae, [statu- + ā-], f., *a statue (chiefly of men, while simulacrum or signum is used of statues of gods).*

**statuere**, -ō, -uī, -ūtus, [denom. from **status**], *to put in position, set up; hence, to fix, determine, decree; to resolve; to hold, think; to establish, build (less classical than condere).*

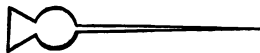
**statūra**, -ae, [statu- + ra-], m., *a standing upright, but used only in the sense of height, stature.*

**status**, -ūs, [√ sta + tu-], m., *a posture, position; hence, a place, situation, condition, state.*

**stella**, -ae, [same word as Eng. *star*], f., *a star.*

**sternere**, -ō, **strāvī**, **strātus**, [√ ster, **stra**, *strew* + no-], *to spread, strew; hence, to prepare, arrange (a bed for sleeping or a lounge for reclining at table); to make a bed, set the table.*

**stilus**, -ī, [√ sti(g) + lo-], m., *a pricking thing; hence, a style or*



*pencil (for writing upon a wax tablet); hence, writing, composition; mode of expression, style.*

**stipendium**, -ī, [contracted for **stipendium** (**stips**, *small coin* + \*pendium, root of **pendere**, *to pay*, and suffix **io-**)], n., *a money tax or tribute; hence, pay (of soldiers) and military service, or a campaign.*

**strēnuus**, -a, -um, [?], *prompt, active; energetic, vigorous.*

**streptus**, -ūs, [from the root of **strepere**, to make a noise (cf. Eng. *obstreperous*) + **tu**- (with **i** inserted for ease of pronunciation or by analogy)], *m.*, a (confused) noise.

**studēre**, -eō, -uī, (no *p. p.*) [**√ stud**], to be eager, take pains; to pursue diligently (with its object in the dative); also, in the Latin of the empire, to study.

**studiōsus**, -a, -um, [**studio**- + **ōso**-], full of eagerness or zeal, devoted to; with a genitive like **doctrinārum**, or **litterārum**, *studious* (in imperial Latin so used without any genitive).

**studium**, -ī, [**√ stud** + **io**-], *n.*, zeal, eager application; hence, a desire, pursuit; study; affection, attachment to.

**stultitia**, -ae, [**stult**% and the made-up ending **tiā**- (*i. e.*, after the pattern of **milit-iā**)], *f.*, foolishness, folly.

**stultus**, -a, -um, [root meaning **fixed** + **to**-], immovable, unimpressionable, but confined to the meanings, dull, silly, foolish.

**suādēre**, -eō, **suāsī**, **suāsum**, to urge, advise.

**suāvis**, -e, [**√ suād** + **u**- (and then passing over into the third declension); same word as Eng. *sweet*], sweet, agreeable.

**sub**, [?], *prep.*, with *acc.* and *abl.* — With *acc.*, under, below, up to and under (implying motion): **exercitum sub iugum mittere**, to send an army under the yoke. — **TIME**, towards, just before: **sub noctem**, towards night; **sub lūcem**, just before dawn. — Also, just after. — **sub haec dicta**, upon these words.

— With *abl.*, under, beneath (implying no motion): **sub terrā**, under the ground; **sub monte**, at the foot of the mountain. — **TIME**, in, during, at: **sub ipsā profectiōne**, at the very moment of starting. — **METAPHOR.**, **sub armīs**, under arms; **sub rēgnō**, under the sway.

— **IN COMP.**, under; **subdere**, to put under; **sūmere** (**sub** + **emere**), to take up; **subducere**, to draw up, to beach (a ship). — Used especially in composition with adjectives in the sense of slightly: **subabsurdus**, rather ridiculous.

**subducere**, -ō, -dūxī, -ductus, [**sub** + **ducere**], to draw from under, draw up; hence, to draw away, remove; to steal, hide; to cast up an account; to calculate.

**subesse**, -sum, (no *perf.*), [**sub** + **esse**], to be under; hence, to be near or at hand; to lie at the bottom of, be implied or involved in.

**subicere**, -iō, -iēcī, -iectus, [**sub** + **iacere**], to cast or throw under; hence, to subdue; to make subject; to append, add; to counterfeit; to suborn (a witness).

**subigere**, -ō, -ēgī, -actus, [**sub** + **agere**], to drive under or from under; hence, to put down, conquer, subdue; to force, compel; also, to turn up, dig up, plough.

**subīre**, -eō, -iī, -itus, [**sub** + **īre**], to go under; hence, to go up to; to attack; to undergo, endure (*transitive*); to follow; to spring up; to come into the mind (*intransitive*).

**subitō**, [*abl.* of **subitus** (*p. p.* of **subīre**, **sub** + **īre**)], used as

- adv.], *having come up stealthily, i. e., suddenly, unexpectedly.*
- sublicius**, -a, -um, [sublicā- + io-], *made of or supported by piles.*
- submittere**, -ō, -missi, -missus, [sub + mittere], *to send under or from under; hence, to let down, lower; to send off; to put forth, produce.*
- subscribere**, -ō, -scripsi, -scriptus, [sub + scribere], *to write beneath; hence, to subscribe one's name to an accusation; to charge, indict; to assent to.*
- subsistere**, -ō, -stiti, (no p. p.), [sub + sistere (reduplicated stem from √ sta)], *to place one's self firmly (i. e., solidly from the foundation); to resist, stand firm; to halt, pause; to stay, remain.*
- subter**, [sub + ter], prep., with acc. and abl., *below, beneath, under.* (With the acc. motion, with the abl. rest is implied, but the abl. is very rare.) — Also used as adverb. — In comp., *underneath, beneath; secretly, clandestinely.*
- subterfugere**, -iō, -fūgi (no p. p.), [subter + fugere], *to flee stealthily, but more commonly transitive, to avoid, escape.*
- succedere**, -ō, -cēssi, -cēssum, [sub + cedere], *to go under or from under; hence, to enter, mount, but, more commonly, to advance, approach; to come after, follow, succeed; to prosper (in third person singular only).*
- Suēvi**, -ōrum, m., *a strong tribe of people living in the northeastern part of what is now Germany.*
- suggestum**, -i, [p. p. of suggerere (sub + gerere)], used as a noun], n., *something raised; hence, a platform to speak from.*
- sui**, (no nom.), sibi, sē, *of himself, herself, itself, themselves.* (Acc. and abl. sometimes in the doubled form sēsē.)
- Sulla**, -ae, m., *a surname in the gens Cornēlia.* — The most famous of the name was **L. Cornēlius Sulla Pōlix**, the great dictator of 83 B. C.
- Sullanus**, -ā, -um, [Sullā- + no-], *of or belonging to Sulla.*
- sūmere**, -ō, sūmpsi, sūmptus, [sub + emere], *to take from under, take up; hence, to take to one's self, assume; to use, employ, consume; to undertake; to maintain, affirm.*
- summa**, -ae, [fem. sing. of summus, used as noun], f., *the top or chief point of a thing; hence, the amount, sum; the whole; leadership, supremacy.*
- summus**, -ā, -um, *see superus.*
- sūmptus**, -ūs, [from sūmere, like ēmptus from emere], m., *the cost of a thing; outlay, expense.*
- super**, [?], prep., with acc. and abl. — With acc., *over, above, upon:* **super hostium caput**, *over the heads of the enemy; super illum*, *above him; super Numidiā*, *beyond Numidia.* — With abl. mostly equivalent to **dē**, *about, in regard to* (and then very rare in Cic., and not used by Caes.): **super urbe**, *in regard to the city.* — Also used as adverb.
- superāre**, -ō, -āvī, -ātus, [denom. from super], *to be above or superior to, to exceed; hence, to*

*abound in; to remain over, survive; to overtop, outstrip; to overcome, conquer.*

**superbus**, -a, -um, [super + bo-], *uppish; hence, proud, arrogant.* — As proper name, used as the surname of the last king of Rome, **Tarquinius Superbus**.

**superesse**, -sum, -fui, [super + esse], *to be over and above; hence, to be abundant; to remain, be left; to survive; to be superfluous.*

**superincidens**, st. **superincident-**, [super + incidens (p. of incidere, in + cadere)], *falling (upon) from above.*

**superior**, see **superus**.

**superstes**, st. **superstit-**, [from super and root of **stāre** + t(i)-], *standing or being over, but confined almost wholly to the meanings surviving, outliving.*

**superus**, -a, -um, [super + ro-], *above, upper.* — Hence, comp. **superior**, *upper, higher, superior; previous, preceding; superl. supremus* and **summus**, *highest, top; last* (**supremus** is mostly confined to the use *last*.) — **summus mons**, *the top of the mountain.*

**supplex**, st. **supplic-**, [sub + \*plex, √ plic, to bend], *bending the knee, entreating, suppliant.*

**supplicium**, -ī, [supplic- + io-], n., *a kneeling down in supplication, prayer or sacrifice, but, more commonly, a kneeling down for punishment, punishment; hence, pain, suffering.*

**suprā**, [case form of **superus**], prep., with acc., *above, over.* —

**suprā eum locum**, *above that place; suprā nōs*, *above us.* — METAPH., **suprā duōs diēs**, *more than two days.* — Also as adverb.

**supremus**, see **superus**.

**sūs**, st. **su-**, [same word as Eng. *sow*], c., *a hog, sow, pig.*

**suscipere**, -iō, -cēpī, -ceptus, [sub + capere], *to take from under, take up; hence, to undertake, enter upon; to support; to undergo, bear.*

**suspiciārī**, -or, -ātus, [denom. from a \***suspe**x (sub + √ spec of specere)], *to look from under at, i. e., to look suspiciously upon, mistrust; also, to surmise, conjecture, suspect.*

**susplicere**, -iō, -spexī, -spectus, [sub + specere], *to look up at; hence, to esteem, honor, admire; in p. p., also, mistrusted, suspected.*

**suspiciō**, st. **suspiciōn-**, [obscure formation from stem of **susplicere** + iōn-], f., *mistrust, suspicion; hence, a suspicion.*

**sustinēre**, -eō, -uī, -tentus, [sub + tenēre], *to hold from below, hold up; hence, to support, sustain; to endure, undergo; to keep back, restrain; to delay.*

**suus**, -a, -um, [root in **sē**, sibi + o-], *his, her, its, their own.*

**Syrācūsae**, -ārum, [Gr. proper name, Συράκουσαι], f., *Syracuse, the famous city on the southeast coast of Sicily.*

## T.

**T.**, the abbreviation for the praenomen, **Titus**.

**tabella**, -ae, [tabulā- + lā-, dim. assimilated], f., *a little table*



- or board, but chiefly confined to the meaning *writing tablet*; hence, *written document*; *voting tablet, ballot*; *a small painting*.
- tabula**, -ae, [tab<sup>9</sup>/<sub>4</sub> (√ ta + bo-) + lā-], f., *a board*; hence, especially, *a writing tablet*; also, *a votive tablet, and a painting*.
- tacēre**, -eō, -uī, -itum, [√ tac, *silent*], *to keep silence*; sometimes, also, active, *to pass over in silence*.
- Tacitus**, -I, [p. p. of tacēre, *to be silent*], m., *a Roman surname*. — **C. Cornēlius Tacitus**, the celebrated historian and friend of Pliny, who lived about A. D. 60-120.
- taedet**, **taedit**, or **taesum est**, [?], impers. verb, *be weary of, tired of, disgusted with*.
- tālea**, -ae, [?], f., *a stick, rod*.
- talentum**, -I, [Gr. word, τάλαντον], n., *a talent*, i. e., *a sum of money varying in amount in different places*, — the most common being the Attic talent = \$1,200 (nearly).
- tālis**, -e, [demon. root in tum, tam + li-, as if through an ā-stem], *such, such as*.
- tam**, [case form from demon. root ta, used as adv.], *so, so much* (indicating degree, while ita and sic indicate manner; and, therefore, especially used with adjectives and adverbs).
- tamen**, [?], *yet, still, nevertheless, however*.
- tametsī**, [for tamen + etsī], *notwithstanding that, although*.
- tamquam**, [tam + quam], *as much as*; hence, *just as, as if, as it were*.
- Tanaquīl**, st. **Tanaquīl**-, f., the name of the wife of **Tarquinius Prīscus**, fifth king of Rome.
- tandem**, [tam + demon. suffix dem], *just so far*; hence, *at last, at length*; also, in questions, *pray, now?*
- Tantalus**, -I, [Gr. proper name, Τάνταλος], m., *a mythical king of Phrygia, in Asia Minor, said to be a son of Jupiter. He disclosed secrets he had learned at the feasts of the gods, and was therefore punished in the lower regions by having to stand in water up to his chin and under a fruit tree, but without being able to reach either water to drink or fruit to eat. Other accounts represent Tantalus as suffering various other punishments*.
- tantus**, -a, -um, [obscure formation from demon. root ta], *so great, so large*.
- tardāre**, -ō, -āvī, -ātus, [denom. from tardus], *to make slow, delay, hinder*; also, rarely, *to tarry, linger*.
- tardē**, [adv. of tardus], *slowly, tardily*.
- tardus**, -a, -um, [?], *slow, tardy*.
- Tarentīnus**, -a, -um, [Tarentum and no-, as if through an ī-stem], *of Tarentum* (the famous Gr. city on the southwest coast of Calabria, at the head of the Gulf of Tarentum, which separated the "heel" from the "toe" of Italy).
- Tarpēia**, -ae, f., the name of the Roman maiden who let the Sabines into the citadel in the reign of Romulus.
- Tarpēius**, -I, m., *a Roman gentile name, as Spurius Tarpēius*,

the father of **Tarpēia**. See above.

**Tārpēius**, -a, -um, *Tarpeian*, the name of a rock or hummock on the Capitoline hill, named, according to some accounts, for **Tarpēia**, while, according to others, her name came from the rock.

**Tarquinii**, -ōrum, m., the name of a very old town in Etruria (the division of Italy next north of Latium, on the west coast, and separated from Latium by the Tiber). Tarquinii was near the coast of the southern part of Etruria, and some forty or fifty miles northwest of Rome.

**Tarquinius**, -i, m., the name of the fifth king of Rome, **Tarquinius Priscus**, and his descendants: as **Tarquinius Superbus**, the seventh king of Rome.

**Tatius**, -i, m., a Sabine name, as **Titus Tatius**, the king who made war upon Romulus to avenge the rape of the Sabine women, and, after the war and union of the two states, reigned with Romulus.

**tāctum**, -i, [p. p. of **tegere**, used as neut. noun], n., a thing covered or a covering; hence, a roof; a ceiling; then, a house, dwelling.

**tegere**, -ō, **tēxi**, **tēctus**, [same word as Eng. *thatch*], to cover; hence, to hide, conceal; to defend, guard.

**tegimen**, see **tēgmen**.

**tēgmen**, st. **tēgmin-**, [√ **teg** + **min-**], n., a covering. (Very rare in classic prose.) The forms **tegimen** and **tegumen** also occur, but whether the short form is the

original while the vowel in the others has developed for ease of pronunciation like *e* in **ager**, **pater**, etc., or whether **tegumen** is oldest and the shorter form broken down from that, is perhaps impossible to tell. The further formations **tēgmentum**, **tegi-**  
**mentum**, **tegumentum**, are much more common, with the same meaning in classic prose.

**tegumen**, see **tēgmen**.

**tēlum**, -i, [?], n., a weapon for long range fighting, a missile weapon; a spear or dart; hence, a weapon (of any kind) for attack, even a sword.

**temere**, [from same root as **timēre**, to be afraid], adv., in the dark, at random; hence, accidentally; rashly.

**temeritās**, st. **temeritāt-**, [**temere** + **tāt-**], f., chance, accident, but, more commonly, rashness, foolhardiness, recklessness, temerity.

**temperātus**, -a, -um, [p. p. of **temperāre** (denom. from **tempus**), used as adj.], divided into fixed portions, properly prepared; hence, moderate, limited; well regulated, steady, temperate.

**tempestās**, st. **tempestāt-**, [**tempus**, with stem weakened (cf. **honestās**) + **tāt-**], f., a space of time, but, in classic prose, more commonly weather (both good and bad); a storm; a calamity.

**templum**, -i, [√ **tem**, cut + **lo-** (the origin of the **p** is obscure)], n., a space marked off for taking omens; hence, a sacred enclosure; a shrine, temple; and, rarely, a broad, open space.

**tempus**, st. **tempor-**, [?], n., *a period of time; time (in general).*

**tenāx**, st. **tenāc-**, [√ **ten** + the made-up ending **-āx**, i. e., after the pattern of **pūgnāx**], *holding on, tenacious.* (In classical prose mostly in the sense *tenacious of money, stingy.*)

**tendere**, -ō, **tetendī**, **tentus** (in poets and later writers also **tēnsus**), [√ **ten**, same root as in **tenēre**, the **d** being of obscure origin], *to stretch (both trans. and intrans.); hence, to bend one's course, march, tend (anywhere).*

**tenebrae**, -ārum, [?], f., *darkness.*

**tēner**, -era, -erum, [√ **ten** + **ro-**, with parasitic **e** developed], *stretched; hence, soft, tender.*

**tenēre**, -eō, -uī, **tentus**, [same root as **tendere**], *to hold, keep; hence, to possess; to occupy, guard; to check; to restrain; to comprehend; to maintain, defend, insist upon.*

**tentāre**, -ō, -āvī, -ātus, [freq. of **tenēre**], *to keep taking hold of; hence, to touch, feel; to attack; and, most commonly, to try, attempt; also, to urge, tempt, tamper with.*

**tenus**, [same root as **tenēre** and **tendere**], noun used as prep., with abl., *so far as, up to, down to* (rare in classic prose, and regularly placed after the noun that it governs).

**Terentius**, -a, -um, the name of a Roman **gēns**, as **M. Terentius Varrō**, the great scholar and friend of Cicero. — **P. Terentius Āfer**, the famous writer of comedies in the time of Scipio the elder.

**tergum**, -ī, [?], n., *the back; hence, the rear.* — **terga vertere**, *to flee, run away.*

**terra**, -ae, [?], f., *the dry land; hence, land, ground; a land, country; the Earth (as a goddess); also, but chiefly in the plural, the earth, the world.*

**terrēnus**, -a, -um, [terrā- + **no-**, as if through an **ō**-stem], *of earth, earthy; belonging to the earth or to the land; terrestrial.*

**terrēre**, -eō, -uī, -itus, *to frighten, alarm.*

**terrestris**, -e, [obscure formation from **terra**], *belonging to land or to the earth, terrestrial.*

**terribilis**, -e, [related to **terrēre** as **habilis** to **habēre**, (cf. **nō-bilis** and **agilis**)], *frightful, dreadful, terrible.*

**territōrium**, -ī, [terra and the made-up ending **itōrium**, i. e., as if through a **territor** (cf. **prae-tōrium**, **audītōrium**, **ōrātōrius**, **meritōrius**)], n., *a district, territory.*

**terror**, st. **terrōr-**, [same root as **terrēre** + **ōr-**], m., *fright, alarm* (fear that makes one tremble and causes the teeth to chatter; stronger word than **timor** and **metus**).

**tertius**, -a, -um, [ordinal of **trēs**], *third.*

**tertius** (-a, -um) **decimus**, -a, -um, [ordinal of **tredecim**], *thirteenth.*

**tēstārī**, -or, -ātus, [denom. from **tēstis**], *to bear witness, testify; hence, to demonstrate, prove; to declare, assert; also, to call to witness, invoke.*

**tēstimōnium**, -ī, [tēstis and the

made-up ending *-mōnium*], *n.*, *testimony, evidence*; hence, *proof*.

**tēstis**, *st. tēsti-*, [?], *c.*, *a witness*.

**Thēbae**, *-ārum*, [Gr. proper name, Θῆβαι], *f.*, *Thebes*, the name of various ancient towns, the most important being Thebes the chief city of Bœotia in Greece, and the Thebes on the Nile in the southern part of Egypt.

**Thēbānus**, *-a, -um*, [Thēbā- + *nō-*], *of Thebes, Theban*, and, as noun, *a Theban*.

**Thelesīnus** (more correctly **Telesīnus**), *-ī, m.*, *of Telesia* (in Samnium). — Hence, **C. Pontius Thelesīnus**, the Samnite leader who entrapped and defeated the Roman army at the Caudine Forks in the year 321 B. C.

**Thessalia**, *-ae*, [Gr. proper name, Θεσσαλία], *f.*, *Thessaly*, the division of northern Greece east of Epirus.

**Thraex**, **Thraecis**, [Gr. proper name, Θραξ], *m.*, *a Thracian, inhabitant of Thrace*, the large country northeast of Macedonia. — Plural **Thraeces**, *-ium*.

**Ti.**, abbreviation for **Tiberius**.

**Tib.**, abbreviation for **Tiberius**.

**Tiberīnus**, *-a, -um*, [Tiberi- + *nō-*], *belonging to the Tiber*.

**Tiberis**, *st. Tiberi-*, *m.*, *the Tiber*, the river which separated Latium from Etruria and flowed into the Mediterranean Sea. Rome was upon its left bank, some twenty miles from its mouth. Now called *Tevere*.

**Tiberius**, *-ī, m.*, *a Roman prænomen* (abbreviation **Ti.** or **Tib.**).

**Tibur**, *st. Tibur-*, *m.*, *Tibur*, a

town on the Anio river in Latium not far from Rome. It is now called *Tivoli*.

**tibicen**, *st. tibicin-*, [tibiā- + \*can (root of *canere*, to sing)], *m.*, *a pipe-player, flute-player*.

**Ticīnus**, *-ī, m.*, *a river in the western part of Cisalpine Gaul, flowing southeast into the Po from the north side*. Hannibal there defeated the Romans under P. Scipio (the father of the elder Africanus) in December, 218 B. C.

**Tigurīnus**, *-ī, m.*, the name of a district in Helvetia, which defeated the Romans under Cassius in 107 B. C.; also, an inhabitant of the district.

**timēre**, *-ēō, -uī*, [√ *tim*, used as stem], *to fear, be afraid of*.

**timor**, *st. timōr-* [√ *tim* + *ōr-*], *m.*, *fear, dread*.

**titulus**, *-ī*, [?], *m.*, *a label, ticket*; hence, *a placard*; *a designation of honor, title*; *fame*; and, in the Latin of the empire, *an alleged reason*.

**Titus**, *-ī, m.*, *a Roman prænomen*, as **Titus Atius Labiōnus**, a lieutenant of Caesar's. The abbreviation is **T.**

**tollere**, *-ō, sustulī, sublātus*, [√ *tlā*, with perfect and *p. p.* compounded with *sub*], *to take from under, raise, lift up*; hence, *to remove, put out of the way*; *to slay, kill*; *to abolish*.

**tonāre**, *-ō, -uī*, [?], *to thunder*.

**tondēre**, *-ēō, -totondī, tōnus*, [√ *tem*, same root as that of *templum*], *to cut, shear, shave*.

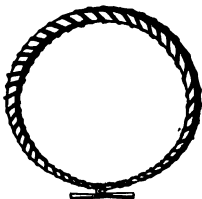
**tonitrus**, *-ūs*, [obscure formation from root of *tonāre*], *m.*, *thunder*.

**tōnsor**, st. **tōnsōr**-, [root of **ton-dēre** + **sōr**-], m., *one who shaves or shears; a barber*.

**Torquātus**, -I, [**torquātus**, -a, -um, (**torquis**, a twisted collar, and the made-up ending -**ātus**, i. e., as if through **torquāre**)], m., the surname (**cōgnōmen**) given to **T. Manlius** because of the neck-chain he took from a Gallic warrior whom he slew in battle in 361 B. C. His descendants also bore the name.

**torquēs**, another form for **torquis**.

**torquis**, st. **torqui**-, [√ **tarc**, meaning *twist* (with change of vowel) + **i**-], c., a twisted collar or chain for the neck.



**torrēre**, -eō, -uī, **tōstus**, [same root as Eng. *thirst*], to dry, parch, burn, roast.

**tot**, [demon. root **to** + **t(i)**], indecl., so many.

**tōtus**, -a, -um, [√ **to** + **to**-], the whole, all (denoting a thing considered altogether, while **omnis** denotes a thing as consisting of parts. See also **cūctus** and **ūniversus**).

**trāctāre**, -ō, -āvī, -ātus, [frequent. of **trahere**], to keep drawing or tugging at; hence, to touch, handle, manage, transact; to treat;

to conduct one's self toward; to discuss.

**trādere**, -ō, -didī, -ditus, [**trāns** + **dare**], to give over, hand over, surrender; hence, to commit or entrust to; to betray; to bequeath; to hand down, narrate, tell.

**trādūcere**, -ō, -dūxī, -ductus, [**trāns** + **dūcere**], to lead across; hence, to carry over; to transfer; to pass (time).

**trahere**, -ō, **trāxī**, **trāctus**, [same word as Eng. *drag*], to drag or draw; hence, to carry off, plunder; to allure, attract; to protract, delay.

**trāicere**, -iō, -iēcī, -iectus, [**trāns** + **iacere**], to throw across; hence, to hurl or shoot across; to transport, conduct across; to pierce, go through; also as intrans., to go across, cross over.

**trānāre**, see **trānsnāre**.

**tranquillitās**, st. **tranquillitāt**-, [**tranquill** + **tāt**-], f., stillness, calmness, tranquillity.

**tranquillus**, -a, -um, [?], calm, still, quiet, tranquil (of the weather, the sea, the mind, and other things).

**trāns**, [?], prep. with acc., across, over, beyond; **trāns mare**, across the sea; **trāns Rhēnum**, on the other side of the Rhine.

**trānsdūcere**, another form of **trādūcere**.

**trānsferre**, -ferō, -tuli, -lātus, [**trāns** + **ferre**], to bring or take across; hence, to transfer; to postpone; to translate.

**trānsfuga**, -ae, [**trāns** + **\*fuga** (√ **fug** + **ā**-)], m., one who flees across (to the other side); a deserter.

**trānsigere**, -ō, -ēgi, -actus, [trāns + agere], to drive across or through; hence, to pierce, transfix, but much more commonly, to carry through, finish, perform, transact.

**trānsilīre**, -iō, -ui (or -ivi), (no p. p.), [trāns- + salīre], to leap or jump across, jump over; hence, to pass by, omit, skip (both intrans. and trans.).

**trānsīre**, -eō, -iī, -itus, [trāns + īre], to go across, cross over; hence, to go beyond, overstep.

**trānsmarīnus**, -a, -um, [trāns + marīnus (marī- + no-)] across the sea, transmarine.

**trānsmīssus**, -ūs, [from trāns-mittere, like mīssus from root of mittere], m., a sending across; hence, a passage.

**trānsmittere**, -ō, -mīsi, -mīsus, [trāns + mittere], to send across; hence, to transfer; to hand over, transmit; to go over or across, to cross (both trans. and intrans.).

**trānsnāre**, -ō, -āvi, -ātus, [trāns + nāre], to swim across.

**Trānspadānus**, -a, -um, [trāns + Padānus (Padus and no-, as if through an ā-stem)], across the Po, Transpadane.

**Trasumennus**, -ī, m., the name of a lake near the middle of the eastern frontier of Etruria. Hannibal defeated the Romans there in 217 B. C.

**Trebia**, -ae, m., a river in the southern part of Cisalpine Gaul, flowing north-northeast into the Po on its south side near Placentia. Hannibal defeated the Romans there in December, 218 B. C.

**trecentēsīmus**, -a, -um, [ordinal of trecentī], three hundredth.

**trecentī**, -ae, -a, [trēs + centum], three hundred.

**tredecim**, [trēs + decem], indecl., thirteen.

**tremere**, -ō, -ui, to shake, quiver, tremble.

**trepidus**, -a, -um, [from a root meaning to turn + do- as if through \*trepus], restless, agitated, alarmed.

**trēs**, **tria**, [same word as Eng. three], three.

**triangulum**, -ī, [neuter of triangulus, -a, -um, (trēs + angulus, \*angus {√ anc, bend + o-} + lo-), used as noun], n., a three-cornered figure, triangle.

**tribuere**, -ō, -ui, -ātus, [denom. from tribus], to divide into tribes; hence, to impart, allot, assign; to grant, give, yield; to ascribe, attribute.

**tribūlis**, -e, [tribu- + li-], belonging to the tribe, of the same tribe, and, as noun, a fellow-tribesman.

**tribūnal**, st. **tribūnālī**, [tribūn% + āli-, after the pattern of nātūrālis], n., the seat of a tribune; hence, a judgment seat, tribunal (a square or semi-circular platform).

**tribūnus**, -ī, [tribu- + no-], m., the head of a tribe; hence, a commander, tribune. — **tribūnus militum**, a military officer, of which each legion had six. Each one held the chief command of the legion two months in turn. But Caesar found it necessary to guard against their possible inefficiency

by making them subordinate to his *lĕgātī*. — *tribūnus plēbis*, a civil officer who championed the interests of the common people. During most of the Republic there were five of them, though at first (404 B. C.) perhaps only two.

*tribus*, -ūs, [obscure formation from root of *trēs*], f., the third part (of the people); hence, a tribe (i. e., one of the divisions of the Roman people for certain political purposes; their number grew to 35, of which 31 were city, 4 country tribes).

*tribūtum*, -ī, [p. p. of *tribuere* used as noun], n., *tribute*.

*trīcēsīmus*, -a, -um, [ordinal of *trīgintā*], *thirtieth*.

*trīgeminus*, -a, -um, [*trēs* + *geminus*], *three at a birth*.

*trīgintā*, indecl., [obscure formation from root of *trēs*], *thirty*.

*triquetrus*, -a, -um, [?], *three-cornered, triangular*.

*trīstis*, -e, [?], *sad, sorrowful; melancholy, disagreeable*.

*trīstītia*, -ae, [*trīsti* + the made-up ending -*tia*, i. e., after the pattern of *mīlit-ia*], f., *sadness, melancholy; gloominess, severity*.

*Trōia*, -ae, [*Trōs* (Gr., *Τρῳῆς*, a king of Phrygia) + suffix *iā*], f., *Troy*, the famous city near the west coast of Mysia in Asia Minor, besieged, according to the legend, for ten years by the Greeks.

*Trōiānus*, -a, -um, [*Trōiā* + *no*], of *Troy, Trojan*, or, as noun, *a Trojan*.

*trucidāre*, -ō, -āvī, -ātus, [?], *to slaughter, massacre*.

*trux*, st. *truc*-, [?], *harsh, wild, rough, savage*.

*tū*, *tuī*, [same word as Eng. *thou*], *thou, you*. — Plural *vōs*, *you, ye*.

*tuērī*, -eor, *tūtus* (-itus in imperial Latin), [?], *to gaze at, look at, see*; hence, *to watch, guard, protect*.

*Tullia*, -ae, f., the name of the daughter of Servius Tullius, who married Tarquinius Superbus. — Also the name of Cicero's daughter.

*Tullus Hostilius*, *Tullī Hostilī*, m., the name of the third king of Rome.

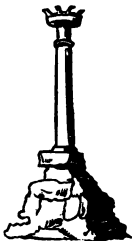
*tum*, [case form from the demon. root *to*-, used as adv.], *then, there-upon*; hence, *furthermore, besides*. — *tum māximē*, *especially, chiefly*. — *tum dēmum*, *then and not till then, then at last*. — *cum . . . tum*, *not only . . . but also, both . . . and*.

*tumultuōsus*, -a, -um, [*tumul-tu* + *ōso*], *full of confused movement*; hence, *turbulent*.

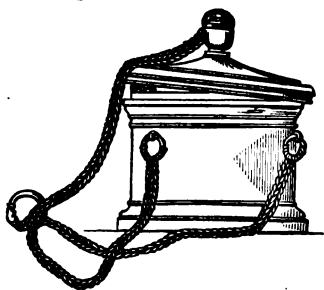
*tumultus*, -ūs, [*tumul(o)* + *tu*], m., *a commotion, uproar, disturbance*; hence, *an insurrection, sedition, mutiny*.

*tumulus*, -ī, [\**tum*  $\frac{1}{4}$  (root meaning to swell + *o*-) + *lo*], m., *a heap of earth, a mound, especially, a burial mound or tomb*.

*turba*, -ae, [ $\sqrt{}$  *tur*, *to hurry* + *bā*], f., *a hurrying*; hence, *confusion, commotion*, and, more commonly, *a crowd, throng, number*.



**tūribulum**, -ī, [tūs, incense, and suffix lo-, as if through a \*tūribum], n., a censer.



**turpis**, -e, [?], unsightly, ugly; hence, unseemly, base, dishonorable.

**turpiter**, [adv. of turpis], basely, dishonorably.

**turris**, st. turri-, [?], f., a tower.

**tūs**, st. tūr-, [Gr. word, θύος], n., frankincense, incense.

**Tūscia**, -ae, [Tūscō- + iā-], f., a very rare name for Etruria (while the adj. Tūscus, -a, -um, is very common).

**Tūsculānus**, -a, -um, [Tūscul% + no-], belonging to Tusculum, Tusculan. — Hence, **Tūsculānum**, -ī, n., an estate at Tusculum (especially Cicero's estate there).

**Tūsculum**, -ī, [Tūscō% + lo-], n., an old town in the Alban hills about ten miles southeast of Rome.

**tūtō**, [abl. of tūtus (root of tuērī + to-), used as adv.], guardedly; hence, safely, securely.

**tūtus**, -a, -um, [p. p. of tuērī, used as adj.], guarded; hence, safe, secure.

**tuus**, -a, -um, [tu- + o-], thy, thine, your.

**tyrannus**, -ī, [Greek word, τύραννος], m., an unconstitutional mon-

arch, an arbitrary or irresponsible ruler; hence, especially, a cruel ruler, a tyrant.

## U.

**ūber**, st. ūber-, [same word as Eng. udder], n., an udder; hence, as adj., fruitful, rich, abundant.

**ubi**, [for quobi, case form of st. quo-], adv., where, and, still more commonly, when. (Both rel. and interrog.)

**ubicumque**, [ubi + generalizing affix cumque], adv., wherever.

**ubique**, [ubi + the generalizing que], adv., anywhere, everywhere.

**ulciscī**, -or, ultus, [?], to take vengeance on, to punish (a person); to avenge, punish (a wrong or injury); also, to take vengeance for, avenge (a person).

**ūllus**, -a, -um, [ūnus and lo-, dim. assimilated], any. (Mostly used in clauses where a negative is expressed or implied.)

**ūltior**, -ius, [comp. of \*ūlter (root in ūltrā)], farther. — Superl. **ūltimus**, furthest, last; also, earliest, first.

**ūltimus**, see ūltior.

**ultor**, st. ultōr-, [√ ul (cf. ulciscī) + tōr-], m., an avenger.

**ūltrā**, [case form of ūlter {√ ūl + ter(o)}], used as adv. and prep., with acc., beyond, on the farther side. — **ūltrā Rhēnum**, beyond the Rhine; **ūltrā modum**, beyond the limit.

**umquam**, [?], ever, at any time. (Used chiefly in negative sentences or conditions or in a question expecting a negative answer. See also aliquandō.)



**inā**, [case form of **inūs**, used as adv.], *along with, together with, at the same time.*

**unde**, [for **cunde** (from rel. and interrog. root **quo** + **de**)], adv., *whence, from which place or what place.* (Both relat. and interrog.)

**undecim**, indecl., [**inūs** + **decem**], *eleven.*

**undecimus**, -a, -um, [ordinal of **undecim**], *eleventh.*

**indēquīquāgintā**, indeclinable, [**inūs** + **dē** + **quīquāgin-tā**], *forty-nine.*

**indēvīcēsīmus**, -a, -um, [ordinal of **indēvīginti**], *nineteenth.*

**indēvīginti**, indecl., [**inūs** + **dē** + **vīginti**], *nineteen.*

**undique**, [**unde** + the generalizing **que**], adv., *from all quarters; hence, on all sides, everywhere.*

**unguis**, st. **ūngui-**, [?], m., *a nail (of the finger or toe); a beast's claw.*

**universus**, -a, -um, [**in** + **versus**], *turned together; hence, all one, whole, entire, all together, universal.* (The most comprehensive word for *all*.)

**inūs**, -a, -um, [same word as Eng. *one*], *one; single, alone.*

**inūsquisque**, **ināquaeque**, **inūmquodque**, [**inūs** + **quisque**], *each individual one, one and all.*

**urbs**, st. **urb(i)-**, [?], f., *a city.* (Especially used of the city of Rome.)

**urgēre**, -eō, **ursī**, [same word as Eng. *work*], *to push, press, force; hence, to urge, incite; to burden, oppress; to press hard.*

**inūsquam**, [case form of **quo-** + **quam**, indefinite], adv., *any-*

*where.* (Used in the same kinds of clauses as those where **umquam** [see above] is employed.)

**inūsque**, [case form of **quo-** (of **inūsquam**) + **que** indefinite], adv., *as far as, all the way to, even to; hence, continuously, constantly.* — **inūsque ad**, *even to* (very common of both place and time).

**inūs**, -ūs, [**in** (of **in**) + **tu-**], m., *use, using; hence, practice, experience.* — Hence, **inūs est** (used like **opus est**, with an abl., but less classical), *there is use for, there is need of.*

**ut**, [for **quot(i)**, case form from **quo-**], adv. and conj. — Interrog. *how? in what way? also, when?* — Relative, *as, like*; in phrases like **callidus vir ut Graecus**, **ut** has the same ambiguity as English *as*, the phrase meaning either *a shrewd man, being a Greek, or a shrewd man for a Greek.* (Cf. **cum**, meaning sometimes “since,” “because,” sometimes “although,” “notwithstanding.”) — In clauses of purpose or result, *that, in order that, so that.* — The form **uti** is also used.

**utcumque**, [**ut** + the generalizing **cumque**], adv., *in whatever way, however.*

**uter**, -tra, -trum, [for **cuter**, from same root as **qui**, **quis**, etc.], *which (of two).* (Both rel. and interrog.)

**uterque**, -traque, -trūmque, [**uter** + **que**, indefinite], *each (of two), either, both.* (Used of two things considered separately; while **ambō** is used of two considered together.)

**ūtī**, -or, **ūsus**, [?], to use, employ, enjoy. The case used with **ūtī** is the ablative.

**ūtīlis**, -e, [\*ūt% (√ **ūt** + o-) + li-], useful, profitable, advantageous.

**utinam**, [ut(i) + nam], adv., oh that! would that!

**utpote**, [ut + pote (form of **potis**, possible)], adv., as namely, as, inasmuch as.

**utrum**, [neut. of **uter**, used as interrog. particle], whether?

**uxor**, st. **uxōr**-, [?], f., a wife, spouse.

**uxōrius**, -a, -um, [**uxōr** + io-], belonging to a wife; hence, fond of one's wife, doting upon one's wife.

## V

**vacāre**, -ō, -āvī, -ātum, [?], to be empty; hence, to be at leisure.

**vacuus**, -a, -um, [√ **vac** + uo-], empty, free from, without, unoccupied, at leisure.

**vādere**, -ō, (no perf. or p. p.), [?], to go, especially, to go quickly. (Rather rare word.)

**vadum**, -ī, [√ **vad**, to go (cf. Eng. wade) + o-], n., a fordable place, shallow water, shoal.

**vāgītus**, -ūs, [vāgī- (stem of **vāgīre**, to squall) + tu-], m., a squalling, crying.

**valdē**, [for **validē**, adv. of **validus**, \***valo** (root of **valēre**, to be strong + o-) + do-], strongly, greatly, much, very.

**valē**, [imperative of **valēre**], be strong; hence, farewell, good-by (regular expression for closing a letter), and, also, be off, away with you.

**valēre**, -eō, -uī, -itum, [√ **val**, strong (cf. Eng. well, weal)], to be strong, healthy, well; hence, to have power or ability (to do something).

**Valerius**, -a, -um, the name of a Roman **gēns**. — **P. Valerius Pūblicola**, one of the consuls of the first year after the expulsion of King Tarquin. — For **M. Valerius Corvinus**, see Lesson xxxviii.

**valētūdō**, st. **valētūdin**-, [valē + the made-up ending -tūdō, cf. **habitūdō**], f., state of health (whether good or bad).

**vāllum**, -ī, [?], n., a rampart, intrenchment (properly, one made of earth, and palisaded, but also used of others).

**varietās**, st. **varietāt**-, [vari% + tāt-], f., variety.

**Varrō**, st. **Varrōn**-, m., a surname in the **gēns Terentia**. — **M. Terentius Varrō**, the famous scholar of Cicero's time, known as the most learned of the Romans. See also Lesson xli.

**vāstāre**, -ō, -āvī, -ātus, [denom. from **vāstus**, waste, desert, immense], to lay waste, ravage.

**vātēs**, st. **vāt(i)**-, [?], c., a soothsayer, prophet, or prophetess; a bard, poet.

**vāticinārī**, -or, -ātus, [denom. from **vāticinus** (**vātēs** and **nō**-, as if through \***vaticus**)], to prophesy, predict, foretell; also, to celebrate in song.

**vēcōrs**, st. **vēcōrd**-, [vē-, neg. + **cor**, heart (as the supposed seat of reason)], senseless, foolish, mad.

**vectīgal**, st. **vectīgālī**-, [obscure formation from **vectus** (p. p. of

**vehere**, to carry), n., a tax or tribute (in kind, while **stipendium** is in money); hence, also, revenue, income.

**vehementer**, [vehement- + ter], adv., violently, impetuously; extremely.

**vehere**, -ō, **vexī**, **vectus**, [√ vag, **veh**, (cf. Eng. way, wagon)], to carry, convey. — In the passive, in **equō vehī**, to ride, in **nāve vehī**, to sail.

**vehiculum**, -ī, [from stem of **vehere** and **lo-**, as if through a \***vehicus**], n., a means of carrying, a conveyance, vehicle.

**Veiī**, -ōrum, m., **Veii**, one of the twelve cities which made up the ancient Etrurian confederacy. It was about twelve miles north of Rome, and was conquered by the Romans under Camillus, 396 B. C., after long struggles.

**vel**, [old imperative of **velle**, used as conj.], will, choose; hence, or, or if you will (implying a choice on the part of the person concerned, while **aut** implies a real difference in the things or statements contrasted). — **vel . . . vel**, either . . . or. — Sometimes used to emphasize a word, especially a superlative: **vel Rōmae**, even at Rome; **vel maximum**, even the greatest, the very greatest.

**velle**, **volō**, **voluī**, [same word as Eng. will], to will, wish, be willing. — **sīs = sī vīs**, if you please.

**vēlōciter**, [adv. of **vēlōx**], swiftly, quickly.

**vēlōx**, st. **vēlōc-**, [obscure formation from root in **volāre**, to fly], swift, quick, fleet.

**velut**, [vel, intensive + ut], even

as; just as; as it were. — Also, for **velut sī**, as if.

**vēnārī**, -or, -ātus, [?], to hunt.

**vēnāticus**, -ā, -um, [vēnāt% + co-], belonging to hunting.

**vēnātiō**, st. **vēnātiōn-**, [vēnāto- + iōn], f., a having hunted; hence, hunting.

**vēnātrīx**, st. **vēnātrīc-**, [vēnā- + trīc-], f., a huntress.

**vēnātus**, -ūs, [vēnā- + tu], m., hunting.

**vēndere**, -ō, -didī, -ditus, [vē- + num, sale + dare], to expose for sale, to sell.

**venerandus**, -a, -um, [gerundive of **venerārī** (denom. from same stem as **Venus**), used as adj.], worthy to be adored or revered, venerable.

**venīre**, -iō, **vēnī**, **ventum**, [probably from √ **gvam** (cf. **quoniam** for **quomiam**)], to come.

**vēnīre**, -eō, -iī, [vēnum, sale + ire], to go to sale; hence, to be sold. (Used as passive of **vēndere**.)

**ventus**, -ī, [same word as Eng. wind], m., wind.

**vēnumdare**, -ō, -dedī, -datus, [vēnum (cf. **vēndere**) + dare], to offer for sale, to sell. (Rarely used except as applied to slaves captured in war.)

**vērāx**, st. **vērāc-**, [vēro- + the made-up ending -āx, i. e., after the analogy of **pūgnāx**], truth-telling, veracious.

**verberāre**, -ō, -āvī, -ātus, [denom. from **verber**, a lash], to lash, scourge, beat.

**verbum**, -ī, [?], n., a word; in grammatical language, also, a verb.

**verēcundia**, -ae, [verēcundo- (verē, stem of vererī, to fear + cundo-) + iā-], f., bashfulness, shyness, modesty; and, in imperial Latin, reverence for.

**verērī**, -eor, -itus, [√ ver, guard], to revere; to fear, be afraid. (A milder word than metuere and timēre.)

**vergere**, -ō, no perf. or p. p., to bend, [√ verg, slope, used as stem], hence, as geographical term, to look toward, face.

**vērītās**, st. vērītāt-, [vēr% + tāt-], f., truth; truthfulness; reality.

**vērō**, [abl. of vērus, used as adv. and conj.], as adv., in truth, in fact; hence, assuredly; as conj., but, however, though (a strong word for but; never stands first in its clause).

**versāre**, -ō, -āvī, -ātus, [frequent. and intens. of vertere], to turn about often or vigorously. — Hence, as middle voice, versārī, to turn one's self about, to dwell, live (somewhere); to be situated in or busied with.

**versātilis**, -e, [versā- + the made-up ending -tilis, i. e., after the pattern of ūtilis, fertilis, etc.], turning about, movable; hence, versatile.

**vertere**, -ō, vertī, versus, to turn, turn round; hence, to change; to translate. — Hence, as middle voice, vertī, to turn one's self round in, be engaged or involved in, depend upon.

**verū**, -ūs, [?], n., a spit; hence, a dart, spear.

**vērum**, [neuter of vērus, used as conj.], but in fact, but (indicating strong opposition); but still.

**vērus**, -a, -um, [?], real, true, genuine; hence, right, reasonable, just.

**vescī**, -or, no p. p. [?], to feed, eat; hence, to live on.

**Vesta**, -ae, [from a root meaning burn + tā-], f., Vesta, the goddess of flocks and herds and the household, daughter of Saturn.

**Vestālis**, -e, [Vestā- + li-], belonging to Vesta, vestal, and as fem. noun, a vestal virgin.

**vester**, -tra, -trum, [vōs + tro-], poss. pron., your.

**vestibulum**, -ī, [?], n., the space closed in between the house door and the street, an entrance-court.

**vestigium**, -ī, [?], n., a foot-print; hence, a trace, mark.

**vestire**, -iō, -ivī, -itus, [denom. from vestis], to clothe, dress.

**vestis**, st. vesti-, [√ ves, cover + ti-], f., a covering for the body, clothing, clothes; hence also, a curtain, drapery. (The plural is not used in classic prose.)

**vestitus**, -ūs, [vestī- + tu-], m., clothing, dress.

**vetāre**, -ō, -uī, -itus, [?], not to allow, to forbid.

**Veturius**, -a, -um, the name of a Roman gēns. — See Lesson xl.

**vetus**, st. veter-, [?], old, not recent. (Indicating what has existed some time, and opposed to recēns, while antiquus is old as opposed to novus, new, in the sense of not having existed before at all.)

**via**, -ae, f., a way, road; hence, a march or journey.

**viāticum**, -ī, [neuter of viāticus, -a, -um, (via and co-, as if through \*viātus), used as noun], n., the means of travelling; money for a journey.

**vicesimus**, -a, -um, [ordinal of **viginti**], *twentieth*.

**vicesimus primus**, *twenty-first*.

**viciēs**, [obscure formation from root in **viginti**], *adv., twenty times*.

**vicinus**, -a, -um, [**vīco**- + **no**-, as if through an I-stem], *of the district; hence, neighboring, near, but more commonly as noun, a neighbor, or with the metaphorical meanings, like, resembling, kindred*.

**viciis**, *st. vici-*, (nom. not used), *f., change, interchange, but in classical Latin confined chiefly to the meanings, place, position, room, stead, duty belonging to another (i. e., assumed by one person for another; cf. Eng. vicarious). — vicem, or more commonly in vicem, by turns, in turn, alternately. — Also, vicem, with a gen., or with a possessive (meam vicem, etc.), for the sake of, after the manner of*.

**vicissitūdō**, *st. vicissitūdin-*, [**\*vicissi-** (**viciis** + **si-**) + **din-**, as if through **\*vicissitus**], *f., alternation, change*.

**victor**, *st. victōr-*, [√ **vic** (cf. **vincere**) + **tōr-**], *m., one who conquers, a conqueror, victor, winner*.

**victōria**, -ae, [**victōr-** + **iā-**], *f., victory*.

**victrix**, *st. victric-*, [√ **vic** + **tric-**], *f., a female conqueror, a conqueress*.

**victus**, -ūs, [root of **vivere** + **tu-**], *m., means of life, sustenance, provisions; also, a way of living*.

**vīcus**, -ī, [√ **vic**, *dwell* + **o**; same word as *-wich* or *-wick* in names like *Greenwich, Warwick*], *m., an*

*inhabited district; a village; a region, quarter, street (in a city)*.

**vidēre**, -eō, **vidī**, **vīsus**, [same word as *Eng. wit, to wit*], *to see; hence, to perceive, understand, know*.

**vidēri**, -eor, **vīsus**, [passive of **vidēri**], *to be seen; hence, to seem (so and so), and especially as impersonal, to seem good, proper*.

**vigilāre**, -ō, -āvī, -ātum, [denom. from **vigil** (√ **vig** of **vigēre**, *to be flourishing, lively* + **l(i)-**, as if through **\*vigus**)], *to be (wide) awake, not to be asleep; hence, to watch*.

**vigilia**, -ae, [**vigil** (same root as **vigēre**, *to be lively*) + **iā-**], *f., a being awake; hence, wakefulness; watching, guarding; a watch, sentinels; a watch (as the fourth part of the Roman night reckoned from sunset to sunrise)*.

**viginti**, indecl., [for **duiginti**, obscure derivative from **duo**], *twenty*.

**viginti ūnus**, *twenty-one*.

**vīlis**, -e, [?], *cheap; hence, poor, worthless*.

**vīlitās**, *st. vīlitāt-*, [**vīli-** + **tāt-**], *f., cheapness; hence, in the Latin of the empire, worthlessness*.

**vīlla**, -ae, [**vīco-** + **iā-**, *dim. assimilated*], *f., a farm or country seat; a villa*.

**Vīllius**, -ī, *m., a Roman name. — For a P. Vīllius, see Lesson lxx.*

**vincere**, -ō, **vīcī**, **victus**, *to conquer, win (both trans. and intrans.); hence, to prevail; to surpass, excel*.

**vinculum** (also **vinculum**), -ī, [√ **vinc**, *bind* (**vincire**) + **lo-**],

*n., a band, bond, rope, chain.* — In plural, *fetters, chains, prison.*

**vinculum**, see **vinculum**.

**vindex**, st. **vindicō**, [compound from root of **dicere**, **dicāre**, and an uncertain root beginning with **vi**], c., *one who puts in a legal claim to a thing, a claimant*; hence, *a protector, champion*; *a punisher, avenger*.

**vindicāre**, -ō, -āvī, -ātus, [denom. from **vindex**], *to lay legal claim to*; hence, *to claim*; *to set free*; *to defend*; *to punish*; *to avenge*.

**vinum**, -ī, [√ **vi**, *twine*, same word as Eng. *wine*], n., *wine*.

**violāre**, -ō, -āvī, -ātus, [?], *to abuse, injure, violate*.

**vir**, **virī**, [?], m., *a male being, man*; hence, *a husband*.

**virgō**, st. **virgin-**, [?], f., *a maiden*.

**virilis**, -e, [**viro-** + **li-**, as if through an **i**-stem, i. e., after the pattern of **civilis**, **hostilis**, etc.], *belonging to a man, manly*; hence, *vigorous, firm*. — **prō virili parte**, *with all one's might*.

**virtūs**, st. **virtūt-**, [**vir(o)** + **tūt-**], f., *manliness*; hence, *bravery, courage*; *excellence, merit, virtue*.

**vis**, st. **vī-**, (in the sing. found in only the nom., acc., and abl.; in the plural, throughout), [?], f., *force, power*; *strength, vigor*; *violence*; *quantity, number*. — Plural, **virēs**, -ium, *energy, strength*; *forces, troops*.

**visere**, -ō, **visī**, **visus**, [intensive from **vidēre**], *to look at closely*; hence, *to go to see, to visit*.

**vīta**, -ae, [root of **vīvere** + **tā-**], f., *life*.

**vitium**, -ī, [√ **vi** meaning *twist* (the same as that of **vinum**) + **io-**, as if through **\*vitum**], n., *a defect, blemish*; hence, *a fault, offence*; *a crime, vice*.

**vitrum**, -ī, [√ **vid** + **tro-**], n., *a means of seeing, but confined to the medium of seeing, glass*.

**vivāx**, st. **vivāc-**, [**vivō** + **c(o)-**], *vigorously alive*; hence, *lively, vigorous*; also, *lasting*.

**vīvere**, -ō, **vixī**, **victum**, *to live*.

**vix**, [?], adv., *scarcely, hardly*; *with difficulty*.

**vocābulum**, -ī, [**vocā-** + **lo-**, as if through a **\*vocābum**], n., *a designation, name*; hence, *a noun* (when contrasted with **nōmen**, it means *a common noun*, while **nōmen** means *a proper noun*).

**vocāre**, -ō, -āvī, -ātus, [√ **voc**, *call* + **ā-**], *to call*; hence, *to invoke*; *to name*; *to summon or invite*.

**vōciferārī**, -or, -ātus, [denom. from **\*vōcifer(us)** (**vōx** + **fer** from **ferre**)], *to cry aloud, bawl, scream, vociferate*.

**vōcula**, -ae, [**vōc-** + **lā-**, with **u** inserted after the pattern of the **o**-stems], f., *a small voice*.

**volāre**, -ō, -āvī, -ātum, [√ **vol**, *fly* + **ā-**], *to fly*.

**volgāre**, -ō, -āvī, -ātus, (later **vulgāre**, etc.), [denom. from **volgus**], *to noise about in the crowd*; hence, *to make known generally*; *to publish*; *to spread abroad*.

**volgō** (later **vulgō**), [abl. of **volgus**, *crowd*, used as adv.], *among the crowd, publicly, generally, commonly*.

**volgus** (later **vulgus**), -ī, n., *the*

*crowd, the people in general; a throng or mass.*

**volnerāre**, -ō, -āvī, -ātus, (later **vulnerāre**), [denom. from **volnus**], *to wound*.

**volnus** (later **vulnus**), *st. volner-*, [?], *n., a wound*.

**voltur** (later **vultur**), *st. voltur-*, *m., a vulture*.

**voltus**, -ūs, (later **vultus**), [?], *m., expression of face, face, countenance*.

**voluntās**, *st. voluntāt-*, [(**volunt-**, old for **volent-**, *pres. p. of velle*) + **tāt-**], *f., willingness; hence, will, desire, inclination; good-will*.

**voluptās**, *st. voluptāt-*, [**volup-** (obscure formation from root of **velle**) + **tāt-**], *f., pleasure, enjoyment*.

**vōs**, *gen. vestrum or vestri* (older spelling **vostrum** and **vostrī**), *you, ye*. — The forms

**vestrum, vostrum**, are chiefly confined to the partitive use.

**vōx**, *st. vōc-*, [root as stem], *f., a voice; hence, a word or a saying*.

## X.

**Xanthippus**, -ī, [Gr. proper name, **Ξανθίππος**], *m., a Spartan commander who helped the Carthaginians defeat and capture the Roman general Regulus, 255 B. C.*

**Xenophōn**, -ontis, [Gr. proper name, **Ξενοφών**], *m., the Athenian historian, who is also famous as a soldier, especially through his being with the ten thousand who went to help Cyrus the Younger in 401 B. C.*

**Xerxēs**, -is, [Persian proper name, in Gr. **Ξέρξης**], *m., the name of the great Persian king who invaded Greece in 480 B. C.*

## ENGLISH-LATIN.

### A.

**a**, indef. art., generally not expressed in Latin, but sometimes equivalent to a particular (person or thing), and then expressed by *quidam*, *quaedam*, *quiddam* or *quoddam*.

**abandoned**, *dēsertus*, -a, -um (deserted); *perditus*, -a, -um (lost, worthless).

**able**, (be), *posse*, *possum*, *potui*.

**abound**, *abundāre*, -ō, -āvi, -ātum; also, *redundāre* and *superāre*, -ō, -āvi, -ātum (to be over abundant). — **abound in**, *abundāre*, with an abl.

**about**, ADV., *ferē* (generally placed just after the word it modifies); **about a hundred**, *centum ferē*. — **PREP.**, *circum* (around, with acc.), as *circum urbem altus erat murus*, there was a high wall about the city; *ad* (in the neighborhood of, with acc.), as *ad Trebiam pugnabant*, they were fighting about the Trebia; *dē* (in regard to, with abl.), as *dē multis rebus rogavit*, he asked about many things. — **about nightfall**, *sub noctem*. — Cf. also, *near*.

**accept**, *accipere*, -iō, -cēpi, -ceptus; also, *recipere*.

**acceptable**, *grātus*, -a, -um; *iūcundus*, -a, -um.

**accomplish**, *facere*, -iō, *fēcī*, *factus*; *gerere*, -ō, *gessi*, *gestus* (achieve); *agere*, -o, *ēgi*, *actus*; *efficere*, -iō, *fēcī*, *fectus*; *perficere* (complete); *cōsequi*, -or, *secutus* (attain an object).

**accordance**: in accordance with. See according to.

**according to**, *prō* (with abl.), as *prō viribus*, according to one's strength; *ex* (with abl.), *dē* (with abl.), *ad* (with acc.), as *ex sententiā*, *dē sententiā*, *ad arbitrium*, according to one's wish or will; *secundum* (with acc.), as *secundum naturam*, according to nature.

**accuse**, *accusāre*, -ō, -āvi, -ātus (the person accused is expressed by an accusative, the thing of which he is accused by a genitive); *arguere*, -ō, *argui*, *argutus* (the thing accused of is expressed by a genitive or by *dē* with ablative).

**across**, *trāns* (with acc.), as *trāns Rhēnum*, across the Rhine; *ultrā* (beyond, on the other side of).

**act**, NOUN, *factum*, -i, n.; *facinus*, st. *facinor*-, n. (especially an evil act); *rēs gesta*, f. (achievement); *actus*, -ūs, m. (of a play). — **VERB**, *agere*, -ō, *ēgi*, *actus*; *sēgerere*, -ō, *gessi*, *gestus* (conduct one's self in a given way).



actually, *vērō* (placed after the word it emphasizes); *rē vērā*.

admiration, *admiratiō*, st. *admiratiōn-*, f.

admire, *admirārī*, -or, -ātus.

admit, *fatērī*, -eor, *fassus* (confess); *concedere*, -ō, -cēssi, -cēsus (grant, allow); *admittere*, -ō, -misi, -missus (let in); also, *recipere*, -iō, -cēpi, -ceptus.

adorn, *ornāre*, -ō, -āvī, -ātus.

advance, *prōcēdere*, -ō, -cēssi, -cēsum; *progredi*, -ior, -gressus.

adversary, *hostis*, st. *hosti-*, c. (especially a public enemy); *inimicus*, -i, m. (personal enemy); *adversārius*, -i, m. (general word).

advise, *suādere*, -eō, *suāsī*, *suāsum* (governing dative of the person); *monēre*, -eō, -uī, -itus (governing accusative and leaning rather to the sense to warn).

Aeneas, *Aenēās*, -ae, m.

affair, *rēs*, -ei, f. (thing); *negotium*, -i, n. (occupation, business, difficulty).

affect: *adficere*, -iō, -fēcī, -fectus; *conmovēre*, -eō, -mōvī, -mōtus (to move greatly).

afraid, (be), see fear.

after, PREP., *post* (with acc., also as ADV.); a few days after, *post paucōs diēs* or *paucis post diēbus*; *secundum* (prep. with acc., next to or after the pattern of). — CONJ., *postquam*; also, *ubi*, *ut*.

afterwards, *postea*; also, *posthac*.

again, *iterum* (a second time); *dēnuō* (afresh); *rursus*.

against, *adversus* (prep. with acc.); *contrā* (with acc., opposite to, contrary to); *in* (with acc., used of hostile attacks, measures,

or feelings); *praeter consuetudinem*, against one's habit.

aged, *aetate confectus* (worn out by age); *senex*, gen. *senis* (old).

Agasilaus, *Agēsilaus*, -i, m.

ago, *abhinc* (used with acc. or abl., as *abhinc trēs mēses* or *abhinc tribus mēnibus*, three months ago); or expressed by *ante* with an acc., as *ante trēs mēses*.

agreeable, *grātus*, -a, -um; *iucundus*, -a, -um; *acceptus*, -a, -um.

aid, NOUN, *auxilium*, -i, n.; *opis*, f. (no nom.); bear aid, *auxilium ferre*. — VERB, see help.

alarmed, (be), see fear.

Alban, *Albānus*, -a, -um.

Alexander, *Alexander*, -drī, m.

all, *omnis*, -e (considered as made up of parts); *tōtus*, -a, -um (the whole); *cunctus*, -a, -um (considered as united into one lot); *universus*, -a, -um (every individual one; the most comprehensive word, opposed to *singuli*). — at all, *omniō* (generally associated with a negative, not at all).

alliance, *societās*, st. *societāt-*, f.; in the sense of marriage alliance, *adfinitās*, st. *adfinitāt-*, f.

Allobroges, *Allobrogēs*, -um, m.

allow, *sinere*, -ō, *sivī*, *situs*; *permittere*, -ō, -misi, -missus; *pati*, -ior, *passus* (suffer); *concedere*, -ō, -cēssi, -cēssus (grant).

ally, *socius*, -i, m.

alone, ADJ., *sōlus*, -a, -um, gen. *sōlus*; *ūnus*, -a, -um, gen. *unius*. — *ūni Ubī*, the Ubii alone. — ADV., *sōlum* (only).

along, (past, by, in front of), *praeter* (with acc.).

already, *iam*.

**also**, *quoque* (placed after the word it emphasizes); *etiam* (usually placed before what it emphasizes).

**although**, *quamquam* (with indic.); *quavis*, *licet*, *ut*, *cum* (all four with subjunc.); *etsi*, *tametsi*, *etiam* *si* or *si* alone (used with indic. or subjunc. according to the rules for the use of *si*, if); also, sometimes implied in an ablative absolute or a participle agreeing with the subject (or other word).

**ambassador**, *lēgātus*, -ī, m.; *orātor*, st. *orātor*-, m. (a pleader; hence, less formal word than *lēgātus*, and common for the limited foreign intercourse of early Roman life).

**America**, *America*, -ae, f.

**amid**, *inter* (with acc.); *in* (with abl.).

**among**, *inter* (with acc.); *apud* (with acc.); *in* (with abl.).

**ancestors**, *māiōrēs*, -um, m.; *pātrēs*, -um, m. (fathers).

**Anchises**, *Anchisēs*, -ae, m.

**ancient**, *antiquus*, -a, -um (belonging to old times, not new); *vetus*, st. *veter*- (having been in existence a long time); *priscus*, -a, -um (before our day, early, original); *pristinus*, -a, -um (early, original, but not necessarily before our day); *obsoletus*, -a, -um (out of date, as applied to words or fashions).

**and**, *et* (the general word); *que* (attached to the second of the things connected, implying a close connection and sometimes subordinating the second to the first); *atque* or before certain consonants *et* (has a tendency to give impor-

tance to the second of the connected things). — **and no**, *nōn ullus* rather than *et nullus* (unless the negative idea is to be marked as belonging to the adjective only). — **and not**, *neque*. — **both . . . and**, *et . . . et, cum. . . tum*.

**anecdote**, *fābella*, -ae, f.; also, *nārrātiuncula*, -ae, f.

**anger**, *ira*, -ae, f.

**angry**, *irātus*, -a, -um, *irācundus*, -a, -um (the first applying rather to a temporary feeling, the second to a confirmed tendency).

**announce, make an announcement**, *nūntiāre*, -ō, -āvī, -ātus; *renūntiāre* (report); *ēdicere*, -ō, -dixī, -dictus (proclaim the order of an official); *indicare* (proclaim a meeting and the like; cf. also, report); *dēclārāre*, -ō, -āvī, -ātus, or *renūntiāre* (as elected to an office).

**answer**, NOUN, *respōsum*, -ī, n. — VERB, *respondēre*, -eō, -spōdī, -spōnsus.

**Antiochus**, *Antiochus*, -ī, m.

**anxious**, *sollicitus*, -a, -um; *anxius*, -a, -um.

**any**, *ullus*, -a, -um (used chiefly in neg., but also in conditional sentences); *aliquī*, -qua, -quod (used in positive sentences mostly). — **any one**, *quisquam*, *quaequam*, *quidquam* (*quicquam*); *quilibet*, *quaelibet*, *quidlibet*, or *quīvis*, *quaevis*, *quidvis* (these two are a trifle less indefinite than *quisquam*); *quīs*, *quae*, *quid* (a little less indefinite and chiefly used after *si*, *nisi*, *nē*, *num*); *aliquis*, *aliqua*, *aliquid* (a little less indef. still than the preceding); *quispiam*, *quae-piam*, *quidpiam* (still less indefi-

- nite). — *ullus* is occasionally used as noun = any one, and the words given for any one are sometimes used as adj. = any; they then, except *quisquam*, have the neuter in *-quod* not *-quid*. Cf. also *some*. — not any, *nūllus*, -a, -um. — not any one, *nēmō*. — not anything, *nihil*.
- anything, *aliquid*; *quid* (chiefly used with *si*, *nisi* or *num*); *quidvis*, *quidlibet* (anything you please); *quicquam* (anything whatever); *quidpiam*.
- appoint, *facere*, -iō, *feci*, *factus* (make); *creāre*, -ō, -āvi, -ātus, as *consulem creāre*, to appoint consul; *praeficere*, -iō, -feci, -fectus; *praepōnere*, -ō, -posui, -positus (these two mean to set over, and govern a dative, = appoint as commander of); *indicere*, -ō, -dixi, -dictus (appoint a day, meeting, etc.); *statuere*, -ō, *statui*, *statutus* (fix, determine).
- approve, *probāre*, -ō, -āvi, -ātus; *adprobāre*; *comprobāre* (the strongest of the three words); also, *laudāre*.
- Aristotle, *Aristotelēs*, -is, m.
- army, *exercitus*, -ūs, m.; cf. also, forces and troops.
- arrival, *adventus*, -ūs, m.
- arrive, *advenire*, -iō, -vēni, -ventum; *pervenire* (somewhat stronger, as implying the coming through difficulties or a long course).
- arrogance, *superbia*, -ae, f.; *adrogantia*, -ae, f.; *fastidium*, -i, n. (disdain); *insolentia*, -ae, f.
- art, *ars*, st. *art(i)*-, f. (used in the widest sense).
- as, *ut*, *velut*, *sicut* (of manner); *quam* (of degree); *cum* or *quoniam* (of reason = since); *quod* (be-  
cause); *dum* (while); *cum* (of time = when); *as* . . . *as*, *tam* . . . *quam*; *as* much as possible, *quam mārīmē*; *as* quickly as possible, *quam celerrimē* (*posse* is sometimes added to these superlative expressions); *as* soon as, *simul atque* or *ac*; also *ubi* or *ut*; *cum primum*; *as* long as, *dum*; *as* great as, *tantus* . . . *quantus*; *such* as, *tālis* . . . *quālis*.
- ask, *rogāre*, -ō, -āvi, -ātus, and *orāre*, -ō, -āvi, -ātus (beg); *pōscere*, -ō, *popōsci* (demand); *quaerere*, -ō, -sivi, -situs (look for); *petere*, -ō, -ivi, -itus (try to get); *interrogāre* (inquire); *percontāri*, -or, -ātus (ask particularly); *sciscitāri*, -or, -ātus (seek information); *precāri*, -or, -ātus (pray). assistance, see aid.
- at, with names of towns or small islands, expressed by the loc. case, as *Rōmae*, at Rome, *Dēli*, at Delos; *apud* (with acc. in sense of near), as *pūgna apud Actium*, the fight at Actium, but *apud mē*, at my house; in (with abl.).
- Athenodorus, *Athēnodōrus*, -i, m.
- Athens, *Athēnae*, -arūm, f.
- attend to, *prōcurāre*, -ō, -āvi, -ātus; *cūrāre*, -o, -āvi, -ātus; *animadvertere* (*animadvortere*), -ō, -verti, -versus.
- Aulus, *Aulus*, -i, m. (abbrev. A.).
- avenge, *ulcisci*, -or, -ultus; *vindicāre*, -ō, -āvi, -ātus.
- avoid, *fugere*, -iō, *fūgi*; *vitāre*, -ō, -āvi, -ātus, and a little stronger *ēvitāre*; also, *dēvitāre* (avoid by dodging, as it were).
- away: away (from), *ab* (with an ablative or in composition). — be away, *abesse*, -sum, -fui.

B.

**bad**, *malus*, -a, -um, comp. *pēior*, superl. *pessimus*; *prāvus* (-us), -a, -om (-um) (**wicked**); *inprobus*, -a, -um (**wrong, wicked**); *nēquam*, indecl., comp. *nēquior*, superl. *nēquissimus* (**worthless**).

**banish**, in *exsilium*, with the verb *mittere*, -ō, *mīsi*, *missus*, or *pellere*, -ō, *pepuli*, *pulsus*, or *ēicere*, -iō, *ēicēci*, *ēiectus*.

**bank**, *ripa*, -ae, f. (of a river).

**banquet**, *convivium*, -i, n.; *epulum*, -i, n. (pl. *epulae*, -ārum, f.).

**bare-back**, *sine ephippiō*, or, if more than one are spoken of, *sine ephippiis*.

**bathe**, *lavāre* (*lavere*), -ō, *lāvī*, *latus* (*lōtus*).

**battle**, *pūgna*, -ae, f. (the generic word for any kind of a contest); *proelium*, -i, n. (of armies); *certāmen*, st. *certāmin-*, n. (**struggle**). — **battle-line**, *aciēs*, -ēi, f. — **to join battle**, *manum* (*manūs*) *cōnserere*, *signa cōnferre*, *proelium committere*.

**be**, *esse*, *sum*, *fuī*.

**beat**, *verberāre*, -ō, -āvi, -ātus (**scourge**); *caedere*, -ō, *cecidi*, *caesus* (**strike**); *vincere*, -ō, *vici*, *victus* (**conquer**); *superāre*, -ō, -āvi, -ātus (**overcome or surpass**); *pellere*, -ō, *pepuli*, *pulsus* (**rout**).

**beautiful**, *pulcher*, -chra, -chrum; *fōrmōsus*, -a, -um (**shapely**).

**beauty**, *pulchritūdō*, st. *pulchritūdin-*, f.; *speciēs*, -ēi, f. (**show, splendor**); *fōrma*, -ae, f. (especially, **beauty of form**).

**because**, *quod*; also, *quia*, *quoniam*. Often implied in an abla-

tive absolute, a participle, or a relative clause.

**become**, *feri*, *fiō*, *factus*.

**before**, *PRÆP.*, *ante* (with acc.; used with things at rest); *prae* (with abl.; used of things in motion or with the meaning in comparison with); *prō* (with abl.; in front of); *apud* (with acc.), *cōram* (with abl.) (these two mean in presence of). — *ADV.*, *ante*, *anteā*, *antehāc*; *prius*. — *CONJ.*, *antequam*, *priusquam*.

**beg**, *orāre*, -ō, -āvi, -ātus; *precārī*, -or, -ātus (**pray**); *petere*, -ō, -ivī, -itus (**try to get**). — **beg for peace**, *pācem petere*.

**begin**, *incipere*, -iō (other stems not used in classic prose); *coepī*, with passive infin. *coeptus sum* (other stems not used in classic Latin) (these two words are used chiefly with an infin.); *ordiri*, -ior, *orsus*; *incohāre*, -ō, -āvi, -ātus (these two are common with acc.); also, *initium facere* (**make a beginning**).

**beginning**, *initium*, -i, n.; *principium*, -i, n.; *exordium*, -i, n. — **make a beginning**, *initium facere*.

**Belgians**, *Belgae*, -ārum, m.

**believe**, *crēdere*, -ō, -crēdidī, *crēditum*. See also **think**.

**belong to**, *esse*, *sum*, *fuī* (with a dative or genitive to denote possession, a genitive to denote a quality, in with the ablative to denote belonging to as a member); *pertinēre*, -eō, -ui (with *ad* and an acc.).

**besides**, *praetereā*; *accēdere*, -ō, -cēssi, -cēssum (with *hūc* or with *ad* and an acc., and with the additional fact expressed by an indica-

- tive clause with *quod* or a subjunctive clause with *ut*, as *accēdit quod patrem amat*, besides, he loves his father; *ad senectūtem accēdebat ut caecus esset*, besides his old age, he was blind.
- best**, *optimus*, -a, -um; as adverb, *optimē*.
- bestow upon**, *cōferre*, -ferō, -tulī, -lātus (with dative of the person upon whom, with *ad* or *in* and acc. of the thing upon which anything is bestowed).
- better**, ADJ., *melior*, -ius. — ADV., *melius*.
- bid**, *iubere*, -eō, iūssī, iūssus (order, regularly followed by an infin.). — **bid good by**, *valere*, -eō, -uī, -itum.
- boat**, *nāvicula*, -ae, f.; also, *nāvis*, st. *nāvi*-, f. (ship); *linter*, st. *lintr*-, f.; *scapha*, -ae, f. (skiff).
- body**, *corpus*, st. *corpor*-, n.; *manus*, -ūs, f.; *numerus*, -ī, m. (number). The last two words mean a **body of soldiers, people**, etc.
- bold**, *audāx*, st. *audāc*- (especially in a bad sense, **reckless, foolhardy**); *fortis*, -e (brave).
- book**, *liber*, -brī, m.
- booty**, *praeda*, -ae, f.
- born**, (be), *nāscī*, -or, *nātus*.
- both**, *ambō*, -ae, -ō (used of two things considered together as a pair or group); *uterque*, -traque, -trumque (used of two things considered separately = each). — **both . . . and**, *et . . . et*; *cum . . . tum*.
- boy**, *puer*, -erī, m.
- boyhood**, *pueritia*, -ae, f. — **in my boyhood**, *ego puer* (especially common in the ablative absolute, *mē puerō*).
- brave**, *fortis*, -e; *animōsus*, -a, -um (courageous, spirited); *audāx*, st. *audāc*- (bold).
- bravely**, *fortiter*; *audācter* (boldly).
- bravery**, *virtūs*, st. *virtūt*-, f. (manliness); *fortitūdō*, st. *fortitūdin*-, f. (endurance); *animus*, -ī, m. (spirit).
- bribe**, NOUN, *pretium*, -ī, n. (price); *mercēs*, st. *mercēd*-, f. (reward). — VERB, *conrumpere*, -ō, -rūpī, -ruptus; *largiri*, -ior, -ītus.
- bridge**, *pōns*, st. *pont*(i)-, m.
- bright**, *clārus*, -a, -um; *nītīdus*, -a, -um (shining); *acūtus*, -a, -um (of the mind).
- bring**, *ferre*, *ferō*, *tulī*, *lātus* (carry); *portāre*, -ō, -āvī, -ātus (properly, of things that can be taken in the hand); *dūcere*, -ō, *dūxī*, *ductus* (lead); *vehere*, -ō, *vexī*, *vectus* (by boat, wagon, etc.).
- bring about**, *efficere*, -iō, -fēcī, -fectus; *perficere* (stronger than *efficere*); also, *facere*, -iō, *fēcī*, *factus*.
- Britain**, *Britannia*, -ae, f.
- Briton**, *Britannus*, -ī, m.
- broad**, *lātus*, -a, -um.
- brother**, *frāter*, st. *frātr*-, m.
- Brutus**, *Brūtus*, -ī, m.
- build**, *aedificāre*, -ō, -āvī, -ātus; *cōstruere*, -ō, -strūxī, -strūctus; *condere*, -ō, -didī, -ditus (found).
- bulwark**, *vāllum*, -ī, n.; *salūs*, st. *salūt*-, f. (safety; hence, **bulwark**, in a figurative sense); *praesidium*, -ī, n. (defence, whether in a literal or a figurative sense).
- burdensome**, *onerōsus*, -a, -um; *molestus*, -a, -um (annoying); *gravis*, -e (heavy).

**burn**, *ūrere*, -ō, *ūssi*, *ūstus* (hurt or destroy by burning); *ārdere*, -eō, *ārsi*, *ārsum* (be on fire); *incendere*, -ō, *incendi*, *incensus* (kindle, set on fire); also, *cremare*, -ō, -āvi, -ātus (consume by fire).

**busy**, *negotiōsus*, -a, -um; *occupatus*, -a, -um.

**but**, *sed*; *vērūm* (but really); *at* (especially used to introduce an objection); *autem* (mild word); *vērō* (but in fact). These last two never stand first in their clause.

**buy**, *emere*, -ō, *ēmi*, *ēemptus*; also, *mercāri*, -or, -ātus.

**by**, denoting a cause or means, or the way of doing anything, is expressed by the ablative: *metū ductus est*, he was led by fear; *bellō superāti sunt*, they were overcome by war; *dolō id fecit*, he did it by trickery. — **PREP.**, *ā*, before a vowel *ab* (used with abl. of persons to denote the agent), as *ā Caesare victi sunt*, they were conquered by Caesar; *per* (used with acc. of persons or things to denote an involuntary agent or instrument), as *per nūtiōs cōgnōvit*, he found out by messengers; *apud*, *ad*, *prope* (used with the accus. to denote nearness to a place), as *ad Trebiam*, by the Trebia.

## C.

**Caesar**, *Caesar*, st. *Caesar*-, m.

**call**, *vocāre*, -ō, -āvi, -ātus (summon); *appellāre*, -ō, -āvi, -ātus (address; or give a distinguished title); *nōmināre*, -ō,

-āvi, -ātus; *dicere*, -ō, *dixi*, *dictus*.

The last two mean to call, in the sense of to give a name to. See also to name. — call together, *convocāre*, -ō, -āvi, -ātus.

**calm**, *tranquillus*, -a, -um (used of the weather and also of a state of mind); *placidus*, -a, -um.

**camp**, *castra*, -ōrum, n.

**can** (past tense could), *posse*, *possum*, *potui*; also sometimes indicated mildly by a potential subjunctive.

**can't help**, *nōn posse quin*, with a subjunctive.

**cap**, *pileus*, -i, m.

**captive**, NOUN, *captivos* (later -us), -i, m.; *captiva*, -ae, f. — **ADJ.**, *captus*, -a, -um (p. p. of *capere*, used as adj.).

**capture**, *capere*, -iō, *cēpi*, *captus*.

**care**, *cūra*, -ae, f. — take care of, *cūrāre*, -ō, -āvi, -ātus; *prōcūrāre*; cf., also, the same idea expressed with a change of idiom by *erit mihi cūra*, it shall be a care to me, I will attend to it.

**carefully**, *diligenter*; *māgnā cum cūrā*; *accūrātē* (exactly).

**carry**, see bring.

**carry off**, *auferre*, -ferō, *abstuli*, *ablātus*; *rapere*, -iō, -ui, *raptus*; *agere*, -ō, *ēgi*, *actus* (used especially of booty in war, and then often contrasted with *ferre*, which is used of portable things; e. g., *rēs sociōrum ferri agique vidit*, he saw the property of the allies carried or driven off).

**Carthage**, *Karthāgō*, st. *Karthāgin*-, f.

**Carthaginian**, *Karthāginiēnsis*, -e (both adj. and noun); *Poenus*, -i, m. (noun); *Pūnicus*, -a, -um (adj.).

**catch**, *capere*, -iō, *cēpi*, *captus*; *prehendere*, -ō, *prehendi*, *prehensus* (seize); *cōnsequi*, -or, -*secutus* (overtake).

**cause**, NOUN, *causa*, -ae, f. — VERB, *efficere*, -iō, -*feci*, -*fectus*; also the simple *facere*. See also **bring about**.

**cavalry**, *equitatus*, -ūs, m.; *equites*, -um, m. (horsemen).

**certain**, *certus*, -a, -um (fixed). — a certain, *quidam*, *quaedam*, *quiddam*, or, as adj., *quoddam*.

**certainly**, *profectō*; *sānē*; *certē*; *vērō*.

**chance**, *cāsus*, -ūs, m. (accident); *opportunitās*, st. *opportunitāt-*, f. (opportunity). — by chance, *forte*.

**change**, NOUN, *mūtatiō*, st. *mūtatiōn-*, f.; *vicissitūdō*, st. *vicissitūdīn-*, f. — VERB, *mūtāre*, -ō, -*āvī*, -*ātus*; *commūtāre*, -ō, -*āvī*, -*ātus*.

**character**, *indolēs*, st. *indol(i)-*, f.; *ingenium*, -ī, n.; *nātūra*, -ae, f.; *animus*, -ī, m.; *persōna*, -ae, f. (in a play or book).

**charge**: in charge of, *sub* (with abl.).

**charger**, *equus*, -ī, m.

**chariot**, *currus*, -ūs, m.; *carpentum*, -ī, n. (used by women, especially on festal occasions).

**charioteer**, *auriga*, -ae, m.

**chicken**, *pullus*, -ī, m.

**children**, *liberī*, -ōrum, m. (of free parents); *posterī*, -ōrum, m. (posterity); also, *puerī*, -ōrum, m.

**choice**, *optiō*, st. *optiōn-*, f.

**choose**, *ēligere*, -ō, -*lēgī*, -*lēctus*; *dēligere*, -ō, -*lēgī*, -*lēctus*; also the simple *legere*, -ō, -*lēgī*, -*lēctus*; *coop-tāre*, -ō, -*āvī*, -*ātus* (elect); *mālle*, *mālō*, *mālui* (prefer).

**Christian era**: before the Christian era, *ante Christum nātum*.

**Cicero**, *Cicerō*, st. *Cicerōn-*, m.

**Cimbrians**, *Cimbri*, -ōrum, m. —

The singular *Cimber*, -*brī*, m., is also sometimes found.

**citizen**, *civis*, st. *civī-*, c.

**city**, *urbs*, st. *urb(i)-*, f.

**clerk**, *scriba*, -ae, m.

**close**, VERB, *claudere*, -ō, *clausi*, *clausus* (shut); *finire*, -iō, -*ivī*, -*itus* (bring to an end). — ADJ., *dēnsus*, -a, -um (thick).

**clothes**, *vestis*, st. *vestī-*, f. (used only in the singular in classic prose); *vestimentum*, -ī, n.; *vestitus*, -ūs, m.

**cloud**, *nūbēs*, st. *nūb(i)-*, f.

**cohort**, *cohors*, st. *cohort(i)-*, f.

**cold**, NOUN, *frigus*, st. *frigor-*, n. — ADJ., *frigidus*, -a, -um; *gelidus*, -a, -um (icy cold).

**Columbus**, *Columbus*, -ī, m.

**come**, *venire*, -iō, *vēnī*, *ventum*; *advenire* (arrive).

**commander**, *imperātor*, st. *imperātōr-*, m. (especially, **commander-in-chief**); *dux*, st. *duc-*, c. (leader).

**common**, *commūnis*, -e; **common people**, *plēbs*, st. *plēb-*, f.

**companion**, *comes*, st. *comit-*, c.; *sodālis*, st. *sodālī-*, c.; *socius*, -ī, m.

**compel**, *cōgere*, -ō, *coēgī*, *coāctus*.

**complain of**, *queri*, -or, *quēstus*; *conqueri* (stronger). Both words may be used with an acc. of direct object, or with *dē* and an abl.

**concern** (verb), *interesse*, -*fuisse*; *rēferre*, -*tulisse* (both used impersonally with a genitive or with the abl. fem. sing. of a possessive pronoun). — **it concerns the state**,

*rei publicae interest*. — it did not concern you, *tuā nōn rēferēbat*.  
**condemn**, *damnāre*, -ō, -āvi, -ātus; *condemnāre*, -ō, -āvi, -ātus. The thing for which one is condemned, and the penalty, are commonly expressed by the genitive, but sometimes by the abl., with or without *dē*.

**conduct** (verb), *dūcere*, -ō, *dūxi*, *ductus* (lead); *cūrāre*, -ō, -āvi, -ātus, or *prōcūrāre* (manage); **conduct one's self** (in some way), *sē gerere*, -ō, *gessi*, *gestus*.

**confess**, *fatēri*, -eor, -fessus; *cōnfiteri*, -eor, -fessus.

**conquer**, *vincere*, -ō, *vici*, *victus*; *superāre*, -ō, -āvi, -ātus; *domāre*, -ō, -ui, -itus (to tame); *pellere*, -ō, *pepuli*, *pulsus* (to rout). See also beat, and subdue.

**conscious to one's self**, *cōnsciūs*, -a, -um (governing the dative of the person, and the genitive of the thing of which one is conscious).

**consequence of**, (in), *per* (with acc.), as *per metum*, in consequence of fear; *prae* (with abl.), as *prae iaculōrum multitudīne*, in consequence of the number of darts; *ob* or *propter* (w. acc.), especially of the object that excites an emotion, as *quam ob rem*, in consequence of this fact, *propter puerōs*, in consequence of the children; also often expressed by a simple abl. of cause.

**consul**, *cōnsul*, st. *cōnsul*-, m.

**consulship**, *cōnsulātus*, -ūs, m. — in Cicero's consulship, *Cicerōne cōnsule*.

**contain**, *tenēre*, -eō, -ui, *tentus*;

*continēre*, -eō, -ui, *tentus*; *capere*, -iō, *cēpi*, *captus*; *habēre*, -eō, -ui, -itus.

**costume**, see clothes.

**could**, see can.

**country**, *rūs*, st. *rūr*-, n. (as opposed to city); *patria*, -ae, f. (as the fatherland); *terra*, -ae, f. (a land); *agri*, -ōrum, m. (fields); *finēs*, -ium, m. (boundaries, and the land included within boundary lines).

**countryman**, *civis*, st. *civi*-, c. (inhabitant of the same country or city).

**courage**, see bravery.

**cowardice**, *ignāvia*, -ae, f.

**cowardly**, *ignāvōs* (later -us), -a, -om (later -um); *timidus*, -a, -um.

**crime**, *scelus*, st. *sceler*-, n.; *maleficium*, -i, n.; *dēlictum*, -i, n.

**cross**, *trānsire*, -eō, -ii, -itus; *trāsmittēre*, -ō, -misi, -missus; *trāicere*, -iō, *trāieci*, *trāiectus*; *trānsgrēdi*, -ior, -gressus; *trāscēdere*, -ō, -scēdi, -scēsus.

**cruel**, *crūdēlis*, -e; also, *saevos* (-us), -a, -om (-um); *atrōx*, st. *atrōc*-.  
**cruelly**, *crūdēlīter*; *saevē*.

**Curius Dentatus**, *Curius Dentātus*, *Curi Dentāti*, m.

**custom**, *mōs*, st. *mōr*-, m.; *cōnsuetūdō*, st. *cōnsuetūdin*-, f.; *institūtum*, -i, n.; *ūsus*, -ūs, m.

## D.

**darken**, *obscurāre*, -ō, -āvi, -ātus; *opacāre*, -ō, -āvi, -ātus (both verbs transitive).

**darkness**, *tenebrae*, -arum, f.; *cāligō*, st. *cāligin*-, f. (misty darkness; stronger than *tenebrae*).

**daughter**, *filia*, -ae, f.



**day**, *diēs*, -ēi, m. (sometimes f. in the singular, especially when it means a fixed day).

**daybreak**, *lūx*, st. *lūc*-, f. (light); *diēs*, -ēi, f. (day). — at daybreak, *primā lūce*.

**deal**: a great deal, *multus*, -a, -um.

**death**, *mors*, st. *mort*(i)-, f.; *nex*, st. *nec*-, f. (violent death); *obitus*, -ūs, m.

**decide**, *statuere*, -ō, -uī, -ūtus; *cōstituiere*, -ō, -uī, -ūtus; *dēcernere*, -ō, -crēvi, -crētus; *dēcidere*, -ō, -cidi, -cisus (especially used of judicial questions).

**decision**, *iudicium*, -i, n.; *arbitrium*, -i, n.

**declare**, *dēclārāre*, -ō, -āvī, -ātus; *adfirmāre*, -ō, -āvī, -ātus; *nūntiāre*, -ō, -āvī, -ātus; *renūntiāre* (declare officially); *indicere*, -ō, -dixi, -dictus (declare war, appoint a meeting, etc.). See also say, show, announce.

**decree**, *dēcrētum*, -i, n.; *cōsultum*, -i, n. (chiefly with the genitive *senātus*).

**deed**, *factum*, -i, n.; *facinus*, st. *facinor*-, n. (especially, evil deed); *rēs gesta*, *reī gestae*, f.

**defend**, *dēfendere*, -ō, -fendi, -fēnsus; *tuēri*, -eor, -tūtus; *tūtāri*, -or, -ātus.

**delay**, NOUN, *mora*, -ae, f.; *cunctātiō*, st. *cunctātiōn*-, f. (hesitation). — VERB, *morārī*, -or, -ātus (trans.); *remorārī*; *cunctārī*, -or, -ātus (intrans.); *trahere*, -ō, -trāxi, -tractus (draw out); *tardāre*, -ō, -āvī, -ātus; *retardāre*, -ō, -āvī, -ātus.

**deliver**, *trādere*, -ō, -didi, -ditus, or *deferre*, -ferō, -tulī, -lātus (hand over, give up); *dēdere*,

-ō, -didi, -ditus (surrender); *red-dere*, -ō, -didi, -ditus (of what has been promised or is due); *liberāre*, -ō, -āvī, -ātus (set free).

**demand**, VERB, *pōscere*, -ō, *popōscī*; *pōstulāre*, -ō, -āvī, -ātus. — NOUN, *pōstulātum*, -i, n.

**deny**, *negāre*, -ō, -āvī, -ātus.

**depth**, *altitūdō*, st. *altitūdin*-, f.

**descendant**, expressed by *ortus*, -a, -um, with *ab* or *ex* and the ablative. — **descendants**, *posterī*, -ōrum, m.; *prōgeniēs*, -ēi, f.

**describe**, *dēscribere*, -ō, -scripsi, -scriptus.

**deserve**, *merēre*, -eō, -uī, -itum; also, *merēri*, -eor, -itus; *dignus*, -a, -um, *esse*.

**design**, NOUN, *cōsiliū*, -i, n. (plan); *cōnātus*, -ūs, m. (attempt). — VERB, *meditārī*, -or, -ātus; in *animō habēre*, -eō, -uī, -itus.

**desire**, NOUN, *studium*, -i, n.; *voluntās*, st. *voluntāt*-, f.; *cupidō*, st. *cupidin*-, f., *dēsiderium*, -i, n. (longing or regret); *cupiditās*, st. *cupiditāt*-, f. (in the sense of lust or avarice). — VERB, *cupere*, -iō, -ivi, -itus; *velle*, *volō*, *volui*; *optāre*, -ō, -āvī, -ātus; *dēsiderāre*, -ō, -āvī, -ātus (long for); *expetere*, -ō, -ivi, -itus (strive for); *adpetere*, -ō, -ivi, -itus; *concupiscere*, -ō, -cupivi, -cupitus; *gestire*, -iō, -ivi, -itus (desire eagerly).

**destroy**, *dēlere*, -eō, -ēvi, -ētus; *diruere*, -ō, -rui, -rutus (tear apart); *extinguere*, -ō, -stinxi, -stinctus (put out); *ēvertēre*, -ō, -verti, -versus (overturn); *tollere*, -ō, -suli, -sublātus (put out of the way).

**die**, *mori*, -ior, *mortuus*, (*moritūrus*);

*perire*, -eō, -ī, -itum; *interire*, -eō, -ī, -itum; *occidere*, -ō, -cidī, -cāsum; also, *cadere*, -ō, *cecidī*, *cāsum* (fall); *occumbere*, -ō, -cubui, -cubitum (used alone or with *mortem*, *morte*, or *mortī*).

**different**, *dissimilis*, -e; *alius*, *alia*, *aliud*; *dispār*, st. *dispar*; *diversus*, -a, -um.

**differently**, *aliter*; *dissimiliter*; *diversē* (the first being much the most common of the three).

**difficult**, *difficilis*, -e.

**difficulty**, *difficultās*, st. *difficultāt*-, f.; *angustiae*, -ārum, f. (a narrow or tight place).

**dignity**, *dignitās*, st. *dignitāt*-, f.; *gravitās*, st. *gravitāt*-, f. (weightiness).

**diligently**, *diligenter*.

**disaster**, *clādēs*, st. *clād(i)*-, f. (especially in war); *calamitās*, st. *calamitāt*-, f.

**discovery**, *inventiō*, st. *inventiōn*-, f. (abstract); *inventum*, -ī, n. (a discovery).

**disembark**, *egredi*, -ior, -gressus (intrans.); *expōnere*, -ō, -posui, -positus (trans.).

**disgusted**, (be), *piget*, -uit (impersonal, taking acc. of the person who feels the disgust and the genitive of the thing that causes it).

**display**, *ostendere*, -ō, -tendi, -tentus; *mōnstrāre*, -ō, -āvi, -ātus; *praeferre*, -ō, -tuli, -lātus.

**disregard**, *neglegere*, -ō, -lēxi, -lēctus.

**distinguish**, *discernere*, -ō, -crēvi, -crētus.

**divide**, *dividere*, -ō, -visi, -visus; *findere*, -ō, *fidi*, *fissus* (cleave); *distribuere*, -ō, -tribui, -tributus (distribute); *partiri*, -ior, -itus

(make into parts. The -p. p. is used in passive sense).

**do**, *facere*, -iō, *feci*, *factus*; *agere*, -ō, *ēgi*, *actus* (drive); *gerere*, -ō, *gessi*, *gestus* (carry on).

**doings**, see deed.

**doubt**, NOUN, *dubitātiō*, st. *dubitātiōn*-, f. — VERB, *dubitāre*, -ō, -āvi, -ātus. — without doubt, *sine dubiō*.

**doubtful**, *dubius*, -a, -um; *incertus*, -a, -um; *ambiguus*, -a, -um (used only of things, while the other two words are used of both persons and things).

**doubtless**, *haud dubiē*; *sine dubiō*.

**draw up**, *instruere*, -ō, -struxi, -structus (of soldiers); *cōstituere*, -ō, -ui, -ūtus (of land and sea forces); *dispōnere*, -ō, -posui, -positus (also a military term); *subducere*, -ō, -dūxi, -ductus (a boat on the shore).

**dreadful**, *horribilis*, -e; *terribilis*, -e.

**dress**, NOUN, see clothes. — VERB, *vestire*, -iō, -ivi, -itus (to clothe); *induere*, -ō, -ui, -ūtus (to put on; often used in the passive or, more properly, middle voice [see A. & S. 395; A. & G. 240 C. note], with an acc. of the thing put on); *amicire*, -iō, perfect hardly used, *amicus* (to throw round one [as a cloak]; taking an acc. of the person and an abl. of the thing).

**drink**, *bibere*, -ō, *bibi*; *pōtare*, -ō, -āvi, *pōtus* (also, *pōtātus*). — *bibere* is trans., *pōtare*, generally intrans., but *pōtus* is used both as pass. participle (of something drunk) and as deponent part. (having drunk).

**drive**, *agere*, -ō, *ēgi*, *actus*.

**dry ground**, *siccum*, -i, n.

**during**, *per* (with acc.); *in* (with abl.); *inter* (with acc.); *per* implies properly that a thing lasts during (throughout) a given time, while *in* and *inter* denote points in a duration. **During** is also sometimes implied in a simple acc. of time.

**duty**, *officium*, -i, n.; *mūnus*, st. *muner*-, n. (a particular duty, while *officium* may also mean duty in the abstract or a sense of duty).

**dwelling**, *domicilium*, -i, n.; *sēdēs*, st. *sēd(i)*-, f.; *habitātiō*, st. *habitātiōn*-, f.; *domus*, -ūs, f.; *tēctum*, -i, n.

## E.

**eager**, *avidus*, -a, -um; *cupidus*, -a, -um; *alacer*, -cris, -cre (comp. *alacrior*, superl. not used).

**eagerly**, *cupidē*; *avidē*.

**eagle**, *aquila*, -ae, f.

**early**, ADJ., *mātūrus*, -a, -um, as *hiemēs mātūras*, early winters; *priscus*, -a, -um, as *prisci Latini*, the early Latins. — ADV., *māne* (in the morning); *mātūrē*.

**earth**, *terra*, -ae, f. (the world); *solum*, -i, n. (ground, soil); *humus*, -i, f. (the ground).

**easily**, *facile*.

**east**, *oriēns*, st. *orient*-, m.

**easy**, *facilis*, -e.

**eat**, *edere*, -ō, *ēdi*, *ēsus* (many of the forms from the pres. stem are generally contracted, *ēs*, *ēst*, *ēstis*, *ēsset*, for *edis*, *edit*, *editis*, *ederet*); *vesci*, -or (feed on; taking the ablative).

**eighteen hundred**, *mille octingenti*, -ae, -a.

**eighteenth**, *duodēvicesimus*, -a, -um.

**either**, PRON., *alteruter*, -utra, -utrum, gen. *alterutrius* or *alterius utrius* (one or the other); *uterque*, -traque, -trumque. — CONJ., *aut*, *vel* (for the difference between them see *aut* in the Latin-English vocabulary).

**elder**, *māior*, *māius nātū*; *senior*, -ius.

**elephant**, *elephantus*, -i, m.

**employ**, *ūtī*, -or, *ūsus* (governing the abl.); *ūsūrpāre*, -ō, -āvī, -ātus.

**encamp**, *cōsidere*, -ō, -sēdī, -sesum; *castra pōnere*, -ō, *posuī*, *posita*.<sup>1</sup>

**end**, NOUN, *finis*, st. *fini*-, m.; *exitus*, -ūs, m. — VERB, *finire*, -iō, -ivī, -itus; *termināre*, -ō, -āvī, -ātus; *finem facere*, -iō, *fēcī*, *factus* (takes either gen. or dat. of that of which an end is made).

**endure**, *patī*, -ior, *passus* (suffer); *tolerāre*, -ō, -āvī, -ātus; *subferre*, -ferō, *sustulī*, *sublātus*; also the simple, *ferre*, *ferō*, *tulī*, *lātus*; *dūrāre*, -ō, -āvī, -ātum (hold out or last); *permanēre*, -eo, -mānsi, -mānsus (remain).

**enemy**, *hostis*, st. *hosti*-, c. (enemy of the country or state); *inimicus*, -i, m. (enemy of an individual).

**engage in war**, *bellum gerere*, -ō, *gessi*, *gestum*<sup>2</sup>; *bellum inferre*, -ferō, -tulī, -lātum<sup>2</sup>; *bellum facere*, -iō, *fēcī*, *factum*.<sup>2</sup>

**enjoy**, *frui*, -or, *fructus*; *ūtī*, -or, *ūsus* (have the use of). Both words govern the ablative.

<sup>1</sup> In the passive the participle agrees, of course, with *castra*.

<sup>2</sup> Agreeing with *bellum*.

**enough**, *satis* (used, as in English, either as adverb or as indeclinable noun).

**enter**, *intrāre*, -ō, -āvi, -ātus; *ingredi*, -ior, -gressus; *inire*, -eō, -iī, -itus. All three words are used sometimes with a direct object, sometimes with *in* and an acc.

**envoy**, *lēgātus*, -i, m.

**Epaminondas**, *Epaminōndās*, -ae, m.

**ephor**, *ephorus*, -i, m.

**era**, see **Christian era**.

**especially**, *praesertim*; *māximē*.

**estrangement**, *aliēnātiō*, st. *aliēnātiōn-*, f.

**eternal**, *sempiternus*, -a, -um; *aeternus*, -a, -um.

**Etruscan**, *Etrūscus*, -a, -um; *Tūscus*, -a, -um.

**even**, *etiam* (generally placed before what it emphasizes); *quoque* (always placed after what it emphasizes); *vel* (used especially with superlatives).

**even if, even though**, *etsi*; *etiam si*; also, *si* alone. See also **although**.

**ever**, *umquam* (at any time or some time); also *aliquandō* and *quandō* (the latter chiefly used with *sī*, *nisi*, or *num*); *semper* (at all times, always).

**everything**, *quidque* (neut. of *quisque*, each); often expressed by the plural *omnia*, st. *omni-*, n. (all things).

**example**, *exemplum*, -i, n.; for **example**, *exemplī grātiā* or *causā*.

**exclaim**, *exclāmāre*, -ō, -āvi, -ātus.

**exist**, *esse*, *sum*, *fui*; *vivere*, -ō, *vixi*, *victus* (live); *existere*, -ō, -stiti, *stitum*; *cōsistere*, -ō, -stiti, (no p.).

**expression**, *vultus* (later *vultus*), -ūs, m. (of the face); also, *habitus vultūs* or *ōris*; *vōx*, st. *vōc-*, f., or *dictum*, -i, n. (as a word or phrase).

**extraordinary**, *extraordinārius*, -a, -um; *inūsītātus*, -a, -um.

## F.

**face**, *ōs*, st. *ōr-*, n.; *vultus* (later *vultus*), -ūs, m. (an expression of the face).

**faithfulness**, *fidēs*, -ei, f.; *fidēlitās*, st. *fidēlitāt-*, f.

**fall**, *cadere*, -ō, *cecidī*, *cāsum*; *occidere*, -ō, -cidi, -cāsum, and *concidere*, -ō, -cidi, (no p. p.), (fall in death, especially in battle). — **fall sick**, in *morbum incidere*, -ō, -cidi, -cāsūrus.

**family**, *familia*, -ae, f. (in the narrower sense); *gēns*, st. *gent(i)-* (in the wider sense of the different branches of a family).

**famous**, *inlūstris*, -e; *clārus*, -a, -um; *insignis*, -e; *praeclārus*, -a, -um; *nōbilis*, -e.

**father**, *pater*, st. *patr-*, m.

**fault**, *culpa*, -ae, f.; *vitium*, -i, n. (defect); *errātum*, -i, n. (mistake); *dēlictum*, -i, n. (sin of omission).

**Faustulus**, *Faustulus*, -i, m.

**Favorinus**, *Favōrinus*, -i, m.

**fear**, NOUN, *metus*, -ūs, m. (the fear caused by dread or apprehension); *timor*, st. *timōr-*, m. (the fear caused by something external); *formidō*, st. *formidin-*, f. (the terror that paralyzes); *horror*, st. *horrōr-*, m. (the fright that makes one shudder); *terror*, st. *terrōr-*, m. (alarm, strong word); *pavor*,

- st. pavōr**, *m.* (the fear that makes one tremble or pant). — **VERB**, *metuere*, -ō, -uī, -itus (cf. *metus*); *timēre*, -eō, -uī (cf. *timor*); *horrēre*, -eō, -uī (shudder at); *verēri*, -eor, -itus (revere).
- feeble**, *dēbilis*, -e.
- feel**, *sentire*, -iō, *sēnsi*, *sēnsus*; *percipere*, -iō, -cēpi, -ceptus; *intelligere*, -ō, -lēxi, -lēctus (understand).
- fellow**: young fellow, *iuvenis*, *st. iuveni-*, *m.*; *adulēscēns*, *st. adulēscēt-*, *m.* — fellow-countryman, *civis*, *st. civi-*, *c.*
- few**, *pauci*, -ae, -a.
- field**, *ager*, -gri, *m.*; *arvom* (-um), -i, *n.* (plowed field); *campus*, -i, *m.* (open, level field).
- fierce**, *saevos* (-us), -a, -om (-um); *ferōx*, *st. ferōc-*; *atrōx*, *st. atrōc-*.
- fifteen**, *quīndecim*.
- fight**, *NOUN*, *pūgna*, -ae, *f.*; *proelium*, -i, *n.*; *certāmen*, *st. certāmin-*, *n.* (contest); *contentiō*, *st. contentiōn-*, *f.* (struggle); *dimicātiō*, *st. dimicātiōn-*, *f.* (fierce combat). — **VERB**, *pūgnāre*, -ō, -āvī, -ātum; *proeliāri*, -or, -ātus; *certāre*, -ō, -āvī, -ātum; *contendere*, -ō, -tendi, -tentum; *dimicāre*, -ō, -āvī, -ātum; *cōnfigere*, -ō, -fīxi, -fīctum.
- finally**, *postrēmō*; *dēnique*.
- find**, *invenire*, -iō, -vēni, -ventus; *reperire*, -iō, *repperi*, *repertus*; *nanciscī*, -or, *nactus* or *nactus* (stumble upon accidentally, obtain by chance); also, *offendere*, -o, -fendi, -fēnsus, and *dēprehendere*, -ō, -prehendi, -prehēnsus (these two in the senses, come upon, surprise, catch). See also **find out**.
- find out**, *comperire*, -iō, -peri, -per-
- tus*; *cōgnōscere*, -ō, -nōvi, -nitus. See also **learn**.
- fine**, *ADJ.*, *pulcher*, -chra, -chrum (handsome); *praeclārus*, -a, -um (admirable); *subtilis*, -e (delicate, exact); *tenuis*, -e (thin); *bonus*, -a, -um (when fine is used as a mild term of praise). — *NOUN*, *multa*, -ae, *f.* — **VERB**, *multāre*, -ō, -āvī, -ātus.
- fire**, *ignis*, *st. igni-*, *m.*; *incendium*, -i, *n.* (conflagration).
- first**, *ADJ.*, *primus*, -ā, -um. — **ADV.**, *primum*; *primō*. — be the first to, *primus esse quī*.
- five**, *quīque*, *indecl.*
- flee**, *fugere*, -iō, *fūgi*.
- flight**, *fuga*, -ae, *f.* — to put to flight, *fugāre*, -ō, -āvī, -ātus; also, *dare*, *convertere*, *conicere*, or *impellere in fugam*.
- flower**, *flōs*, *st. flōr-*, *m.*
- foe**, see **enemy**.
- follow**, *sequi*, -or, *secutus*; *succēdere*, -ō, -cēssi, -cēssum (succeed, come next to). See also, **pursue**. — as follows, expressed by the demonstrative *hic*, *haec*, *hōc*, or, when strongly contrasted with something that has gone before, by *ille*, *illa*, *illud*.
- folly**, *stultitia*, -ae, *f.*
- fond of**, (be), *amāre*, -ō, -āvī, -ātus.
- food**, *cibus*, -i, *m.*; *pābulum*, -i, *n.* (fodder).
- fool**: what a fool, *quam stultus!*
- foolish**, *stultus*, -a, -um; *insipiens*, *st. insipient-*; *absurdus*, -a, -um.
- foot**, *pēs*, *st. ped-*, *m.* — to the foot of, *sub* (with acc.). — at the foot of, *sub* (with abl.).
- foot-soldier**, *pedes*, *st. pedit-*, *m.*
- for**, *CONJ.*, *nam*; *enim* (rather less forcible and never placed first in

its clause). — **PREP.**, *prō* (with abl., on behalf of), as *prō patriā mori*, to die for one's country; *ob* or *propter* (with acc., on account of), *per* (with acc., through), as *ob hanc causam*, for this reason, *propter metum*, per metum, for fear; *prae* (with abl., in consequence of, used of hindrances or when a negative is implied), as *prae dolore nōn loqui possum*, I cannot speak for pain; *ad* or *in* (with acc., for the purpose of), as *ad speciem ignis relictus est*, a fire was left for the appearance of it, *ad arandum facti sunt bovēs*, oxen were made for ploughing; expressed by the dat. case (when it denotes the person or thing something is done for), as *nōn scholae sed vitae discimus*, we learn not for school only, but for life; also implied in an abl. of cause, as *hāc victoriā maxime laetor*, I am especially glad for this victory.

**force**, NOUN, *vis*, st. *vi-* (plu. *virēs*, st. *virī-*, strength), f.; *manus*, -ūs, f. (for hand to hand fighting, and also, a band of troops); *impetus* (found in the sing. in only the nom., acc., and abl., *impetus*, -um, -ū), m. — **VERB**, *cōgere*, -ō, *cōegi*, *cōactus*; *compellere*, -ō, *puli*, -pulsus.

**forces**, *cōpiae*, -ārum, f.

**forget**, *oblivisci*, -or, -litus (governing the genitive).

**forgetful**, *inmemor*, st. *inmemor-*.

**fortification**; *munitiō*, st. *munitiōn-*, f.; also, *mūnimentum*, -i, n.; *opus*, st. *oper-*, n.

**fortify**, *mūnire*, -iō, -iui, -itus.

**fortune**, *fortūna*, -ae, f.

**found**, *condere*, -ō, -didi, -ditus.

**four**, *quattuor*, indecl.

**fourth**, *quārtus*, -a, -um.

**free**, *liber*, -era, -erum.

**freedom**, *libertās*, st. *libertāt-*, f.

**frequent**, *crēber*, -bra, -brum; *frequens*, st. *frequent-*; *multus*, -a, -um (many a).

**friend**, *amicus*, -i, m.; *familiāris*, st. *familiāri-*, c.

**friendship**, *amicitia*, -ae, f.; *familiāritās*, st. *familiāritāt-*, f.; *necessitūdō*, st. *necessitūdin-*, f. (close relation).

**fright**, *terror*, st. *terrōr-*, m. See also fear.

**from**, *ab* [before consonants generally *ā*], (away from, with abl.), as *ā flūmine*, from the river, *ab oppidō*, from (the neighborhood of) the town; *ex* [before consonants generally *ē*] (out of, with abl.), as *ex oppidō*, from (within) the town; *dē* (with abl., especially in the sense down from), as *dē vitā exire*, to depart from life, *dē monte decurrit*, he is running down from the mountain; with names of towns and small islands expressed by a simple ablative, as *Rōmā*, from Rome. See also for.

**full**, *plēnus*, -a, -um.

**fully**, *plēnē*; *admodum* (exactly).

**further**, ADJ., *ūltior*, -ius. — ADV., *amplius*.

## G.

**gain**, NOUN, *lucrum*, -i, n.; *quaestus*, -ūs, m.; *commodum*, -i, n. (advantage); *fructus*, -ūs, m. — **VERB**, *parere*, -iō, *peperi*, *partus* (fut. p. *paritūrus*) (win, ac-

- quire**) ; *adsequi*, -or, -secutus (reach, obtain, implying effort) ; *cōsequi*, -or, -secutus (reach, obtain without great effort) ; *impetrāre*, -ō, -āvi, -ātus (by request or effort) ; *adipisci*, -or, adeptus (by exertion).
- Gallic**, *Gallicus*, -a, -um.
- gate**, *porta*, -ae, f.
- Gaul**, *Gallia*, -ae, f. (the country) ; *Gallus*, -i, m. (an inhabitant of the country).
- Gellius**, *Gellius*, -i, m.
- general**, *dux*, st. *duc*-, m. ; *imperātor*, st. *imperātor*-, m.
- generally**, *plērumque* ; *omninō* (in general).
- Geneva**, *Genāva*, -ae, f.
- German**, *Germanus*, -a, -um.
- ghost**, *idōlon* (-um), -i, n. ; *imāgō*, st. *imāgin*-, f. ; *mānēs*, st. *māni*-, m. pl. ; *umbra*, -ae, f. ; *lemurēs*, st. *lemur*-, m. pl. ; *lārva*, -ae, f.
- girl**, *puella*, -ae, f.
- give**, *dare*, -ō, *dedi*, *datus* ; *dōnāre*, -ō, -āvi, -ātus (give to or present with, i. e., takes either dat. and acc., or acc. and abl.).
- give up**, see **deliver**.
- glad**, (be), *gaudēre*, -eō, *gāvisus* ; *laetāri*, -or, -ātus.
- gladly**, *lubenter* (later *libenter*) ; *laetē*.
- glory**, *glōria*, -ae, f. ; *laus*, st. *laud*-, f. (praise) ; *decus*, st. *decor*-, n. (adornment).
- go**, *ire*, *eō*, *it*, *itum*. See **going on**.
- god**, *deus*, -i, m. (nom. pl. *dī* or *dīi*, dat. and abl. pl. *dis* or *dīs* ; *deī* and *deīs* sometimes occur. Cicero uses gen. pl. *deūm* in phrase *prō deūm hominumque fidem*, and this form is common in the later writers and the poets).
- going on**, (be), *geri*, -or, *gestus* (of war and other occupations).
- gold**, *aurum*, -i, n.
- good**, *bonus*, -a, -um ; *probus*, -a, -um (first class).
- goose**, *ānser*, st. *ānser*-, m.
- grain**, *frūmentum*, -i, n.
- great**, *māgnus*, -a, -um (comp. *māior*, -ius, superl. *māximus*, -a, -um) ; *ingēns*, st. *ingent*- (huge).
- greatly**, *valdē* ; *multum* ; *multō* ; *māgnō opere* ; *admodum* ; *vehementer*.
- Greece**, *Graecia*, -ae, f.
- Greek**, *Graecus*, -a, -um.
- ground**, *humus*, -i, f. ; *solum*, i-, n. (soil) ; *terra*, -ae, f. (earth) ; *causa*, -ae, f. (reason).
- groundless**, *vānus*, -a, -um ; *falsus*, -a, -um (of fear).
- grow up**, *adolēscere*, -ō, -ēvi, *adultum*.
- guard**, NOUN, *custōs*, st. *custōd*-, c. (an individual) ; *custōdia*, -ae, f. (a body, or the act of guarding) ; *praesidium*, -i, n. (garrison) ; *statiō*, st. *station*-, f. (body of sentinels). — VERB, *custōdire*, -iō, -ivi, -itus ; *tuērī*, -eor (watch over) ; *servāre*, -ō, -āvi, -ātus (keep guard over). See also **defend**.

## H.

- Haeduan**, *Haedus*, -a, -um.
- half**, ADJ., *dimidiātus* (halved). — NOUN, *dimidium*, -i, n. ; *dimidia pars*.
- hand**, *manus*, -ūs, f.
- hand down**, *trādere*, -ō, -idi, -ditus (*memoriae*) ; also, *prōdere memoriae*.
- handsome**, *fōrmōsus*, -a, -um ; *pulcher*, -chra, -chrum.

**Hannibal**, *Hannibal*, st. *Hannibal*, m.

**happen**, *evenire*, -iō, -venī, -ventum (the general word); *accidere*, -ō, -cidi (especially of anything unpleasant); *contingere*, -ō, -tigi, -tactus (generally of something pleasant); also, *fieri*, *fiō*, *factus*.

**harbor**, *portus*, -ūs, m.

**hard**, *dūrus*, -a, -um (not soft); *difficilis*, -e (not easy); *gravis*, -e (heavy to bear); *arduus*, -a, -um (laborious); *sevērus*, -a, -um (stern). — to be too hard upon some one, *nimis sevērus in aliquem esse*.

**hardly**, *viz* (scarcely); *dūrē*, *crūdēlīter* (harshly, unfeelingly).

**hare**, *lepus*, st. *lepor*-, m.

**hasten**, *properāre*, -ō, -āvi, -ātum (mostly intrans. or with infin.); *māturāre*, -ō, -āvi, -ātus (mostly trans.); *fēstināre*, -ō, -āvi, -ātum (mostly intrans. or with infin.); also, *adcelerāre*, -ō, -āvi, -ātus.

**have**, *habēre*, -eō, -ui, -itus.

**he, is**; *hic* (more emphatic than *is*, and especially indicating nearness to the speaker); *ille* (emphatic, and indicating distance from the speaker); *iste* (denoting nearness to the person spoken to).

**head**, *caput*, st. *capit*-, n.

**hear**, *audire*, -iō, -ivi, -itus. See also *learn*.

**heaven**: the heavens, *caelum*, -i, n.

**heavy**, *gravis*, -e; *ponderōsus*, -a, -um.

**help**, NOUN, *auxilium*, -i, n.; *opis* (no nom.), f. — VERB, *iuvāre*, -ō, *iuvi*, *iutus*; *adiuvāre* (these two words govern the accusative); sub-

*venire*, -iō, -venī, -ventum (come to the relief of); *subcurrere*, -ō, -curri, -cursum (run to help); *opitulāri*, -or, -ātus (takes dat.); *auxiliāri*, -or, -ātus (takes dat.); *auxilium ferre*, *ferō*, *tulī*, *lātum*.<sup>1</sup>

**her**, see *she*.

**here**, *hic*.

**Herennius**, *Herennius*, -i, m.

**high**, *altus*, -a, -um; *ēditus*, -a, -um (of places); *excelsus*, -a, -um.

**hill**, *collis*, st. *colli*-, m.

**himself**, *sē* [*suī*, *sibi*], (referring to the subject); *ipse*, -a, -um (in app. with some noun or pronoun expressed or implied).

**hire**, *condūcere*, -ō, -dūxi, -ductus.

**his**, *suus*, -a, -um (referring to the subject); *ēius*, *huius*, *istius*, *illius* (cf. *is*, *hic*, *iste*, *ille*, also *he*).

**historical**, *historicus*, -a, -um.

**hold**, *tenēre*, -eō, -ui, -tus; *habēre*, -eō, -ui, -itus (have); *capere*, -iō, *cēpi*, *captus* (contain). — **hold dear**, *amāre*, -ō, -āvi, -ātus; *cārum habēre*, -eō, -ui, -itus.

**home**, *domus*, -ūs, f. — **at home**, *domi*.

**honesty**, *probitās*, st. *probitāt*-, f.; *fidēs*, -ei, f.

**honor**, NOUN, *honor*, st. *honōr*-, m.; *decus*, st. *decor*-, n. (adornment); *fidēs*-, *ei*, f. (as a quality). — VERB, *honōrāre*, -ō, -āvi, -ātus.

**honorable**, *honestus*, -a, -um (honored, worthy of honor); *honōrificus*, -a, -um, comp. *honōrificentior*, -ius, superl. *honōrificentissimus* (conferring honor); *probus*, -a, -um (used of character).

**hope**, NOUN, *spēs*, -ei, f. — VERB, *spērāre*, -ō, -āvi, -ātus (either alone

<sup>1</sup> Agreeing with *auxilium*.



or used with an acc., in the sense of hope for).

**Horatius**, *Horātius*, -i, m.

**horse**, *equus*, -i, m.

**horseman**, *eques*, st. *equit*-, m. —  
horsemen, *equitēs*, -um, or *equitātus*, -ūs, m. (cavalry).

**hospitality**, *hospitium*, -i, n.

**hour**, *hōra*, -ae, f.

**house**, *domus*, -ūs, f.; *aedēs*, -ium, f.; *tēctum*, -i, n.; *domicilium*, -i, n. (dwelling).

**how**, *quam* (of degree); *ut* (of manner); *quō modō* or *quō pactō* (in what way).

**however**, *utcumque* (in whatever way); *tamen* (yet); *nihilō minus* (none the less); *autem* (mild word); *quamquam* (and yet); *quāvis* (however much; used with adjectives and adverbs).

**hundred**, *centum* (indeclinable).

**hurry**, (be in a), see *hasten*.

**husband**, *maritus*, -i, m.; *vir*, *virī*, m.; *cōniūnz*, st. *cōniug*-, m.

## I.

**I**, *egō*, *meī*.

**if**, *sī*.

**if only**, *dummodo*; *modo*; *sī modo*.

**ignorance**, *inscientia*, -ae, f. (mere absence of knowledge); *inscītia*, -ae, f. (blameworthy lack of knowledge); *ignōrātiō*, st. *ignōrātiōn*-, f.

**ignorant**, *ignārus*, -a, -um; *insciēns*, st. *inscient*-, *inscius*, -a, -um; *nescius*, -a, -um. The first of these words is most common with a genitive, the last with a clause denoting the thing of which one is ignorant. The other two words are most common without a

modifier, but may also be used with a genitive, *inscius* also with a clause.

**ill**, *ADJ.*, *aeger*, -gra, -grum (sick); also, *aegrōtus*, -ā, -um; *malus*, -a, -um (bad). — *ADV.*, *male*; *prāvē* (wrongly).

**illustrate**, *inlūstrāre*, -ō, -āvi, -ātus; *patefacere*, -iō, -fēcī, -factus (make plain).

**illustrious**, see *famous*.

**imitate**, *imitārī*, -or, -ātus.

**immediately**, *statim*; *cōnfestim*; *continuō*; *ilicō* (on the spot).

**importance**, (be of), *māgnī rēferre*, *rētulisse* (used impersonally).

**in**, *PREP.*, in (with abl.), as *in castris*, in the camp, *hōc in oppidō*, in this town, *in illō librō*, in that book, *in animō habēre*, to have in mind; with names of towns and small islands, *in* is expressed by the loc., as *Rōmae*, in Rome; denoting manner or time, *in* is expressed by an abl., as *silentiō*, in silence, *pāce*, in peace, *hōc bellō multa milia caesa sunt*, in this war many thousands were slain (the prep. *is*, however, often expressed with words of time, as *in adulēscētiā meā*, in my youth, *hōc in annō*, in this year).

**incline**, *vergere*, -ō (look towards, as geographical term); *inclināre*, -ō, -āvi, -ātum (be favorably disposed).

**inclined**, *prōnus*, -a, -um; *inclinātus*, -a, -um.

**incorruptible**, *probus*, -a, -um, *incorruptus*, -a, -um; *invictus*, -a, -um.

**increase**, *augēre*, -eō, *auxī*, *auctus* (trans.); *crēscere*, -ō, *crēvi*, *crētum*

(intrans.); also, *amplificāre*, -ō, -āvi, -ātus (trans.).

**indeed**, usually best expressed by strongly emphasizing the prominent word, — by stress of voice in speaking, by position in writing. If even greater force is required, *quidem*, *profectō*, or *sānē* may be placed after the emphatic word.

**inflict**, *inpōnere*, -ō, -posui, -positus; *sūmere*, -ō, *sūmpsi*, *sūmptus* (of punishment only, the person punished being indicated by *dē* with an abl.).

**inhabit**, *habitāre*, -ō, -āvi, -ātus; also *colere*, -ō, -ui, *cultus* (till, cultivate).

**inheritance**, *hērēditās*, st. *hērēditāt*, f.

**injury**, *iniūria*, -ae, f.; *damnum*, -i, n. (loss); *calamitās*, st. *calamitāt*, f. (disaster).

**inland**, *mediterrāneus*, -a, -um.

**inquire**, see ask.

**instead of**, *prō* (with abl.).

**interest**, (be for the — of), *ē rē esse* (with genitive or with adj. agreeing with *rē*), as, *ē rē Caesaris erat*, it was for Caesar's interest, *ē rē tuā*, for your interest.

**interesting**, *iūcundus*, -a, -um; *grātus*, -a, -um. — **to be interesting to**, *dēlectāre*, -ō, -āvi, -ātus (please, delight); *interesse*, -est, -fuit; *rēferre*, -tulisse (concern). These last two verbs take the genitive of the person or thing interested, but the ablative feminine singular when such person or thing is expressed by a possessive pronoun.

**into**, *in* (with acc.).

**invade**, *invādere*, -ō, -vāsī, -vāsum.

**island**, *insula*, -ae, f.

**it**, *id*, or, more emphatically, *hōc*, *illud*, *istud*. As subject, expressed by the ending of the verb.

**Italy**, *Ītalia*, -ae, f.

**itself**, *sē* (referring to the subject); *ipsum* (in app. with some noun or pronoun expressed or implied, and, except in the nom. case, referring to something not the subject).

## J.

**javelin**, *iaculum*, -i, n.

**jaws**, *faucēs*, -ium, f. (in a figurative sense, like "jaws of death." Literally, it means **throat**).

**jolly**, *hilaris*, -e, or *hilarus*, -a, -um; *fēstivos* (-us), -a, -om (-um); *lepidus*, -a, -um (pleasant).

**journey**, *iter*, st. *itiner*, n.

**just**, *iustus*, -a, -um.

## K.

**keep**, *servāre*, -ō, -āvi, -ātus; *tenēre*, -eō, -ui, *tentus*. — **keep in mind**, *memoriā tenēre*, -eō, -ui, *tentus*. See also **remember**.

**kill**, *interficere*, -iō, -fēcī, -fectus; *caedere*, -ō, *cecidi*, *caesus*; *occidere*, -ō, -cidi, -cīsus (cut down); *necāre*, -ō, -āvi, -ātus (chiefly by poison or starvation); *trucidāre*, -ō, -āvi, -ātus (butcher); *tollere*, -ō, *sustuli*, *sublātus* (put out of the way).

**king**, *rēx*, st. *rēg*-, m.

**kingdom**, *rēgnum*, -i, n.

**kingly**, *rēgius*, -a, -um; *rēgālis*, -e.

**know**, *scire*, -iō, -ivi, -itus (know a fact or a branch of knowledge); *nōvisse*, *nōtus*, and *cōgnōvisse*, *cōgnitus* (to have found out, to be acquainted with;

know a person or a thing); *sentire*, -iō, *sēsi*, *sēnsus* (perceive by the senses or the mind); *vidēre*, -eō, *vidi*, *visus* (see).

## L.

**labor**, NOUN, *labor*, st. *labōr*-, m. — VERB, *labōrāre*, -ō, -āvi, -ātum.

**land**, NOUN, *terra*, -ae, f.; *solum*, -i, n.; see also **ground**. — VERB, see **disembark**.

**language**, *sermō*, st. *sermōn*-, m.; *lingua*, -ae, f.; *orātiō*, st. *orātiōn*-, f.

**Larcus**, *Larcus*, -i, m.

**large**, see **great**. — a large part, *magna pars*.

**last**, *postrēmus*, -a, -um (furthest behind); *ūltimus*, -a, -um (furthest off); *suprēmus*, -a, -um (topmost); *novissimus*, -a, -um (newest, latest); *extrēmus*, -a, -um (furthest out); *proximus*, -a, -um (nearest).

**Lavinium**, *Lāvinium*, -i, n.

**law**, *lēx*, st. *lēg*-, f. (a law or statute enacted by the proper human authorities); *iūs*, *iūr*-, n. (law as that which is accepted and recognized as right and just); *fās*, indecl. (the law of heaven).

**lay siege to**, *obsidēre*, -eō, -sēdi, -sessus (sit down before and starve out); *oppugnāre*, -ō, -āvi, -ātus (blockade and make occasional attacks upon).

**lay waste**, *vāstāre*, -ō, -āvi, -ātus.

**lead**, *dūcere*, -ō, *dūxi*, *ductus*; *ferre*, *ferō*, *tulī*, *lātus*. — the road **leads**, *iter fert*. — **lead out**, *ēducere*.

**leader**, *dux*, st. *duc*-, c.; *imperātor*, st. *imperātōr*-, m.

**leadership**, *ductus*, -ūs, m. — **under his leadership**, *illō duce*.

**learn**, *nōscere*, -ō, *nōvi*, *nōtus*; *cōgnōscere*, -ō, -nōvi, *cōgnitus*; *certior fieri*, *fiō*, *factus* (be informed); *audire*, -iō, -iui, -itus (hear).

**least**, ADJ., *minimus*, -a, -um. — ADV., *minimē*. — **at least**, *saltem*; *certē*.

**leave**, *relinquere*, -ō, *liqui*, *lictus*.

**left**, ADJ., *sinister*, -tra, -trum; *laevus* (-us), -a, -om (-um); *dēsertus*, -a, -um (abandoned). — **be left**, *restāre*, -ō, -stiti (especially as impersonal, *restat*, it remains); *superāre*, -ō, -āvi, -ātus, or *superesse*, -sum, -fui (to remain over or to survive).

**less**, ADJ., *minor*, -us. — ADV., *minus*.

**lest**, *nē* (with the subjunctive).

**let**, often expressed by a hortatory subjunctive, as *abeāmus*, let us go away; *veniant*, let them come. See also **allow**.

**letter**, *epistula*, -ae, f.; *litterae*, -arum, f. — in the singular, *littera*, -ae, a letter of the alphabet.

**liberty**, *libertās*, st. *libertāt*-, f.

**lie**, *iacēre*, -eō, -ui, -itum; *mentiri*, -ior, -itus (tell a falsehood). — **lie hid**, *latēre*, -eō, -ui.

**lieutenant**, *lēgātus*, -i, m.

**life**, *vita*, -ae, f.; *anima*, -ae, f. (breath of life); *victus*, -ūs, m. (mode of life or means of life).

**light**, NOUN, *lux*, st. *luc*-, f.; *lūmen*, st. *lūmin*-, n. (less abstract than *lux*, hence used for a light or a torch). — ADJ., *levis*, -e (not heavy). See also **bright**.

**like**, ADJ., *similis*, -e. — ADV., *ut*; *sicut*; *velut*.

**line of battle**, *aciēs*, -ēī, f.

**little**, *parvos* (-us), -a, -om (-um);  
comp. *minor*, -us; superl. *minimus*,  
-a; -um.

**live**, *vivere*, -ō, *vīxi*, *victum*. — **live upon**, *vesci*, -or (governing the ablative).

**Livy**, *Livius*, -ī, m.

**load**, NOUN, *onus*, st. *oner*-, n. —  
VERB, *onerāre*, -ō, -āvi, -ātus.

**long**, ADJ., *longus*, -a, -um (of either space or time); *diuturnus*, -a, -um (of time only). — ADV., *longē*; *diū*, comp. *diūtius*, superl. *diūtissimē*.

**look**, *vidēre*, -eō, *vidī*, *visus* (see); *vidēri*, -eor, *visus* (look like, seem). — **look at or upon**, *cōspicere*, -iō, -spexi, -spectus; *adspicere*; *intuēri*, -eor, -tuitus; *spectāre*, -ō, -āvi, -ātus; *habēre*, -eō, -uī, -itus, or *dūcere*, -ō, *dūxi*, *ductus*, or *putāre*, -ō, -āvi, -ātus (look upon or regard as so and so). — **look towards**, *vergere*, -ō (as geographical term).

**look out for**, *cōsulere*, -ō, -sului, -sultum; *prōspicere*, -ō, -spexi, -spectum; *prōvidēre*, -eō, -vidī, -vīsum (all these words govern the dative in this meaning); *cūrāre*, -ō, -āvi, -ātus; *prōcūrāre* (these two words are transitive).

**lord**, *dominus*, -ī, m.

**lose**, *perdere*, -ō, -didī, -ditus (implying generally a fault of one's own); *āmittere*, -ō, -misi, -missus (with or without fault of one's own).

**love**, *amāre*, -ō, -āvi, -ātus (as the result of inclination); *diligere*, -ō, -lēxi, -lēctus (as the result of esteem and respect).

**lovely**, see beautiful.

**low** (of price), *parvi*; *parvō pretiō*.

**luggage**, *impedimenta*, -ōrum, n.

## M.

**Macedonian**, ADJ., *Macedonicus*, -a, -um. — NOUN, *Macedō*, st. *Macedon*-, m.

**maiden**, *virgō*, st. *virgin*-, f.; *puella*, -ae, f.

**make**, *facere*, -iō, *fēcī*, *factus*; *fin gere*, -ō, *finxi*, *fictus* (fashion, mould); see also **build**. — **make use of**, *ūtī*, -or, *ūsus*. — **make war**, *bellum gerere*, -ō, *gessi*, *gestum*<sup>1</sup> (see also **engage in war**). — **make mention**, *mentīonem facere*. — **make a remark**, see **say**.

**man**, *vir*, *virī*, m. (as distinguished from a woman or boy); *homo*, st. *homin*-, m. (as distinguished from a beast or an angel).

**mankind**, *hominēs* (plu. of *homo*).

**many**, *multi*, -ae, -a.

**march**, NOUN, *iter*, st. *itiner*-, n. — VERB, *incēdere*, -ō, -cēssi, -cēssum; *prōgredi*, -ior, -gressus (go forward); *ire*, *eō*, *ivī*, *itum*. — **line of march**, *āgmen*, st. *āgmin*-, n.

**mark**: **be a** — **of**, expressed by the genitive as a predicate with *esse*; *hōc est boni militis*, **this is a mark of a good soldier**.

**marry**, *dūcere*, -ō, *dūxi*, *ducta*,<sup>2</sup> in *mātrimōnium* (used in the active of the man, in the passive of the woman); *nūbere*, -ō, *nūpsi*, *nūptum* (used of the woman, and governing a dative).

<sup>1</sup> Agreeing with *bellum*.

<sup>2</sup> Agreeing with the word for the wife.

**master**, *dominus*, -i, m. (owner); *magister*, -tri, m. (superior); *praeceptor*, st. *praeceptōr*-, m. (instructor).

**matter**, *rēs*, rei, f.; *negōtium*, -i, n. **may**, *licet*, *licuit*, or *licitum est* (denoting permission, the English subject becoming a dative); *posse*, *possum*, *potui* (denoting possibility); also expressed mildly by a potential subjunctive; see section 272.

**meat**, *carō*, st. *carn*-, f.

**message**, *nūntius*, -i, m.

**messenger**, *nūntius*, -i, m. (same word as the preceding).

**midnight**, (at), *mediā nocte*.

**might**, NOUN, *vis*, st. *vī*-, f. (force), pl. *virēs*, -ium (strength); *opis* (genitive, nominative lacking), f. (power, strength); *potestās*, st. *potestāt*-, f., *potentia*, -ae, f. (ability, power); *imperium*, -i, n. (sway, power). — VERB, see **may**.

**Milan**, *Mediolānum*, -i, n.

**mile**, *mille passūs*, *mille passum*, m. (a thousand paces or steps).

**milk**, *lāc*, st. *lact*-, n.

**mind**, *animus*, -i, m. (as distinguished from the body); *mēns*, st. *ment*(i)-, f. (more especially the intellect, but also used of the desires or feelings).

**mindful**, *memor*, st. *memor*-.

**mine** (my), *meus*, -a, -um.

**miserable**, *miser*, -era, -erum.

**mistake**, NOUN, *error*, st. *errōr*-, m.; *errātum*, -i, n. — VERB, *errāre*, -ō, -āvi, -ātum; *falli*, -or, *falsus* (both intrans.).

**month**, *mēnsis*, st. *mēnsi*-, m.

**moon**, *lūna*, -ae, f.

**more**, *plūrēs*, -ium (used as either noun or adj.); *plūs* (of quantity or number); *magis* (of degree or manner); *amplius* (of extent or number). Cf. *plūs valet glōria quam divitiae*, *glory is worth more than riches*; *magis cōsiliō quam virtūte vicit*, *he conquered more by stratagem than by valor*; *amplius quinque hōris pūgnātum est*, *they fought more than five hours*. — *Plūs* and *amplius* are often used as neuter nouns, having the second term of comparison frequently in the accusative rather than the ablative, as *amplius centum civēs occidit*, *he slew more than a hundred citizens*; *plūs annum aeger fui*, *I was ill more than a year*. See also the Latin-English vocabulary.

**mortal** (of a wound), *mortiferus*, -era, -erum.

**most**, ADJ., *plūrimus*, -a, -um; *plērique*, *plēraeque*, *plēraque*. — ADV., *plūrimum*; *māximē*.

**mother**, *māter*, st. *mātr*-, f.

**mountain**, *mōns*, st. *mont*(i)-, m.

**move**, *movēre*, -eō, *mōvi*, *mōtus*; and stronger, *conmovēre*.

**much**, ADJ., *multus*, -a, -um, comp. *plūs* (used in the singular as neuter only, pl. *plūres*, -ium), superl. *plūrimus*, -a, -um. — ADV., *multō* (of degree); *multum* (of amount).

**must**, *necesse est* (of physical necessity); *oportet*, *oportuit* (of moral obligation = ought); often expressed by the gerundive with *esse*. — *it must be true*, *nōn potest quin vērū sit*. See also Lesson xxxviii.

**my**, *meus*, -a, -um.

N.

**name**, NOUN, *nōmen*, st. *nōmin-*, n.  
— VERB, *nōmināre*, -ō, -āvi, -ātus;  
*appellāre*, -ō, -āvi, -ātus; *vocāre*, -ō,  
-āvi, -ātus; *nōmen indere*, -ō, -didi,  
-dītum.<sup>1</sup>

**Naples**, *Neāpolis*, st. *Neāpoli-*, f.

**nation**, *nātiō*, st. *nātiōn-*, f. (es-  
pecially applied to distant na-  
tions); *gēns*, st. *gent(i)-*, f.; *popu-  
lus*, -ī, m.

**native**, NOUN, *indigena*, -ae, m. —  
ADJ., *nātivos* (-us), -a, -om (-um).  
— **native land**, *patria*, -ae, f.

**near**, ADJ., *propinquus*, -a, -um;  
*vicinus*, -a, -um (**neighboring**).  
— ADV., *prope*; *iūxtā* (both advs.  
sometimes used as preps. with acc.)

**nearly**, *paene*; *ferē*, *fermē*; *prope*.

**necessary**, *necessārius*, -a, -um;  
*necesse*, indeclinable (used only with  
*esse* or occasionally with *habēre*).  
— **it is necessary**, *opus est*, *ne-  
cesse est*. See also **must**.

**need**, NOUN, *egestās*, st. *egestāt-*, f.;  
*opus* (used only with *esse*, there  
is **need**, governing an ablative).  
— VERB, *egēre*, -eō, -uī, and *indi-  
gēre*, -eō, -uī (used with an abl. or  
a genitive of the thing needed).

**neither**, PRON., *neuter*, -tra, -trum.  
— CONJ., *neque* or *nec*; **neither**  
... **nor**, *neque* (*nec*) ... *neque*  
(*nec*).

**never**, *numquam*.

**new**, *novos* (-us), -a, -om (-um) (of  
something which has not existed  
before); *recēns*, st. *recent-* (fresh,  
of something which has not ex-  
isted long).

**news**, *nūntius*, -ī, m.

**next**, ADJ., *proximus*, -a, -um. —

<sup>1</sup> Agreeing with *nōmen*.

ADV., *proximē*; *iūxtā* (also used as  
prep. with acc.).

**night**, *nox*, st. *noct(i)-*, f.

**ninety-two**, *nōnāgintā duo*.

**no**, ADJ., *nullus*, -a, -um; as answer  
to a question, *nōn* with the word  
containing the gist of the ques-  
tion, as *vidēsne puerum?* *nōn videō*,  
**do you see the boy?** **No**.

**none**, ADJ., *nullus*, -a, -um. — PRON.,  
*nēmō*, st. *nēmin-* (gen. and abl. not  
used in classic prose, but supplied  
from *nullus*).

**no one**, *nēmō*, st. *nēmin-*. See  
**none**.

**nor**, *neque* or *nec*; *nēve* or *neu* (used  
with subjunctive clauses of pur-  
pose and occasionally with horta-  
tory subjunctives).

**north**, *septentrionēs*, -um, m. (the  
singular is also used, but less com-  
monly).

**not**, *nōn*; *nē* (with imperatives, hor-  
tatory subjunctives, subjunctives  
of purpose or of wishing); *haud*  
(with single words or phrases, es-  
pecially with adjs. or advs.). —  
**not only . . . but also**, *nōn sō-  
lum* or *nōn modo . . . sed*, *sed etiam*  
or *vērūm etiam*; *cum . . . tum*.

**nothing**, *nihil* (*nīl*), indeclinable;  
*nihilum*, -ī, n. (chiefly used in the  
gen. and abl.).

**now**, *nunc* (**at the present**  
**time**); *iam* (**already**); *autem*  
(parenthetical, as in "now Barab-  
bas was a robber"). — **now that**,  
*cum*.

**Numa**, *Numa*, -ae, m.

**number**, *numerus*, -ī, m.; *multitūdō*,  
st. *multitūdin-*, f., and *cōpia*, -ae,  
f. (a large number, especially  
applied to persons); *vis*, st. *vī-*, f.  
(especially applied to things).

## O.

**O, ō** (used only in rather solemn style, with a vocative to address a person or thing, or with an accusative as an exclamation showing strong feeling).

**oath, iūs iurandum, iūris iurandī, n.; sacramentum, -ī, n.** (confined to the soldiers' oath of allegiance to their commander, while *iūs iurandum* is used for that and other oaths).

**obey, pārēre, -eō, -uī, -itum; oboedire, -iō, -iui, -itum.** Both used with a dative.

**obtain, see gain.**

**of, expressed by a genitive, as templum Sāturni, the temple of Saturn; miles māgnae virtūtis, a soldier of great bravery; or by an adjective, as aureus ānulus, a ring of gold; Rōmānus civis, a citizen of Rome.**

**offer, obferre, -ferō, -tuli, -lātus.**

**often, saepe; saepenumero.**

**oh that, utinam!**

**old, antiquus, -a, -um** (of that which is not a novelty); *vetus, st. veter-* (of that which is not recent); *senex, st. sen-* (of age, as opposed to youth). *Antiquus* is compared regularly, *vetus* has the superl. *veterrimus* but no comparative, *senex* has comp. *senior*, superl. *māximus nātū*. — **old man, senex, st. sen-, m.** — **old woman, anus, -ūs, f.** — **old age, senectūs, st. senectūt-, f.** — **old-time, pristinus, -a, -um; also antiquus, -a, -um.**

**old-fashioned, antiquus, -a, -um; priscus, -a, -um; vetus, st. veter-**. These words oftener have an honorable implication than the re-

verse, because the Romans regarded most old-fashioned things as good.

**on, super** (with acc.); **in** (with abl.), *sedēre in equō*, to be on horseback.

**once, semel** (once and only once); *olim* (at some time); *quondam* (at some former time). — **at once, see immediately.**

**one, unus, -a, -um, genitive unius.** — **one . . . another, alius . . . alius.** — **the one . . . the other** (of two), *alter . . . alter*.

**only, solum; modo; sometimes also expressed by solus or unus used as adj.; see alone.** — **if only, si modo, dummodo or modo by itself.**

**or, aut** (implying a real difference between the things spoken of), as *hōc vērū est aut falsū*, **this is either true or false; vel** (implying that the difference is a matter of choice or opinion; sometimes written *ve*, as an enclitic, *plūs minusve, more or less*), as *virtūs vel fortuna tua*, **your bravery or (if you prefer) good fortune; an** (used to connect two alternative questions), as *liberī an servī sumus*, **are we free-men or slaves?; sive or seu** (or *if*, used only with suppositions), as *sive veniat sive maneat, incolumēs eritis*, **you will be safe whether he comes or stays.** — **either . . . or, aut . . . aut, vel . . . vel, sive . . . sive**, according to the above distinctions.

**order, NOUN, mandātum, -ī, n.; imperium, -ī, n.; iussum, -ī, n.** (these three in the sense of command); *ōrdō, st. ordin-* (of rank,

as in the expression "equestrian order," or series, as "in this order"). — **VERB**, *iubēre*, -eō, *iūssi*, *iūssum* (commonly used with an infinitive); *imperāre*, -ō, -āvi, -ātum (governing the dative and clauses with *ut* or *nē* and the subjunctive). — *at* or *by the order of*, *iūssū*; *in order to*, *ut* (with the subjunctive).

**original**, *pristinus*, -a, -um (applying to what is still existent); *priscus*, -a, -um (applying only to former times). — **original inhabitants**, *aboriginēs*, -um, m.

**other**, *alius*, -a, -um, genitive *alius* but usually supplied by the adj. *aliēnus* or sometimes by *alterius* (another, used of several); *alter*, -era, -erum, genitive *alterius* (used of two only); *dissimilis*, -e (different). — **the others**, *reliqūi*, -ae, -a. — **all the others**, *ceteri*, -ae, -a. — **other than**, *alius āc* (atque). — **otherwise**, *aliter*; *contrā*. — **otherwise than**, *contrā āc* (atque), *aliter āc* (atque).

**ought**, *dēbēre*, -eō, -uī, -itum; *decet*, *deciuit* (milder, implying propriety simply); *oportet*, *oportuit*; sometimes expressed by the gerundive with *esse*. See also Lesson xxxviii.

**our**, *noster*, -tra, -trum.

**out of**, *ex* (before most consonants ē), prep. with abl.

**outcry**, *clāmōr*, st. *clāmōr*-, m.; *tumultus*, -ūs, m. (stronger word, meaning uproar).

**over**, *suprā* (with acc.).

**overflow**, *redundāre*, -ō, -āvi, -ātum; *sē effundere*, -ō, -fūdī, -fusus (pour itself out).

**own**, PRON., *suus*, -a, -um (referring to the subject); *ipsius* (in app.

with a genitive expressed or implied). — **VERB**, *possidēre*, -eō, -sēdī, -sessus; *habēre*, -eō, -uī, -itus. **ox**, *bōs*, st. *bov*-, m.

## P.

**part**, *pars*, st. *part(i)*-, f.

**path**, *via*, -ae, f.; *sēmita*, -ae, f. (a by-path, lane).

**peace**, *pāx*, st. *pāc*-, f.

**people**, *populus*, -ī, m. (a nation, the people as a whole); *plēbs*, st. *plēb*-, f. (the common people); *hominēs*, -um, m. (men, mankind, individual people).

**perform**, *perficere*, -iō, -fēcī, -fectus; *facere*, -iō, -fēcī, -factus; *prae-stāre*, -ō, -stitī, -stitus, (-stāturus); *fungi*, -or, -fūctus, and *perfungi* (of a duty or function, and governing the abl.). See also accomplish.

**perhaps**, *fortāsse*; *forsitan* (in Ciceronian Latin used only with subjunctive clauses); *forte* (in classical Latin used only in clauses with *sī*, *nisi*, or *nē*).

**Persian**, *Persicus*, -a, -um. — **a Persian**, *Persa*, -ae, m.

**persistence**, *cōstantia*, -ae, f.; *perseverantia*, -ae, f.; (in a good sense), *pertinācia*, -ae, f., *pervicācia*, -ae, f.; *contumācia*, -ae, f. (more commonly in the sense of obstinacy); *obstinatiō*, st. *obstinatiōn*-, f.

**persuade**, *persuādēre*, -eō, -suāsi, -suāsum; *adducere*, -ō, -dūxi, -ductus (lead to do something, in a good sense); *inducere* (lead to do something wrong, mislead).



**philosopher**, *sapiēns*, st. *sapient-*, m.; *philosophus*, -i, m.

**pity**, NOUN, *miserīcordia*, -ae, f. — VERB, *miserēri*, -eor, -itus (with gen.); *miserāri*, -or, -ātus (with acc.); especially the impersonal, *miseret*, *miseruit* (with gen.)

**place**, NOUN, *locus*, -i, m. (pl. *loci*, -ōrum, except in the meanings **passage in a book, topic**). — VERB, *pōnere*, -ō, *posui*, *positus*; *locāre*, -ō, -āvi, -ātus; *conlocāre*.

**plan**, *cōsiliū*, -i, n. See also **design**.

**plant**, *serere*, -ō, *sēvi*, *satus*; *cōserrere*, -ō, -sēvi, -situs.

**play**, NOUN, *lūdus*, -i, m. (**game**); *fābula*, -ae, f. (**drama**). — VERB, *lūdere*, -ō, *lūsi*, *lūsus* (with an ablative of means, **play at**, or an accusative as object); *canere*, -ō, *cecini*, *cantus* (with an ablative of the instrument played upon); *agere*, -ō, *ēgi*, *actus* (with *fābulam*, *partēs*, or the like, as object). — **play tennis**, *pilā lūdere*, -ō, *lūsi*, *lūsum*.

**pleasant**, *grātus*, -a, -um; *acceptus*, -a, -um; *iucundus*, -a, -um; *serēnus*, -a, -um (of the weather); *amoenus*, -a, -um (chiefly of landscapes and other things pleasant to look upon).

**please**, *placēre*, -eō, -ui, -itum (with dat., and especially common as impersonal); *dēlectāre*, -ō, -āvi, -ātus (**delight**); *oblectāre* (especially common as a reflexive, *mē oblectō*, *sē oblectat*). — **be pleased**, *gaudēre*, -eō, *gāvīsus*; *laetāri*, -or, -ātus. — **if you please**, *sī vis* (*sis*) or *sī placet*.

**pleasure**, *voluptās*, st. *voluptāt-*, f.

**plenty**, *cōpia*, -ae, f.

**Pliny**, *Plinius*, -i, m.

**plunder**, NOUN, *praeda*, -ae, f.; *spolium*, -i, n. (most common in the plural). — VERB, *praedāri*, -or, -ātus; *spoliāre*, -ō, -āvi, -ātus.

**Porsena**, *Porsena* (*Porsenna*), -ae, m.

**possession**: to get — of, *potiri*, -ior, -itus (governs the abl. or sometimes the gen.).

**possible**: as —, *quam*, with the superlative, *quam celerrimē*, **as quickly as possible**.

**praise**, NOUN, *laus*, st. *laud-*, f.; *glōria*, -ae, f. — VERB, *laudāre*, -ō, -āvi, -ātus.

**preface**, *exōrdium*, -i, n.; *prooemium*, -i, n.; *principium*, -i, n.

**prefer**, *malle*, *mālō*, *mālui* (used with an infin.); *praeferre*, -ferō, -tuli, -lātus; also, *anteferre* (both used with a direct object).

**prepare**, *parāre*, -ō, -āvi, -ātus; *praeparāre* (bringing out the "pre"-notion more prominently).

**presence**, *praesentia*, -ae, f. — **in my presence**, *mē praesente*.

**present**, (to be), *adesse*, -sum, -fui; *interesse*, -sum, -fui (**be present and take part in**).

**preserve**, *servāre*, -ō, -āvi, -ātus; *cōservāre* (stronger); *condire*, -iō, -ivi, -itus (of fruit and vegetables).

**prevent**, *prohibere*, -eō, -ui, -itus.

**price**, *pretium*, -i, n.; *mercēs*, st. *mercēd-*, f. (**reward**).

**prisoner**, *captivos* (-us), -i, m., *captiva*, -ae, f.; also, *captus*, -i, m., *capta*, -ae, f. (p. p. of *capere*).

**probably** (in the sense of **credibly**), *probābiliter*, or *vērī similiter*; in the sense of **likely, more likely than not**, *haud scire an*

or *haud dubitāre an*, with a subjunctive clause, as **this is probably true**, *haud sciō an hōc vērum sit*. — *Crēdere*, -ō, -didī, -ditum, often expresses the idea probably, as *venientne hodiē? crēdō*, will they come to-day? Probably.

**promise**, NOUN, *prōmissum*, -ī, n. — VERB, *pollicērī*, -eor, -itus; *prōmittere*, -ō, -misi, -missus.

**proper**, (to be), *deceat*, *decuit*.

**protect**, see **defend**.

**protection**, *praesidium*, -ī, n.

**prove one's self**, *sē ostendere*, -ō, -tendi, -tentus; *sē praestāre*, -ō, -stiti, -stitus, (-stāturus); *sē praebere*, -eō, -ui, -itus.

**province**, *prōvincia*, -ae, f.

**pursue**, *persequi*, -or, -secutus; *prōsequi*.

**put to flight**, *fugāre*, -ō, -āvī, -ātus; *pellere*, -ō, *pepuli*, *pulsus*.

**Pyrrhus**, *Pyrrhus*, -ī, m.

## Q.

**quarter**, *regiō*, st. *regiōn-*, f. (region, district); *vicus*, -ī, m. (used especially of the part of a city in which a given set of people live, as the scythe-makers' quarter, the Latin quarter); *quārta pars* (a fourth part).

**quench**, *exstinguere*, -ō, -stinxi, -stinctus.

**question**, NOUN, *quaestiō*, st. *quaestiōn-*, f.; *contrōversia*, -ae, f. (discussion); also, *disceptātiō*, st. *disceptātiōn-*, f. (discussion, subject of discussion). — the question is, *agitur dē* (with ablative). — VERB, see **ask**.

**quickly**, *celeriter*; *vēlōciter*.

**quiet**, NOUN, *quiēs*, st. *quiēt-*, f.; *ōtium*, -ī, n. (leisure); *tranquillitās*, st. *tranquillitāt-*, f. (calmness); *pāx*, st. *pāc-*, f. (peace). — ADJ., *tranquillus*, -a, -um; *quiētus*, -a, -um. — VERB, *sēdāre*, -ō, -āvī, -ātus; *plācāre*, -ō, -āvī, -ātus; *tranquillāre*, -ō, -āvī, -ātus.

## R.

**rarely**, *rārō*.

**rashness**, *temeritās*, st. *temeritāt-*, f.

**reach**, *adsequi*, -or, -secutus, and *cōnsequi* (to follow after and reach, whether of living things or desires); *advenire*, -iō, -vēnī, -ventum (come to, arrive). See also **gain**.

**read**, *legere*, -ō, *lēgī*, *lēctus*; *recitāre*, -ō, -āvī, -ātus (read aloud).

**really**, *rē vērā*; *vērō* (in fact; especially used with *sed* to introduce the real state of the case after the discussion or statement of a possibility which is not the real case).

**reason**, *ratio*, st. *ration-*, f. (the reason, reasoning power); *causa*, -ae, f. (a reason, cause).

**receive**, *accipere*, -iō, -cēpi, -cep-tus; *recipere*.

**recover**, *recuperāre*, -ō, -āvī, -ātus, *recipere*, -iō, -cēpi, -ceptus (get or take again); *convalescere*, -ō, -valui (regain one's health).

**reduce**, *redigere*, -ō, -ēgī, -āctus (most commonly with *in*, but also with *ad* or *sub*, and that to which one reduces); *minuere*, -ō, -ui, -ūtus (make smaller).

**regard**, *spectāre*, -ō, -āvī, -ātus (have regard to); *dūcere*, -ō, *dūxi*, *ductus*, or *habere*, -eō, -ui,

- itus, or *putāre*, -ō, -āvi, -ātus (regard a person or thing as so and so).  
**regularly**, *plērumque* (generally); *rēctē* (rightly, properly).  
**reign**, NOUN, *rēgnum*, -i, n. — VERB, *rēgnāre*, -ō, -āvi, -ātus (have royal power); *regere*, -ō, *rēxi*, *rēctus* (rule); *imperāre*, -ō, -āvi, -ātum (have the command).  
**reinforcement**, *subsīdium*, -i, n.; *auxilium*, -i, n.  
**release**, *liberāre*, -ō, -āvi, -ātus.  
**relying on**, *frētus*, -a, -um (used with the abl.).  
**remain**, *manēre*, -eō, *mānsi*, *mānsum*; *permanēre* (stronger); *remanēre* (remain behind); *restitare*, -ō, -stiti. See also last and stay.  
**remark**, NOUN, *vōx*, st. -vōc, f.; *dictum*, -i, n. — VERB, *dicere*, -ō, *dixi*, *dictus*.  
**remember**, *reminisci*, -or (with gen.); *recordari*, -or, -ātus (with acc.); *memoriā tenēre*.  
**Remus**, *Remus*, -i, n.  
**repair**, *reficere*, -iō, -fēci, -fectus; also, *reparāre*, -ō, -āvi, -ātus.  
**repent**, *paenitet*, *paenituit* (with acc. of the person who repents and gen. of the thing repented of).  
**reply**, NOUN, *respōnsum*, -i, n. — VERB, *respondere*, -eō, -spondi, -spōnsus.  
**report**, NOUN, *fāma*, -ae, f.; *rūmor*, st. *rūmōr*-, m., or *sermō*, st. *sermōn*-, m. (the talk of people). — VERB, *nūntiāre*, -o, -āvi, -ātus (bring word); *renūntiāre* (report officially); *referre*, -ferō, -tuli, -lātus; *dēferre*.  
**republic**, *rēs publica*, *rei publicae*, f.  
**rest**, NOUN, *requiēs*, st. *requiēt*-, f. (rest after toil or suffering), *quiēs*, st. *quiēt*-, f. (rest in itself); see also quiet. — the rest, *reliqui*, -ae, -a; *ceteri*, -ae, -a. — VERB, *requiescere*, -eō, -quiēvi, -quiētum; also *quiescere*.  
**retire**, *recedere*, -ō, -cēssi, -cēssum; also *cedere* and *dēcedere*.  
**return**, *reverti*, -or, (perf. *reverti*, *reversus* being used only as a participle); *revenire*, -iō, -vēni, -ventum.  
**reward**, *praemium*, -i, n.; *mercēs*, st. *mercēd*-, f.  
**Rhone**, *Rhodanus*, -i, m.  
**ride**, *vehi*, -or, *vectus* (with *equō* or in *equō*); *equitare*, -ō, -āvi, -ātum.  
**right**, *rēctus*, -a, -um; *probus*, -a, -um, or *honestus*, -a, -um (as opposed to wrong); *dexter*, -tra, -trum (as opposed to left).  
**river**, *flūmen*, st. *flūmin*-, n.; *fluvius*, -i, m. (less common, but classical); *amnis*, st. *amni*-, m. (generally applied to large, deep rivers).  
**road**, *via*, -ae, f.; *iter*, st. *itiner*-, n.  
**rock**, *rūpēs*, st. *rūp(i)*-, f. (a cliff or crag); *saxum*, -i, n. (a fragment of rock).  
**Roman**, *Rōmānus*, -a, -um.  
**Rome**, *Rōma*, -ae, f.  
**Romulus**, *Rōmulus*, -i, m.  
**roof**, *tectum*, -i, n.  
**root**, *rādis*, st. *rādic*-, f. (mostly used in the plural).  
**rough**, *asper*, -era, -erum; *horridus*, -a, -um (bristling); *dūrus*, -a, -um (hard, harsh, severe).  
**rouse**, *excitare*, -ō, -āvi, -ātus.

route, see put to flight.

**rule**, NOUN, *rēgula*, -ae, f. (a carpenter's rule, also a rule to go by); *nōrma*, -ae, f. (a rule or pattern); *formula*, -ae, f. (a formulated principle); *rēgnum*, -i, n., *imperium*, -i, n., *diciō*, st. *diciōn-*, f., *dominātiō*, st. *dominātiōn-*, f., *potestās*, st. *potestāt-*, f. (sway, power). — VERB, *regere*, -ō, *rēxi*, *rēctus* (used with direct object); *regnāre*, -ō, -*āvī*, -*ātum*, and *domināri*, -or, -*ātus* (showing alone or with a phrase showing place where); *imperāre*, -ō, -*āvī*, -*ātum* (used with dative). — to be under the rule of a king, *sub rēge* or *sub rēgis imperiō*, *diciōne*, etc., *esse*. So also with a proper name, as *sub Caesare* or *sub Caesaris diciōne*.

**run**, *currere*, -ō, *cucurri*, *cursum*; *fugere*, -iō, *fūgi* (flee).

## S.

**saddle**, *ephippium*, -i, n.

**safe**, *salvos* (-us), -a, -om (-um); *incolumis*, -e.

**safety**, *salūs*, st. *salūt-*, f.

**sagacity**, *prudentia*, -ae, f.; *sagacitās*, st. *sagacitāt-*, f.

**sailor**, *nauta*, -ae, m.

**salute**, *salūtāre*, -ō, -*āvī*, -*ātus*.

**same**, *idem*, *eadem*, *idem*.

**Samnite**, *Samnis*, st. *Samnit(i)-*, m.

**savage**, see fierce.

**say**, *dicere*, -ō, *dixi*, *dictus*; *inquam* (defective verb, used chiefly in the forms *inquam*, *inquit*, *inquiunt*, with a direct quotation, as "this slave," said he, "is worthless," *hic servos*, *inquit*, *nēquam*

*est*); *aiō* (also defective and most common in the expressions *ut ait Ennius* or *Cicerō*, for instance, and *ut aiunt*, as they say). — they say, *dicunt* or *ferunt*.

**Scaevola**, *Scaevola*, -ae, m.

**school**, *schola*, -ae, f.; *lūdus*, -i, m.

**Scipio**, *Scipiō*, st. *Scipiōn-*, m.

**scribe**, *scriba*, -ae, m.

**sea**, *mare*, st. *mari-*, n.

**second**, *secundus*, -a, -um; *alter*, -era, -erum.

**see**, *vidēre*, -eō, *vidi*, *visus*; *percipere*, -iō, -*cēpi*, -*ceptus* (perceive); *sentire*, -iō, *sēsi*, *sēsus* (feel, perceive); *intelligere*, -ō, -*lēxi*, -*lēctus* (understand).

**seem**, *vidēri*, -eor, *visus*.

**self**, *ipse*, -a, -um; when in an oblique case referring to the subject, it is expressed by *mei*, *mihi*, *mē*, *tui*, *tibi*, *tē*, *sui*, *sibi*, *sē*, according to the person, the enclitic *met* being sometimes appended for greater emphasis.

**sell**, *vēndere*, -ō, -*didī*, -*ditus*.

**senate**, *senātus*, -ūs, m.

**send**, *mittere*, -ō, *misī*, *missus*.

**send out**, *ēmittere*, -ō, -*misī*, -*missus*.

**separate**, VERB, *dividere*, -ō, -*visi*, -*visus*; *sēparāre*, -ō, -*āvī*, -*ātus*; *disiungere*, -ō, -*iūnzī*, -*iūnctus*. — ADJ., *sēparātus*, -a, -um; *singulī*, -ae, -a.

**set**, *pōnere*, -ō, *posui*, *positus* (put); *occidere*, -ō, -*cidī*, -*cāsus* (of the sun). — set out, *proficisci*, -or, -*fectus*.

**several**, *aliquot*, indeclinable; *plūrēs*, -ium (rather a goodly number); *nōnnūllī*, -ae, -a (more or less).

**sharply**, *acriter*.

**she**, *ea*; *haec* or *illa* (more emphatic).

**shepherd**, *pāstor*, st. *pāstōr*-, m.

**shield**, *clupeus*, -i, m. (large round metal shield); *scūtum*, -i, n. (curved oblong shield, made of leather-covered wood).

**ship**, *nāvis*, st. *nāvi*-, f.

**short**, *brevis*, -e.

**shout**, NOUN, *clāmōr*, st. *clāmōr*-, m. — VERB, *clāmāre*, -ō, -āvi, -ātus; *conclāmāre* (used of several people or of loud or violent shouting).

**show**, *ostendere*, -ō, -tendi, -tentus; *mōnstrāre*, -ō, -āvi, -ātus, and, much more common, *dēmōnstrāre*; *dēclārāre*, -ō, -āvi, -ātus (make clear); *docēre*, -eō, -ui, *doctus* (teach). — **show one's self** so and so, *sē gerere*, *ostendere*, or *præbēre*.

**shut**, *claudere*, -ō, *clausi*, *clausus*.

**Sibylline**, *Sibyllinus*, -a, -um.

**sick**, *aeger*, -gra, -grum; also *aegrōtus*, -a, -um.

**side**, *latus*, st. *later*-, n.; *pars*, st. *part(i)*-, and especially in the plural, *partēs*, -ium, f. (party, faction). — **on this side of**, *citrā*. — **on that side or the other side of**, *ultrā*. — **on one side . . . on the other**, *hinc . . . hinc*.

**silence**, *silentium*, -i, n.

**silver**, *argentum*, -i, n.

**since**, *abhinc* (of time, as *abhinc trigintā diēbus*, **thirty days since**); *cum* with subjunc. or *quoniam* with indic. (of cause); often also expressed by an abl. abs.

**sister**, *soror*, st. *sorōr*-, f.

**skill**, *sollertia*, -ae, f.

**skilled**, *sollers*, st. *sollert(i)*-; *peritus*, -a, -um (especially used with a gen. or an abl. of the thing one is skilled in).

**skin**, *pellis*, st. *pellis*-, f. (of animals); *cutis*, st. *cutis*-, f. (of men).

**sky**, *caelum*, -i, n.

**slave**, *servos* (-us), -i, m.; *serva*, -ae, f.

**slavery**, *servitūs*, st. *servitūd*-, f.; *servitium*, -i, n.

**slay**, see **kill**.

**sleep**, NOUN, *somnus*, -i, m. — VERB, *dormire*, -iō, -ivi, -itum.

**small**, *parvos* (-us), -a, -om (-um), comp. *minor*, -us, superl. *minus*, -a, -um.

**so**, *ita*, and, more emphatic, *sic* (of manner and thus mostly used with verbs); *tam* (of degree and thus chiefly used with adjs. or advs.). — **to do so**, **think so**, *id facere*, *putāre*. — **so great**, *tantus*, -a, -um. — **so many**, *tot*, indeclinable.

**soldier**, *miles*, st. *milit*-, m.

**some**, *aliquis* [*aliqui*], *aliquae*, *aliquid* [*aliquid*] (**some or any**); *quidam*, *quaedam*, *quiddam* [*quoddam*] (**some particular one**); *quispiam*, *quaepiam*, *quipiam* (between the others in definiteness); *nōnnūllus*, -a, -um (of number). — *aliquot*, indeclinable (**several**).

**something**, *aliquid* (**something or other**); *quidquam* (**some particular thing**); *quippiam* (between the other two in definiteness); *aliquantum* (**some quantity**); *nōn nihil*.

**somewhat**, *aliquantum*; *aliquantō*; *nōn nihil*.

**son**, *filius*, -i, m.

**son-in-law**, *gener*, -*erī*, m.  
**soon**, *mox*. — **as soon as possible**, *quam celerrimē*.  
**south**, *meridiēs*, -*ēi*, m.  
**space**, *spatium*, -*i*, n.  
**spare**, *parcere*, -*ō*, *peperci*, *parsum*.  
**speak**, *loqui*, -*or*, *locūtus*.  
**spend** (of time), *agere*, -*ō*, *ēgi*, *actus*; *dēgere*, -*ō*, *dēgi*.  
**spirited**, *animōsus*, -*a*, -*um*, or *fortis*, -*e* (courageous); *ācer*, -*cris*, -*cre* (eager); *alacer*, -*cris*, -*cre* (quick, brisk); *impiger*, -*gra*, -*grum* (not sluggish).  
**spring up**, *exoriri*, -*ior*, -*ortus* (the pres. and imperf. are formed after the pattern of the third conjugation, as *exoritur*, *exoreretur*); *exsilire*, -*iō*, -*ui*.  
**stand**, *stāre*, -*ō*, *stetī*, *stāturus*.  
**star**, *stella*, -*ae*, f.  
**start**, *proficisci*, -*or*, -*fectus*.  
**state**, *civitas*, st. *civitāt-*, f.; *rēs publica*, *rei publicae*, f.  
**station**, *VERB*, *locāre*, -*ō*, -*avi*, -*atus*; *conlocāre*; *pōnere*, -*ō*, *posui*, *positus*; *dispōnere* (assign to different stations).  
**stay**, *manēre*, -*ō*, *mānsi*, *māsum*; *morāri*, -*or*, -*atus* (tarry).  
**steadfastly**, *cōstanter*; *firmē*, or *firmiter*.  
**still**, *tamen* (yet, nevertheless); *etiam nunc* (of time, even now; if the verb is past *etiam tum* is used).  
**stone**, *lapis*, st. *lapid-*, m.; *saxum*, -*i*, n. (piece of rock).  
**story**, *fābula*, -*ae*, f.; *nārrātiō*, st. *nārrātiōn-*, f.; *tabulātum*, -*i*, n., or *contignātiō*, st. *contignātiōn-*, f. (of a house).  
**stream**, see *river*.  
**street**, *via*, -*ae*, f.; *vicus*, -*i*, m.

**strike**, *caedere*, -*ō*, *cecidī*, *caesus*; *ferire*, -*iō*; *icere*, -*ō*, *icī*, *ictus* (especially to strike a treaty).  
**strong**, *rōbustus*, -*a*, -*um*; *valēns*, st. *valent-*; *fortis*, -*e* (chiefly of moral strength).  
**subdue**, *subigere*, -*ō*, -*ēgi*, -*actus*.  
 See also **conquer**.  
**successful**, *secundus*, -*a*, -*um*; *prōsperus*, -*a*, -*um*. — the attempt was successful, *cōnātus successit*; or *bene, fēliciter*, or *prōspere evēnit*.  
**such**, *tālis*, -*e*; **such . . . as**, *tālis . . . quālis*; **is . . . qui** (with the subjunctive).  
**Suevi**, *Suēvi*, -*orum*, m.  
**suffer**, *pati*, -*ior*, *passus*.  
**sufficient**, see **enough**.  
**summon**, *vocāre*, -*ō*, -*avi*, -*atus*; also *evocāre*; *convocāre* (call together); *excitāre*, -*ō*, -*avi*, -*atus* (call up or out excitedly or in an emergency).  
**sun**, *sōl*, st. *sōl-*, m.; **sunrise**, *sōlis ortus*, -*ūs*, m.; **sunset**, *sōlis occāsus*, -*ūs*, m.  
**superstitious**, *superstitiōsus*, -*a*, -*um*.  
**sure**, *certus*, -*a*, -*um*. — **to be sure**, *ADV.*, *profectō*.  
**surely**, *profectō*; *certē*; also, but less common, *certō*; *vērō*.  
**surrender**, *dēdere*, -*ō*, -*didī*, -*ditus* (especially in war); *trādere*, -*ō*, -*didī*, -*ditus*.  
**surround**, *circumdare*, -*ō*, -*dedī*, -*datus* (with an acc. and a dative, put something round a person or thing, or with an acc. and an abl., surround a person or thing with something); *circumire*, -*eō*, -*ii*, -*itus* (especially in military parlance).

**sway**, NOUN, see **rule**. — **VERB**, see **persuade**, **move**, **rule**, **lead**.

**swear**, *iūrāre*, -ō, -āvī, -ātus.

**sword**, *gladius*, -ī, m.; *mūcrō*, st. *mūcrōn-*, m. (properly the point of the sword, but used also for the sword itself).

## T.

**Tacitus**, *Tacitus*, -ī, m.

**take**, *capere*, -iō, cēpi, *captus*. — **take across**, *trādūcere*, -ō, -dūxi, -ductus; *trāicere*, -iō, -iēcī, -iectus; *trāsmittēre*, -ō, -misi, -missus. — **take away**, *tollere*, -ō, *sustulī*, *sublātus*; *auferre*, -ferō, *abstulī*, *ablātus*; *adimere*, -ō, -ēmī, -ēptus; *ēripere*, -iō, -ripui, -reptus (these three taking a dat. of the person, or a dat. or abl. of the thing, that anything is taken from); *abripere* (this and *ēripere* are stronger words than the preceding ones); *abstrahere*, -ō, -trāxi, -trāctus, and *abducere*, -ō, -dūxi, -ductus (milder words). — **take off**, *exuere*, -ō, -uī, -ūtus (of clothes, arms, etc.); also often equivalent to **take away** (wh. see).

**take vengeance**, *ulcisci*, -or, *ultus*; *vindicāre*, -ō, -āvī, -ātus. Both verbs are used with an acc. of the thing for which vengeance is taken, and *ulcisci* also with the acc. of the person upon whom vengeance is taken, in fact more commonly than in the other meaning.

**talk**, NOUN, *conloquium*, -ī, n. (CONFERENCE); *sermō*, st. *sermōn-*, m., *fāma*, -ae, f., or *rūmor*, st. *rūmōr-*, m. (rumor, gossip). — **VERB**, *loqui*, -or, *locūtus*.

**talkative**, *loquāx*, st. *loquāc-*; *garrulus*, -a, -um.

**Tarquin**, *Tarquinius*, -ī, m. — **L. Tarquinius Priscus**, *L. (Lūcius) Tarquinius Priscus*, -ī, m.

**teacher**, *praeceptor*, st. *praeceptōr-*, m.; *magister*, -tri, m.; *doctor*, st. *doctōr-*, m.

**tear**, *lacrima*, -ae, f.

**tell**, *dicere*, -ō, *dixi*, *dictus*; *nūntiāre*, -ō, -āvī, -ātus.

**temper**, *indolēs*, st. *indol(i)-*, f.; *nātūra*, -ae, f.; *ingenium*, -ī, n.

**temple**, *templum*, -ī, n.; *aedis* (*aedēs*), st. *aed(i)-*, f.

**ten**, *decem*, indeclinable.

**tender**, *tener*, -era, -erum.

**tennis**: play tennis, *pilā lūdere*, -ō, *lūsi*, *lūsum*.

**terms**, *condiciō*, st. *condiciōn-*, f.; *lēx*, st. *lēg-*, f. Both nouns are used in either the singular or plural where we use the one form terms.

**territory**, *finēs*, *finium*, m. (bounds); *agrī*, *agrōrum*, m. (fields); *territōrium*, -ī, n.

**than**, *quam*; often expressed by an abl. without *quam*, when the first term of comparison is a nom. or an acc.; *ac* (*atque*), or *et* (after *alius*, *aliter*, *contrā*, etc.).

**thank**, *grātiās agere*, -ō, *ēgi*, *āctae*.<sup>1</sup> — **thanks**, *grātia*, -arum, f.

**that**, DEMON. PRON., *ille*, *illa*, *illud* (referring to what is furthest from the speaker); *iste*, *ista*, *istud* (referring to what is less distant, especially to what is near or concerns the person addressed); *is*, *ea*, *id* (unemphatic). — REL. PRON., *quī*, *quae*, *quod*. — CONJUNCTION, *ut* (with subjunctive, to

<sup>1</sup> Agreeing with *grātia*.

denote purpose). — Expressed by an infinitive when introducing a quotation. — **oh that! would that!** *utinam!*

**the**, generally unexpressed in Latin; if very emphatic, rendered by the demonstrative pronoun *ille, illa, illud*, or *is, ea, id*. — **the one who, is** *quī*.

**their**, *eōrum, eārum, eōrum*, or, more emphatic, *hōrum, hārum, hōrum, illōrum, -ārum, -ōrum, istōrum, -ārum, -ōrum*; when referring to the subject, *suus, -a, -um*.

**themselves**, *sē* (referring to the subject); *ipsī, ipsae, ipsa* (agreeing with a noun or pronoun expressed or implied, and, except in the nom. case, meaning some one or something other than the subject).

**then**, *tum; deinde*. Both words may be used either of time or of succession in a series (of facts or statements), but the time notion is more prominent in *tum*, the idea of succession in *deinde*.

**there**, *ibi, or eā* (of position at rest); *eō* or *illūc* (of direction towards, **thither**). — **there is**, *est*; **there are**, *sunt*.

**therefore**, *itaque; igitur* (milder, and standing regularly second in its clause); *quārē; quam ob rem*.

**these**, see **this**.

**they**, generally expressed by the personal ending of the verb of which it is the subject; if necessary for clearness, by *ii, eae, ea*; for emphasis, by *illī, illae, illa, or hī, hae, haec*.

**thing**, *rēs, rei, f*.

**think**, *putāre, -ō, -āvī, -ātus; cēnsēre, -eō, cēnsuī, cēnsus; existimāre,*

*-ō, -āvī, -ātus; rēri, -eor, ratus*. These words all mean "think" as the result of reckoning, valuing the circumstances and so on. *Rēri* and the more common *putāre*, like our "suppose," imply less solid ground for the opinion held, *cēnsēre* especially applies to an official opinion such as is expressed by a decree or the vote of an individual; *sentīre, -iō, sēnsī, sēnsus* (as the result of observation or perception); *arbitrārī, -or, -ātus* (as the result of seeing or hearing and deciding); *cōgitāre, -ō, -āvī, -ātus* (as the result of reflection); *opinārī, -or, -ātus* (as the result of conjecture); *crēdere, -ō, -didī, -ditus* (as the result of belief); *meditārī, -or, -ātus* (**think upon**, or, without expressed object, **meditate**).

**third**, *tertius, -a, -um*. — **a third**, *tertia pars*.

**thirst**, *sitis, st. siti-, f*.

**this**, *hic, haec, hōc* (referring to what is nearest the speaker); *iste, ista, istud* (referring to what is further away, and especially to what is near or concerns the person addressed).

**those**, see **that**.

**thou**, *tū, tuī*.

**though**, *etsī, etiam sī* (mood regulated as with *sī, if*); *quamquam* (with indicative); *quamvis, licet, ut, cum* (with the subjunctive); *tamen* or *autem* (parenthetical, as in the expression, "this is true, though").

**thousand**, *mille* (indeclinable, and used as an adj.), pl. *milia, -ium* (used as a noun).

**three**, *trēs, tria*.



**three-cornered**, *triquetrus*, -a, -um; *triangulus*, -a, -um.

**through**, *per* (with acc.), as *per hiemem*, through the winter, *per silvas*, through the woods, *per Caesarem*, through Caesar. See also *by*.

**thus**, see *so*.

**till**, *CONJ.*, *dum*; *dōnec*. — *PREP.*, *usque ad* (with acc.).

**time**, *tempus*, *st. tempor-*, *n.* — at some time, *aliquandō*. See also *once*.

**to**, *ad* (with acc.); expressed by the acc. without a preposition, when denoting the limit of motion with the name of a town or small island; by the dative, when denoting an indirect object; by *ut* (or *quī*), with the subjunctive, when indicating a purpose.

**to-day**, *hodiē*.

**to-morrow**, *crās*.

**tongue**, *lingua*, -ae, *f.* In the meaning language, *sermō*, *st. sermōn-*, *m.*, is also used.

**too**, *quoque* (also, emphasizing the word or phrase before it); *etiam* (also, emphasizing what comes after it); *nimis* (over much).

**towards**, *ad* (with acc.); *adversus* (with acc.); *ergā* (with acc., but used only of feelings towards persons).

**town**, *oppidum*, -i, *n.*; *urbs*, *st. urb(i)-*, *f.*

**tradition**, *fāma*, -ae, *f.*; *trāditiō*, *st. trāditiōn-*, *f.* — according to tradition this is the house, *cōnstat* or *memoriae trāditum est hanc esse domum* (the tradition is that).

**train**, *NOUN*, *comitātus*, -ūs, *m.* (a retinue); *āgmen*, *st. āgmin-*, *n.*

(of a marching army). — *VERB*, *exercēre*, -eō, -uī, -itus (of physical and other training); *instituere*, -ō, -uī, -ūtus (of the mind and morals); *ēducāre*, -ō, -āvī, -ātus (bring up); *instruere*, -ō, -strūxī, -strūctus (teach).

**treason**, *prōditiō*, *st. prōditiōn-*, *f.*  
**treat**, *agere*, -ō, -ēgī, -actus (with *dē*, treat about something); *trāctāre*, -ō, -āvī, -ātus (as friend or foe; also, discuss a subject); in *numerō habēre* (regard as).

**treaty**, *foedus*, *st. foeder-*, *n.*

**tribe**, *gēns*, *st. gent(i)-*, *f.* (of a people or nation, as in the expression, "a Gallic tribe"); *tribus*, -ūs, *f.* (one of the political divisions of the Roman people).

**trick**, *dolus*, -ī, *m.*

**troops**, *cōpiae*, -ārum, *f.* (forces); *militēs*, -um, *m.* (soldiers).

**true**, *vērus*, -a, -um.

**truth**, *vērītās*, *st. vērītāt-*, *f.* (as an abstract quality); *vērūm*, -ī, *n.* (as a concrete thing, fact).

**try**, *cōnārī*, -or, -ātus.

**Tullia**, *Tullia*, -ae, *f.*

**twenty**, *vīgintī*, indeclinable.

**twin**, *geminus*, -a, -um.

**two**, *duo*, -ae, -o.

## U.

**under**, *sub* (with the abl. in an expression of rest, with the acc. if motion is implied).

**understand**, *intelligere*, -ō, -lēxi, -lēctus; *comprehendere*, -ō, -prehendī, -prehēnsus (also written *comprehendere*).

**unflinchingly**, *sine ūllā dubitātiōne*; *fortissimē*.

**unlawful**, *nefās* (indeclinable). —  
**is, was unlawful**, *nōn licet, licuit*.

**unpleasant**, *ingrātus*, -a, -um; *iniucundus*, -a, -um; *incommodus*, -a, -um; *molestus*, -a, -um (the strongest word).

**until**, see *till*.

**unwarlike**, *inbellis*, -e.

**unwilling: be unwilling**, *nōlle, nōlō, nōlūi*.

**unworthily**, *indignē*.

**up** (the river), *adversō flūmine* (against the current).

**upon**, see *on*.

**urge**, *hortārī*, -or, -ātus (incite, exhort); *urgēre*, -eō, *ursi* (importune; also, press hard).

**us**, see *we*.

**use**, *ūtī*, -or, *ūsus* (with abl.); *ūsūrpāre*, -ō, -āvi, -ātus (with acc.).

**useful**, *ūtilis*, -e.

**useless**, *inūtilis*, -e.

**utterly**, *funditus*; *prōrsus*; *omni-nō*; *rādicitus*.

## V.

**valor**, *virtūs*, st. *virtūt-*, f.; *fortitūdō*, st. *fortitūdin-*, f. (especially power of endurance).

**vengeance**, see *take vengeance*.

**very**, *valdē*; *māgnō opere*; often expressed by the superlative degree of an adj. or adv.

**victory**, *victōria*, -ae, f.

**virtue**, *virtūs*, st. *virtūt-*, f.; *honestās*, st. *honestāt-*, f.

**visit**, *visere*, -ō, *visi*, *visus*.

**vote**, NOUN, *suffrāgium*, -ī, n. —  
VERB, *suffrāgium ferre*, *ferō*, *tulī*, *lātum* (cast one's vote); *cēnsēre*, -eō, *cēnsui*, *cēnsus* (by ex-

pressing one's opinion, as in the Senate).

**vouch for**, *praestāre*, -ō, -stiti, -stātus (or -stitus).

## W.

**wage** (war), *gerere*, -ō, *gessi*, *gestum*.<sup>1</sup>

**wait**, *manēre*, -eō, *mānsi*, *mānsus* (stay); *expectāre*, -ō, -āvi, -ātus (more common with an object, wait for).

**wall**, *mūrus*, -ī, m.; *moenia*, -ium, n. (of a city); *pariēs*, st. *pariet-*, m. (partition wall, wall of a house).

**want**, *egēre*, -eō, -ui, or *indigēre*, -eō, -ui (need, used with gen. or abl.); *velle*, *volō*, *volui*, with a clause, *cupere*, -iō, -ivi, -itus, with an acc. (wish, desire); *dēsiderāre*, -ō, -āvi, -ātus (long for); *carēre*, -eō, -ui, -itum (be without, lack). — **be wanting to**, *deesse*, *dēsus*, *dēfui* (with dat.); *dēficere*, -iō, -fēcī, -fectus (with acc.).

**war**, *bellum*, -ī, n.

**water**, *aqua*, -ae, f.

**way**, *via*, -ae, f.; *iter*, st. *itiner-*, n.; *modus*, -ī, m. (method, way of doing something).

**we**, *nōs*, *nostrum* or *nostri* (*nostrum* being used chiefly as a partitive genitive).

**weapon**, *tēlum*, -ī, n. See *arms*.

**weep**, *flēre*, -eō, -ēvi, -ētum; *plōrāre*, -ō, -āvi, -ātum (wall aloud); *dēplōrāre*; *lacrimāre*, -ō, -āvi, -ātum (shed tears); *lāmentārī*, -or, -ātus (also common as transitive, weep for, bewail).

**weight**, *pondus*, st. *ponder-*, n.; *gravitās*, st. *gravitāt-*, f.

<sup>1</sup> Agreeing with *bellum*.

**well**, *bene*, comp. *melius*, superl. *optimē*.

**well disposed**, *propitius*, -a, -um; *benevolus*, -a, -um, comp. *benevolentior*, -ius, superl. *benevolentissimus*, -a, -um.

**west**, western, *occidēns*, st. *occident-* (commonly as masc. noun).

**what**, REL. PRON., *quī, quae, quod*. — INTERROG. PRON., *quis (quī), quae, quid (quod)*.

**when**, *cum*; *quandō*; *ubi* or *ut* (after, as soon as); often expressed by a participle, especially in the abl. abs.; sometimes by a noun in apposition, as, *Cicerō cōsul dixit*, *Cicero when consul said*.

**where**, *ubi* or *quā* (denoting position, rest in a place); *quō* (denoting direction towards, *whither*).

**whether**, *utrum* (in both direct and indirect questions); *num* or the enclitic *-ne* (in indirect questions); *sive* or *seu* (in suppositions, as when we say "whether he learned the language at home or abroad, he is a fine German scholar").

**which**, REL. PRON., *quī, quae, quod*. — INTERR. PRON., *uter, -tra, -trum* (of two only); *quis (quī), quae, quid (quod)* (of more than two).

**while**, *dum*; also sometimes expressed by *cum* (*when*), or by the ablative absolute.

**who**, REL. PRON., *quī, quae*. — INTERROG. PRON., *quis, quae* (of several); *uter, -tra* (of two only).

**whole**, *tōtus*, -a, -um (entire); *cūctus*, -a, -um (combined into a whole); *integer*, -gra, -grum (unbroken, undiminished, sound).

**wholly**, *penitus*; *funditus*; *omnīnō*; *prorsus*.

**why**, *cū*; *quārē*; *quāpropter*; *quam ob rem*; also *quod* (in such expressions as *nihil est quod, quid est quod*, with a subjunctive, *there is no reason why, what reason is there why*).

**wicked**, *prāvos* (-us), -a, -om (-um); *improbus*, -a, -um; *scelerātus*, -a, -um; *cōscelerātus*, -a, -um; *nefārius*, -a, -um (strong word); *malus*, -a, -um; *impius*, -a, -um.

**wide**, *lātus*, -a, -um.

**wife**, *uxor*, st. *uzōr*-, f.; *cōniunx*, st. *cōniug*-, f.

**will**, NOUN, *arbitrium*, -i, n.; *voluntās*, st. *voluntāt*-, f. (*wish*); *tēstamentum*, -i, n. (a legal document). — VERB, *velle, volō, volui*; often expressed in 2d and 3d persons by the simple future of a verb. — according to one's will, *ex sententiā*, or *animō, alicuius*.

**willingly**, *lubenter* (later *libenter*).

**win**, *vincere*, -ō, *vici*, *victus* (conquer); *parere*, -iō, *peperi*, *partus*, or *adipisci*, -or, *adeptus* (acquire). See also *gain*.

**winter**, NOUN, *hiemps*, st. *hiem*-, f. — VERB, *hibernāre*, -ō, -āvi, -ātum.

**wisdom**, *sapientia*, -ae, f.; *prudentia*, -ae, f. (good sense).

**wise**, *sapiēns*, st. *sapient*-; *prūdēns*, st. *prudent*- (discreet, sensible).

**wisely**, *sapienter*; *prūdent* (discreetly).

**wish**, NOUN, *voluntās*, st. *voluntāt*-, f. — VERB, *velle, volō, volui* (used with an infin. or a subj. clause); *cupere*, -iō, -ivī, -itus; *dēsiderāre*, -ō, -āvi, -ātus (strong word).

**with**, *cum* (with abl. denoting accompaniment); expressed by an abl. alone when it denotes means;

thus *cum patre vēni*, I came with father, *lapide occisus est*, he was killed with a stone.

within, *intrā* (with acc.).

without, *sine* (with abl.).

woman, *fēmina*, -ae, f.; *mulier*, st. *mulier*-, f.

wonder, NOUN, *admirātiō*, st. *admirātiō*-, f. (as an abstract quality or state of mind); *mirāculum*, -ī, n. (a wonder). — VERB, *mirāri*, -or, -ātus; *admirāri*.

wood, *lignum*, -ī, n.; *silva*, -ae, f. (forest).

word, *verbum*, -ī, n.

work, NOUN, *opus*, st. *oper*-, n. (applied to the thing done); *opera*, -ae, f. (applied to the effort expended in doing a thing). — VERB, *labōrāre*, -ō, -āvī, -ātum.

world, *orbis* (st. *orbi*-, m.) *terrārum* or *terrae* (the circle of the earth); *mundus*, -ī, m. (the whole world, universe).

worry, *vexāre*, -ō, -āvī, -ātus.

worse, *pēior*, -ius. See also bad.

worth, NOUN, *dignitās*, st. *dignitāt*-, f. (as a moral or social quality); *pretium*, -ī, n. (as a commercial term). — ADJ., *dignus*, -a, -um.

worth while, (to be), *operae pretium esse* (to be a [fair] price for labor expended).

worthy, *dignus*, -a, -um.

wound, *vulnus*, st. *volner*-, n. (later *vulnus*).

wounded, *saucius*, -a, -um; *vulnerātus*, -a, -um (later *vulnerātus*).

wretchedly, *miserē*; *pessimē* (very badly).

write, *scribere*, -ō, *scripsi*, *scriptus*.

writer, *scriptor*, st. *scriptōr*-, m. (author); *scriba*, -ae, m. (clerk, scribe).

writing, *scriptiō*, st. *scriptiō*-, f. (the act of writing, and also the thing written); *scriptum*, -ī, n. (something written, especially common in the plural).

wrong, NOUN, *iniūria*, -ae, f. (an injury); *facinus*, st. *facinor*-, n. (bad deed); *nefās*, indeclinable. — ADJ., *malus*, -a, -um; *improbus*, -a, -um; *prāvos* (-us), -a, -om (-um).

## Y.

ye, see you.

year, *annus*, -ī, m.

yes, regularly expressed by repeating the word which contains the gist of a question; also by *ita*, *etiam*, *sānē*; or by *māximē* (by all means).

yesterday, *heri*.

yet, *tamen* (nevertheless); *etiam nunc*, *adhūc* (as yet, still); *iam* (already). — not yet, *nōndum*.

yield, *cēdere*, -ō, *cēssi*, *cēssum*; also *concedere*. See surrender.

you, *vōs*, *vestrum* or *vestrī* (*vestrum* being confined chiefly to the partitive use).

young, *iūvenis*, -e; *adulēscēns*, st. *adulēscēt*- (both words are often used as nouns to mean young man, and are sometimes applied to the same person, although *adulēscēns* properly denotes a younger person than *iūvenis*). — younger, *iūnior*, -ius; *minor*, -us, *nātū*. — youngest, *minimus*, -a, -um, *nātū*.  
your, *vester*, -tra, -trum.

## Z.

zeal, *studium*, -ī, n.

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